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M ARSDEN'S

# NUMISMATA ORIENTALIA.

A NEW EDITION

SUPPORTED IN THE PRELIMINARY ARTICLES BY THE FOLLOWING CONTRIBUTORS:

DR. H. BLOCHMANN. GENERAL A. CUNNINGHAM. MR. RHYS DAVIDS. DON PASCHAL DE GAYANGOS.  
PROFESSOR GREGORIEF. SIR WALTER ELLIOT. SIR ARTHUR PHAYRE. MR. STANLEY L. POOLE.  
MR. E. T. ROGERS. M. F. DE SAULCY. M. H. SAUVAIRE. MR. EDWARD THOMAS.

PART I.

ANCIENT INDIAN WEIGHTS.

BY

EDWARD THOMAS, F.R.S.,

LATE OF THE EAST INDIA COMPANY'S BENGAL CIVIL SERVICE,  
CORRESPONDANT DE L'INSTITUT DE FRANCE; CORRESPONDING MEMBER OF THE GERMAN ORIENTAL SOCIETY;  
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MEMBRE DE LA SOCIÉTÉ ASIATIQUE DE PARIS; AND MEMBER OF THE  
NUMISMATIC SOCIETY OF LONDON.

LONDON:

TRÜBNER & CO., 57 AND 59, LUDGATE HILL.

1874.

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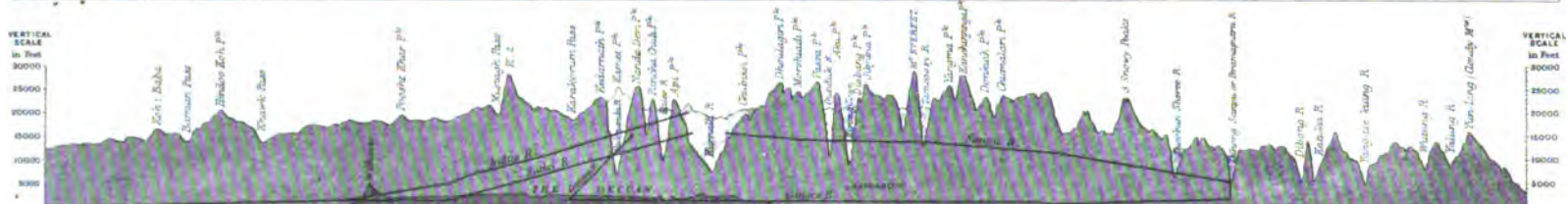
reconstruction than time has permitted in the present instance. With this reservation, I have sought to make the article as comprehensive as possible in itself, and seeing that this edition may go forth into foreign lands, where access to the English and other works cited in its pages may be difficult, if not impossible, I have further endeavoured, under the saving shadow of the small Note-type, to substitute explanatory quotations for the bare references it is usual to supply.

E. T.

LONDON, *August*, 1874.







A comparative Series of vertical sections.

1. Through the peaks and valleys of the Himalayan Mountains; 2. Along the rivers Surpu, Sutlej, Indus and Ganges defining the northern base and the southern base of the Mountain Range; 3. Across the Deccan in Latitude 18° N.



## GENERAL PLAN OF THE WORK.

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THE guiding scheme of the literary portion of the undertaking pre-supposes the complete independence of each signatory Editor, whose article or separate section of the combined work will constitute a detached *brochure*, or publication in itself—paged without reference to the larger Encyclopædia, the final limits of which it may be difficult to foretell; the ultimate incorporation of the separate Essays being determined by priority of date of the dynasty treated of,—while ample introductory heads of chapters and copious indices will secure all eventual facility of reference.

The general plan for the conduct of the work submitted to the different contributors contemplates—

*A.*—A brief but comprehensive outline of the history of the dynasty whose coins form the subject of review; or preferably, in some cases, detached notices for each reign.

*B.*—A leading and critical list of the regal succession, supplemented by a serial recognition of the contributions of all modern writers on the subject.

*C.*—A subordinate notice regarding the original intrinsic and exchangeable values of the current coin.

*D.*—A full and exhaustive numismatic list of the coins in due order; the text-notes or comments on individual pieces being restricted to marked peculiarities, which should only be enlarged upon in instances of historic importance. On the other hand, kindred illustrations from Palæographic or contemporary inscriptions, architectural or sigillary monuments, will materially aid the higher objects of the publication.

*E.*—A concluding *résumé* of the normal sites, the varying designations and fortunes of the mint cities, with a map and general geographical index of the towns and the dates developed on the dynastic coinage.

The following are the names of the contributors and the several subjects undertaken up to this time:—

Coins of Southern India . . . . .	SIR WALTER ELLIOT, Scotland.
—— Arakan and Pegu . . . . .	SIR ARTHUR PHAYRE, Ireland.
—— Ceylon . . . . .	MR. RHYS DAVIDS, late Ceylon C.S.
—— the Indo-Scythians . . . . .	GENERAL A. CUNNINGHAM, India.
—— the Bengal Sultans . . . . .	DR. H. BLOCHMANN, Calcutta.
—— the early Arabico-Byzantine adaptations . . . . .	M. F. DE SAULCY, Paris.
—— the Russo-Tatar Dynasties . . . . .	PROFESSOR GREGORIEF, St. Petersburg.
—— the Khalifs of Spain, &c. . . . .	DON PASCHAL DE GAYANGOS, Madrid.
—— the Fatimites of Egypt . . . . .	M. H. SAUVAIRE, Cairo.
—— the Tulûn Dynasty of Egypt . . . . .	MR. E. T. ROGERS, Cairo.
—— the Seljûks, Ortokites, and Atâbegs . . . . .	MR. STANLEY L. POOLE, England.
—— the Sassanians of Persia. . . . .	MR. EDWARD THOMAS, London.



## THE TRANSLITERATION OF ORIENTAL WORDS.

THE first responsibility the Editor of the new issue of Marsden's *Numismata Orientalia* has to encounter is the endeavour to obtain the adhesion of the various international contributors to a fixed and uniform system of transliteration of Oriental words.

Were the task limited to reconciling the different schools of the Arabic language, it would be sufficiently formidable at this moment, when each representative of a sectional adaptation of that speech claims dominance for his own method. But, in the present instance, we have to satisfy the requirements of numerous varieties of Aryan and Túránian speech, and to determine how far we are to admit the reconstructed Semitic alphabet to take rank over its elder brethren.

Considering the very late date of the elaboration of Arabic grammar, and the confessed adaptation of its alphabet from previously current systems of writing, we must clearly recognize the higher claims of the more Eastern nationalities, who did not mould their vocal organs on such mixed and discordant sounds, and who are so much more largely represented, both in spread and numbers, in the work now in course of publication.

It is a singular but suggestive fact that we hear of few difficulties in the way of the transliteration of the archaic languages, Egyptian, Assyrian, Phœnician, or Hebrew on the one part, or of the Túránian and Aryan writings on the other. For the due definition or reproduction of the Sanskrit alphabet, as developed from the Indian models on the Monoliths of Aśoka (B.C. 250), the learned world are sufficiently in accord in the acceptance of Sir W. Jones's system. The contest commences when we have to submit Aryan and Túránian languages to the test of the, for them, needlessly amplified scheme of Arabic writing. The central type by which the question has to be tried for the purposes of this work is the *Aryan* Persian, already full of Aramaisms, but retaining much of its archaic simplicity of grammar,<sup>1</sup> and which ultimately spread as the official language of the Ghaznavís and their successors, the occupying Pathán and Mughal rulers of India, and formed the basis of the modern *Urdú* or camp *lingua franca* of Hindústán, the now vernacular *Hindústání*. Seeing, then, how much of the orthography and attendant pronunciation of the language of the majority of our coin series are dependent upon the Persian basis, the Editor recommends to his coadjutors, in accordance with the genius of that language, the simplest form of transliteration possible for the consonants, while admitting a more extended range of option in the vowels, to meet the varieties of speech from time to time embodied in the adapted Persian alphabet.

The subjoined Table of Alphabets will show at a glance the different systems of transliteration advocated by the various linguistic authorities of our day, together with a final column of the scheme proposed for use in the present work. This has been framed upon the groundwork of the system adopted by Mr. Francis Johnson, in his *Persian Dictionary*, the latest and most enduring effort of our country towards the critical definition of a language once of the highest importance to us in our capacity as rulers of India.

In order to conciliate, and in so far satisfy the reasonable demands of the contributors, who undertake the purely Arabic sections of the work, a tentative scheme of diacritical marks for consonants has been devised; though in the parallel association with the words and names in the *original* character, which will appear in full, the discriminative signs in the *English* text scarcely seem to be needed. A further provision has been made against any confusion of letters like ش *sh* and ه *h*, etc., by the admission of a break between the English letters in the latter case. For the more simple Persian and other languages, the Editor would suggest the rejection of all but really essential diacritical marks.

<sup>1</sup> Mirzá Ibrahim, once Persian Professor at the College of Haileybury, in speaking of the simplicity of his own tongue, remarks:

"The beginner cannot fail to observe, that many of the letters, as they are set down in the order of the alphabet, have the same sounds, as

ث س ص ز ض ظ ت ط ع ا ح ه

which have been marked s, z, r, a, and h; and he may naturally wonder at this redundancy. In fact there is no actual redundancy. Eight of these letters

ق ع ظ ط ض ص ح ث

are peculiar to the Arabic, and are sounded in that language very differently from what they are in Persian. They have generally sounds very harsh and rough; some very difficult, and others almost impossible for an English beginner to imitate. Let him be consoled, however, with the assurance, that an exact imitation of these sounds is not only unnecessary, but absolutely useless to a reader of the Persian language; inasmuch as the Persians themselves never attempt to pronounce them as the Arabs (do, but) pronounce them merely like those Persian letters which come the nearest to them in point of sound, exactly as I have set them down in the order of the alphabet."—*Persian Grammar*. London, 1841. p. 4.

*The Sanskrit Alphabet, with the corresponding Roman equivalents, after the system of Sir W. Jones.*

Gutturals . . . .	क k,	ख kh,	ग g,	घ gh,	ङ ṅ.	अ a,	आ ā.
Palatals . . . .	च ch,	छ chh,	ज j,	झ jh,	ञ ṇ.	इ i,	ई ī.
Cerebrals . . . .	ट t,	ठ th,	ड d,	ढ dh,	ण ṇ.	उ u,	ऊ ū.
Dentals . . . .	त t,	थ th,	द d,	ध dh,	न n.	ए ri,	ऐ ri.
Labials . . . .	प p,	फ ph,	ब b,	भ bh,	म m.	ओ lri,	औ lri.
Semivowels . . . .	य y,	र r,	ल l,	व v,		ए e,	ऐ ai.
Sibilants and Aspirate	श ṣ,	ष sh,	स s,	ह h.		ओ o,	औ au.
						अः ap,	आः āp.

Sanskrit vowels.

*Persian and Arabic Alphabets.*

	1	2	3	4	5	6	7		1	2	3	4	5	6	7	
	Sir W. Jones.	Mirza Ibrahim	F. Johnson.	M. A. Chodako.	Dr. Wright.	Dr. Fuert.	Mr. Lane.	Proposed Scheme.	Sir W. Jones.	Mirza Ibrahim	F. Johnson.	M. A. Chodako.	Dr. Wright.	Dr. Fuert.	Mr. Lane.	Proposed Scheme.
ا	a	a	a	a	a	a	a	a	gh	gh	gh	gh	gh	gh	gh	gh
ب	b	b	b	b	b	b	b	b	f	f	f	f	f	f	f	f
پ	p	p	p	p	—	—	—	p	ok	k	k	q	k	k	k	k
ت	t	t	t	t	t	t	t	t	k	k	k	k	k	k	k	k
ث or س	th or s	s	s	s	t	t, θ	th	s	g	g	g	g	—	—	—	g
ج	j	j	j	dj	g	g	j	j	l	l	l	l	l	l	l	l
ح	ch	ch	ch	tch	—	—	—	ch	m	m	m	m	m	m	m	m
خ	h	h	h	hh	h	h, ʔ	h	h	n	n	n	n	n	n	n	n
د	kh	kh	kh	kh	h	h	kh	kh	v, w	v	v, w	v, ou	w	v, w, ū	w	v, w
ذ	d	d	d	d	d	d	d	d	h	h	h	h, é	h	h	h	h
ز	z	z	z	z	d	d	dh	z	y	y	y	y, i	y	y, i	y	y, i, e
ر	r	r	r	r	r	r	r	r	a	ā	a	e	a or è	a or e	a or e	a, ā
ز	z	z	z	z	z	z	z	z	i	ē	i	i	i	i or y	i	i, e
س	j	j	j	j	—	—	—	zh	u	ū	u	u	u or ö	o or u	u or o	u
ش	s	s	s	s	s	s	s	s	ā	—	ā	ā	ā	—	ā	ā
ص	sh	sh	sh	ch	s	s	sh	sh	I or e	—	I	—	I	—	ee	i, é
ض	s	s	s	s	s	s, ʔ	s	s	ū or o	—	ū	ō or ou	ū	—	oo	ū,
ط	z	z	z	z	d	d	d	z	au or	—	au	ō ou	—	—	ow, ó	au, ó
ظ	t	t	t	t	t	t	t	t	aw	—	—	—	—	—	—	—
ظ	z	z	z	z	z	z	dh	z	ai	—	ay	—	—	—	ey, ei	ay, ai

No. 1.—Persian Grammar. London, 1828.  
 No. 2.—" " " " London, 1841.  
 No. 3.—Persian Dictionary. London, 1852.  
 No. 4.—Grammaire Persane. Paris, 1852.

No. 5.—Arabic Grammar. London, 1859.  
 No. 6.—Hebrew and Chaldean Lexicon. London, 1867.  
 No. 7.—Arabic Lexicon. London, 1863-72.

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The Map of India which accompanies this article has been reduced by photography from the standard copper-plate Map of the East India Government, which constitutes the matrix of the various transfer lithographic illustrations which appear from time to time in the Indian Blue Books. I have to express my acknowledgments for the permission to use the reproduction, and to thank Messrs. Markham and Saunders for the adaptation of the outline chart to the definition of *the India of Manu*.

# NUMISMATA ORIENTALIA.

## ANCIENT INDIAN WEIGHTS.

ONE of the latest authorities on International Metrologies, Don V. Queipo,<sup>1</sup> abandoning the wise reserve of Boeckh, has undertaken the task of tracing the derivation of the Indian system of weights and measures to primary Egyptian sources.<sup>2</sup> I am quite prepared to recognize Egypt's antecedent and more immediate influence on the civilization of the ancient world, and to admit, in advance, that, by a curious coincidence, her copper standard of 1200 B.C. is closely identical with one of India's earlier current weights,—a fact, be it said, hitherto unrecognized.<sup>3</sup> But, on the other hand, we must demand much more complete and searching evidence of borrowing or imitation to establish the leading proposition so confidently advanced by M. Queipo,—some such scale of proof, indeed, as that already sketched out by Boeckh himself in the following terms :—

“In cases where the weights and measures of two different nations are found to be in a precise and definite

<sup>1</sup> Essai sur les Systèmes Métriques et Monétaires des Anciens Peuples, par Don V. Queipo, 3 vols. 8vo. Paris, 1859.

<sup>2</sup> “Il n'en est pas de même des Indiens; ceux-ci sont certainement très-anciens; le bouddhisme est antérieur de six siècles à l'ère chrétienne; le brahmanisme est antérieur au bouddhisme, et les Védas atteignent les temps où, pour la race indienne, du moins, l'histoire commençait à peine. Il est donc curieux de voir si cette civilisation reculée, qui a su trouver tant de choses a su aussi trouver par elle-même une métrologie, ou si elle a reçu ses poids et mesures de peuples encore plus vieux qu'elle. La coudée indienne, *hasta*, est composée de deux empanes (*vitasti*), et chaque empan de 12 doigts (*angula*); c'est la division égyptienne. La *hasta* est évaluée à 18 pouces anglais ou 457 millimètres; c'est la coudée naturelle d'Égypte qui est de 450, ou, si l'on veut, la coudée olympique qui est de 462. Maintenant, comment les Indiens formeront-ils leurs mesures de capacité? Cuberont-ils une partie cette *hasta* qu'ils ont fait leur? Non, ils ont une *cumbha* qui est de 164 litres, et qui répond au cube de la coudée haschemite ou assyrienne (640 millimètres); c'est, du moins, ce que M. Queipo détermine par des calculs judicieusement conduits. Si l'on se tourne d'un autre côté, et que l'on recherche l'unité de poids chez les Indiens, on trouve le *tank-sala*, qui est de 3 gr. 50, c'est-à-dire la drachme des Lagides, qui est elle-même un poids d'origine égyptienne.”—Article by M. Littré, Jour. des Sav., April,

1861, p. 233. The reviewer continues :—“En 1834, profitant de ces trouvailles (sur la coudée égyptienne, etc.) un habile géomètre, M. Saigey, publia un ouvrage sur la métrologie ancienne, qui présenta les choses sous un nouveau jour. Dès ce moment, on peut le dire, surtout après les travaux de M. Queipo, la théorie générale en fut trouvée. Cette théorie repose sur deux faits fondamentaux, à savoir que toutes les mesures, tous les poids et toutes les monnaies, sont reliés par des relations mathématiques dans le système primordial, qui a son siège dans l'Égypte, l'Assyrie, la Phénicie, et que les systèmes de la Grèce, de l'Italie, de l'Arabie, de l'Inde, et de la Chine, en sont des dérivés.” I may remark that the टङ्कशाला *tankapala*, تڭسال above relied on means a mint for the production of coin, not a coin in its independent sense. The word *tanka* or *tanga* is stated by Erskine (History of India, i. 546) to have been of Chagatai Túrki origin, derived from *tang*, “white,” टङ्क borax, etc. See also A. Vámbéry, *denge*, “monnaie d'argent” (Jagatai Dictionary), and the Russian *denge*; but, on the other hand, Aryan etymologists, with less reason, claim the word as their own under तङ्क, تڭك, *tankis*, etc.

<sup>3</sup> This approximation of weights was first noticed in my Pathán Kings of Dehli (London, 1871), p. 362.

ratio one to the other—either exactly equal, or exact multiples and parts of each other—we may fairly presume, either that the one has borrowed from the other, or that each has borrowed from some common source. Where the ratio is inaccurate or simply approximative, it is to be treated as accidental and undesigned.”—George Grote, *Minor Works*, p. 138, Review of Boeckh’s “*Metrologische*,” etc. (Berlin, 1838).

It will be discovered in the following pages how far these conditions are fulfilled by the records of Indian monetary progress, traditional or material. Had M. Queipo confined the claims of the West to having influenced the literature and learning of the East at a later period, I should have been too ready to support him, as it can be proved to demonstration that the Brahmanical writers in after-times borrowed Greek science, and even appropriated the tenets of our Greek Testament, not only without acknowledgment, but with studious disguise and pretended *Indian* authority.<sup>1</sup> The origination of the Indian system of weights, in *India*, however, seems to admit of no question, the fundamental principles of which were probably framed *in situ* before the Vedic Aryans moved from the banks of the Oxus, and long before the Western branch of the Aryan family took their first lesson in Hellenic idolatry.<sup>2</sup> That the Indian system should disclose fragmentary points of relationship to the Egyptian, and more decided associations with the less remote Accad civilization of the Euphrates valley, was only to be expected,—the three nationalities were all members of the great Túránian family who once seem jointly to have occupied the southern limits of the supposedly habitable earth.<sup>3</sup> But the intrusion of new nationalities on the Tigris severed whatever of ethnic continuity may have previously existed, and left India to work out her own future, undisturbed by ties of race or foreign intervention,—so that very many centuries afterwards, when the Greeks penetrated into the land, they felt and acknowledged a purely independent national development,

<sup>1</sup> See *infra*, p. 27.

<sup>2</sup> *Scythism and Hellenism*.—"The parents of all the heresies . . . are these four primary ones:

"The first is Barbarism (*Βαρβαρισμός*, Patriarchism?), which prevailed without a rival from the days of Adam through ten generations to the time of Noah. . . .

"The second is Scythism (*Σκυθισμός*), which prevailed from the days of Noah, and thence downwards to the building of the Tower and Babylon. . . .

"The third is Hellenism (*Ἑλληνισμός* Ionism), which originated in the days of Seruch with the introduction of idolatry: and as man had hitherto followed each some demonolatrous superstition of his own, they were now reduced to a more established form of polity and to the rites and ceremonies of idols, and the followers of this began with the use of painting, making likenesses of those whom they had formerly honoured, either kings or chiefs. . . . The Egyptians, and Babylonians, and Phrygians, and Phoenicians were the first propagators of this superstition of making images and of the mysteries; from whom it was transferred to the Greeks from the time of Cecrops downwards. But it was not till afterwards, and at a considerable interval, that Cronos and Rhea, Zeus and Apollo, and the rest, were esteemed and honoured as gods."—Epiphanius, quoted in Cory's "Ancient Fragments" (London, 1832), p. 53.

<sup>3</sup> There are many curious traces of this ancient connexion, material and traditional. Strabo, xv. i. 25, quoting Nearchus, says, "When Alexander saw crocodiles in the Hydaspes, and

Egyptian beans (*Nymphaea Nolumbo*) in the Acesines, he thought he had discovered the sources of the Nile."

"In manner, language, and many other respects, Egypt was certainly more Asiatic than African; and though there is no appearance of the Hindú and Egyptian religions having been borrowed from one another, . . . yet it is not improbable that those two nations may have proceeded from the same stock, and have migrated southwards from their parent country in Central Asia."—G. Wilkinson, "Ancient Egyptians," i. 3. See also his articles in Rawlinson's *Herodotus*, ii. 29, note 9, and Appendix, p. 279.

See also Herodotus, iv. 44, vii. 69, 70; Strabo, i. ii. 25, 26, xv. i. § 4, 13, 19, 25; Arrian, *Indica*, vi. "The Northern Indians bear a greater resemblance in form and feature to the Egyptians;" vii. "The Indians were anciently like the Scythians, a wandering race of mortals who tilled no lands;" G. Syncellus, 151, c. *Αἰθίοπες ἀπὸ Ἰνδοῦ ποταμοῦ ἀναστάντες πρὸς τῇ Αἰγύπτῳ ἤκησαν*, "The Ethiopians came from the Indus and settled in Egypt;" Eusebius, *Chron. Can.* ii. 278; Pliny, vi. 22, 26; Justin, ii. 1; Am. Marc. xxii. 15; Caldwell, *Dravidian Grammar*, 66, note. See also the ethnological Scythic connexion treated at p. 23, "The Brahui, the language of the Belúchi mountaineers in the Khánship of Kelat, enables us to trace the Dravidian race beyond the Indus to the southern confines of Central Asia;" and pp. 38, 42-3-5, 69, 71, etc.; and for the Australian continental question, p. 62; Prinsep's *Essays*, vol. ii. p. 50.

altogether removed from the characteristics of the other Oriental nations with whom they had come in contact.<sup>1</sup>

As regards the near approximation of a single Indian weight to the *kat* or *unit* of the Egyptians, this point will form the subject of further illustration. In the meanwhile, we may freely recognize the possibility of an accepted commercial weight, in these primitive days of traffic and barter, passing mechanically from nation to nation; and though divided by distance and other obstructions, there were many intermediary carriers who may have transported the given weight or its near counterparts from Egypt to India. Whether this result was due to the wholesale deportation of races so prevalent in Euphrates politics,<sup>2</sup> or brought about by the ordinary commercial intercourse on the lines of the Oxus and the Hindú Kush, or more directly through the deserts of Southern Persia and the coast of Mekrán, we need not stop to inquire.

Having so far outlined the case of the competing claims of two dissevered nationalities to priority in the adoption of an unimportant item in the Metric Scale, we come to the much more pertinent inquiry involved in the closer and more abiding relations established between the old and the new lords of India's soil, and have to endeavour to distinguish the traces of the later contributions and innovations of the northern Aryans from the home developments of the aborigines, or the secondary advances of the earlier occupying races. The Vedic Aryans, as will be seen hereafter, during their passage in tribal sections through the gorges and valleys of the Hindú Kush, carried down with them a type of Phœnician writing, in a very advanced stage of adaptation towards the higher aims and more exact expression of the Sanskrit language; and with these assimilated characters, as shown by their subsequent co-ordination, a method of numeration distinctly based upon Phœnico-Egyptian ideals: while the indigenous Indians of a closely subsequent epoch are found to employ an independent scheme of figures, in appropriate unison with the outlines of their own local alphabet. These and other international questions will have to be examined more at large in future pages; but thus much of preliminary notice is necessary, as it may be very difficult to discriminate and separate these conflicting influences as they present themselves in the ordinary course of the investigation.

<sup>1</sup> "Moreover, India being of the largest extent of all others, by far, is inhabited by many different nations (of whom none are foreigners, but all natural inhabitants): and they say that no strangers ever planted amongst them, nor they themselves ever sent forth any colonies into other countries; and they tell stories that anciently the inhabitants fed only upon herbs and roots that grow in the fields, and clothed themselves with wild beasts' skins, as the Grecians did; and that arts and other things conducing to the well-being of man's life were found out by degrees, necessity pressing upon a creature that was rational and ingenious, and had likewise the further helps and advantages of hands, speech, and quickness of invention to find out ways to relieve himself."—(Megasthenes) Diodorus Siculus, ii. 38. Translation of G. Booth (1814), i. p. 132. So also Strabo, quoting Megasthenes, who "advises persons not to credit the ancient histories of India, for, except the expeditions of Hercules, of Bacchus (?), and the later invasion of Alexander, no

army was ever sent out of their country by the Indians, nor did any foreign enemy ever invade or conquer it. . . . But not one of these persons proceeded as far as India, and Semiramis died before her intended enterprise was undertaken." Strabo, xv. c. i. § 6, Falconer's translation. See also Arrian, *Indica*, x. *et seq.*; Pliny, vi. 21; Mas'audi, *Meadows of Gold*, Paris edit., i. 148.

<sup>2</sup> Rawlinson's *Ancient Monarchies*, ii. 529, "Under the Assyrian Kings, Chaldeans were transported into Armenia, Jews and Israelites into Assyria and Media, Arabians, Babylonians, Susianians, and Persians into Palestine. The most distant portions of the empire changed inhabitants; and no sooner did a people become troublesome from its patriotism and love of independence, than it was weakened by dispersion, and its spirit subdued by the severance of all its local associations." See also p. 430.

The general subject under review seems to divide itself into four groups.

- I. Weights and their corresponding Measures.
- II. Money, under its historical aspect.
- III. Coins, *proper*, as distinguished from Bullion.
- IV. Weights of the normal Indian Coins tested by their coincidence with the later Mediæval Mint issues of the land.

This division into chapters will necessarily entail a certain amount of repetition in the text, and frequent cross references to the illustrative notes; but, though inconvenient in some respects, it is the only methodic way of placing the whole question fully and clearly before the reader.

## CHAPTER I.<sup>1</sup>

### WEIGHTS AND THEIR CORRESPONDING MEASURES.

THE system of Indian weights, in its local development, though necessarily asserting a minor claim to the consideration of the European world, may well maintain a leading position in the general investigation of national metrologies, on the ground of its rudimentary and independent organization, and the very ancient date at which its definitions were embodied and committed to writing; while to numismatists it offers the exceptional interest of being able to exhibit extant equivalents of the specified weights preserved in the authoritative text of the original code of Hindu law, as professedly expounded by Manu, and incorporated in the *Mánava Dharma Śāstra*. The positive epoch of this work is undetermined; but it confessedly represents, in its precepts,<sup>2</sup> a state of society considerably anterior to the ultimate date of their collection and final redaction;<sup>3</sup> while the body of the compilation is assigned, on speculative<sup>4</sup> grounds, to something more than 400 B.C.

It is a singular and highly suggestive fact that numismatic testimony should have already taught us to look for the site of the chief seat of ancient civilization in Northern India, to the west-

<sup>1</sup> The heads and partial framework of this article, amounting to about one-quarter of the matter now printed, were originally published in the *Numismatic Chronicle* for 1864. The Asiatic Society of Bengal did me the unaccustomed honour to reprint the article in their *Journal* for 1864-5.

<sup>2</sup> Treatises on Law long anterior "to Manu are still in existence."—Prof. Aufrecht, *Philological Society's Transactions*, 1873, p. 222.

<sup>3</sup> I trust it will not be imagined that I desire to ignore Megasthenes's statement, that the Indians had "no written laws" (*Strabo*, xv. c. i. § 53). This is, indeed, precisely the testimony—seeing the source from whence it was derived—we should expect from what we *now* know of Brahmanical policy (note 3, p. 8). As to the addition, "who are ignorant even of writing," this vague assertion had previously been nullified by the more accurate information of Nearchus (*Strabo*, xv. c. i. § 67), and is further conclusively repudiated by the incidental evidence contained in the remarkable passage in the same work, where it is stated, "At the beginning of the new year all the philosophers repair to the king at the gate, and anything useful which they have committed to *writing*, or observed, tending to improve the productions of the earth, is then publicly declared" (xv. c. i. § 39).

Professor Max Müller, in his work on "*Sanskrit Literature*" (London, 1859), has devoted several pages to the examination of the use of writing in India, in olden time. I concur in his conclusions as to its limited employment among the Vedic Aryans, though I explain this firstly by the imperfect development and unsettled life they led, and secondly by the defective nature of the Bactrian alphabet they apparently relied on; but more especially to the later priestly tendency to discourage un-

authorized readers. But I demur distinctly to any such limitation being applied to the nations of India at large. Buddhism, in its overt acts, implies education among the masses, if in nothing else, in the prominence accorded to doctrinal public inscriptions and practical writing on mile-stones.

<sup>4</sup> Max Müller says—"The Code of Manu is almost the only work in Sanskrit literature which has as yet not been assailed by those who doubt the antiquity of everything Indian"; though he reduces the date to about 400 B.C., and points out that the Laws of Manu are paraphrases of the *Dharma Śūtras* of the *Mánava*s.—*Sanskrit Literature*, pp. 61, 62, 206; and *Morley's Digest*, p. cxvii.

Prof. H. H. Wilson, though hesitating to admit the high antiquity of the entire bulk of the composition, was fully prepared to assign many passages to a date "at least" as early as 800 B.C.—*Prinsep's Essays*, i. note, p. 222. See also Professor Wilson's translation of the *Rig Veda Sanhitā*, i. p. xlvii.

M. Vivien de St.-Martin places Manu under "la période des *temps héroïques*," i.e. between the twelfth and thirteenth centuries B.C. and the Buddhist epoch of B.C. 543.—*Étude sur la Géographie et les Populations primitives de l'Inde*, Paris, 1859. The same writer, in a later paper in the *Revue Germanique* of 1861, p. 80, fixes the first appearance of the Aryans in India at 1600 B.C., the collection of the Vedic writings at 1200 B.C., and Buddha's *Nirvāna* at 543 B.C.

Prof. Cowell, in his edition of *Elphinstone's India* (edit. 1866, p. 249), reduces the date of Manu to the third century B.C., but adds that "it was undoubtedly composed from older documents," and "may therefore be considered as the last redaction of the traditional laws of the *Mánava*s."



ward of the Upper Jumna—a tract, for ages past, relatively impoverished. For such a deduction we have indirect, but not the less valuable historical authority, derived in parallel coincidence from the comparative geography of the Vedic period, and from the verbatim text of Manu, the integrity of which seems in these matters to have been sufficiently preserved.

The most prolific field among the favoured resorts of our native coin collectors, in 1837, chanced to be the exact section of the country constituting the *Brahmāvarta* of the Hindu lawgiver; and *Thaneswar* (lat. 29° 58', long. 76° 54')—since so celebrated in the annals of the land as the battle-field of successive contending hosts—contributed, at its local fairs, many of the choicest specimens of the inceptive currencies. In this region the Aryans appear to have almost lost their separate identity, and to have commenced the transitional process of merging their ethnic individuality amid the resident population, though still asserting religious and incidentally political supremacy. Such a state of things seems vividly shadowed forth in the ethnological definitions preserved in Manu; and it may possibly prove to be more than a mere coincidence, that the geographical distribution of the limits of "*Brahmarshi*, as distinguished from *Brahmāvarta*," in the same passage, should so nearly be identical with the general boundaries I have elsewhere traced,<sup>1</sup> from independent sources, for the spread of the Bactrian alphabet in its Eastern course.

As I have claimed for the Pre-Aryan Indians the independent creation of an alphabet specially contrived for, and adapted to, their own lingual requirements,<sup>2</sup> similarly it can be shown,

<sup>1</sup> *Infra*, p. 47.

<sup>2</sup> Prinsep's *Essays*, London, 1858, ii. 43; Num. Chron. 1863, p. 226. Later investigations enabled me to take a more comprehensive view of the derivation of Aryan alphabets, of which I subjoin a summary. "At a Meeting of the Royal Asiatic Society, on the 9th April, 1866, The Right Hon. Viscount Strangford in the chair,—Mr. Thomas, adverting to recent controversies respecting the parentage of the various modes of writing in use in Ancient India, spoke 'On the Adapted Alphabets of the Aryan Races.' These were the results of his palæographical investigations: The Aryans invented no alphabet of their own for their special form of human speech, but were, in all their migrations, indebted to the nationality amid whom they settled for their instruction in the science of writing: (1) The *Persian Cuneiform* owed its origin to the Assyrian, and the Assyrian Cuneiform emanated from an antecedent Turanian symbolic character; (2) the *Greek* and *Latin* alphabets were manifestly derived from the Phœnician; (3) the *Bactrian* was adapted to its more precise functions by a reconstruction and amplification of Phœnician models; (4) the *Devanagari* was appropriated to the expression of the Sanskrit language from the pre-existing Indian Pāli or *Ldt* alphabet, which was obviously originated to meet the requirements of Turanian (Dravidian) dialects; (5) the *Pehlvi* was the offspring of later and already modified Phœnician letters; and (6) the *Zend* was elaborated out of the limited elements of the Pehlvi writing, but by a totally different method to that followed in the adaptation of the Semitic Bactrian. Mr. Thomas then proceeded to advert to the single point open to discussion involved under the fourth head, tracing the progress of the successive waves of Aryan immigration from the Oxus into the provinces of Ariania and the Hindú Kush, and the downward course of the pastoral races from their first entry

into the Panjāb and the associate crude chants of the Vedic hymns to the establishment of the cultivated Brahmanic institutions on the banks of the Sarasvatī, and the elaboration of Sanskrit grammar at Taxila, connecting the advance of their literature with the simplified but extended alphabet they constructed in the Arianian provinces out of a very archaic type of Phœnician, and whose graphic efficiency was so singularly aided by the free use of birch bark. This alphabet continued in use as the official writing under the Greek and Indo-Scythian rulers of Northern India, until it was superseded by the superior fitness and capabilities of the local Pāli, which is proved by Asoka's scattered inscriptions on rocks and monoliths (Lāts) to have constituted the current writing of the continent of India in B.C. 250, while a similar, if not identical, character is seen to have furnished the prototype of all the varying systems of writing employed by the different nationalities of India at large, from Sind to Ceylon, and spreading over Burmah, till the Indian Pāli meets Chinese alphabets on their own soil in Annam. In conclusion, Mr. Thomas pointed out the importance of the discoveries of Norris and Caldwell, derived from completely independent sources, regarding the Scythic origin of the introductory Indian alphabets."—*Athenæum*, April 14, 1866.

No substantive article was ever prepared or published in further development of the somewhat comprehensive theory thus enunciated; but its purport has been quoted, with seeming approval, and, as far as I am aware, without hostile comment, in France and Germany. The subject has likewise been discussed at two several meetings of the Asiatic Society of Bengal (*Journ. As. Soc. Bengal*, and Report of Meeting, 6th Feb. 1867, p. 33. See also *J.R.A.S.* vol. v. (N.S.) p. 421). With the general tenor of these quasi-conversational proceedings I have no possible cause of dissatisfaction. Naturally, the living representatives of the Indian

from as valid internal indications, that they originated, altogether on their own soil, that which has so often proved a nation's unassailable heritage of its indigenous civilization—a system of weights and measures, which retained its primitive identity in the presence of successive dominant exotic nationalities. It seems clear that the intrusive Aryans, at whatever period their advent is to be placed, met and encountered a people, already dwelling in the land, of higher domestic civilization and material culture than themselves. Whether their eventual supremacy was due to undiminished northern energy, superior animal physique, or higher mental powers,<sup>1</sup> does not concern us at present; but independent of the inner-life evidences to that effect, a parallel inference might be drawn from the indirect data and the contrasted tenor of the hymns of the Rig Veda,<sup>2</sup> which, while indicating in their chants an immature social condition, refer almost exclusively to the geography of the Seven Rivers; whereas Manu, at a date but moderately subsequent,<sup>3</sup> associates the far higher progress manifested in the body of the work with a more easterly seat of authority, and while asserting no community with things or people beyond, or to the *westward* of the Sarasvatī, arrogates for the existing representatives of the Aryans a dominance over kindred kingdoms, extending, in the *opposite direction*, down the Ganges to Kanauj. But, in demanding credence for the simple gifts of invention arising out of manifest wants among the already thrice commixed, and in so far improved<sup>4</sup> local inhabitants, as opposed to the Aryan assumption of the introduction of all knowledge, I am by no means prepared to contend that the domiciled races gained nothing in return. The very contact of independently-wrought civilizations, to whatever point each had progressed, would tend mutually to advantage both one and the other; the question to be asked is, which of the two was best prepared to receive new lights, and to utilize and incorporate the incidental advantages within their own body politic? The obvious result in this case, though denoting the surrender by one nation of all their marked individuality, by no means implies that they did not carry with them the full force of their

Aryans resented any notion of their ancestors having borrowed, even more convenient mechanical vehicles for the expression of thought, from the pretendedly ignorant Dravidians of the south; but the facts come up cumulatively against them. To the above list may now (1874) be added "the Cyprian alphabet, embodying the *Greek language*." The former is found to be "of cuneiform origin and so imperfect, as compared with the Phœnician scheme, that as soon as the Phœnician letters became known, it had to vanish."—Max Müller, *Academy*, 16th May, 1874, p. 546.

<sup>1</sup> The Rev. M. A. Sherring (*Indian Antiquary* for Sept. 1872), describes the Brahman, in his modern stronghold at Benares, "as endowed with an extremely subtle, rather than with a powerful mind; which by long habit, perpetuated from age to age, and from family to family, he has trained to the utmost keenness; dogmatic, self-willed, pertinacious, and supremely arrogant and vain."

<sup>2</sup> Wilson, *Rig Veda Sanhitā*, iii. pp. xviii. xix. London, 1867; Vivien St.-Martin, *Étude sur la Géographie . . . d'après les Hymnes Védiques*, Paris, 1869, p. 89.

<sup>3</sup> *Journal As. Soc. Bengal*, 1862, p. 49; Max Müller's *Rig Veda*, preface to text, iv. pp. xxv-xxxiv.

For speculative dates in regard to the Vedas, see also Max Müller, *Sanskrit Lit.*, pp. 244, 300, etc.; Wilson, *Rig Veda*, i. 47, ii. 1; St.-Martin, p. xix; M. Barthélemy St.-Hilaire, *Journal*

*des Savants*, 1861, p. 53; Dr. Martin Haug, *Aitareya Brāhmana*, Bombay, 1863; Goldstücker, *Pāṇini*, p. 72, etc.

<sup>4</sup> "We have, therefore, according to the views just summarily expounded, four separate strata, so to speak, of population in India: 1. The forest tribes, such as the Kolas, Santhals, Bhills, etc., who may have entered India from the north-east. 2. The Dravidians, who entered India from the north-west, and either advanced voluntarily towards their ultimate seats in the south of the peninsula, or were driven by the pressure of subsequent hordes, following them from the same direction. 3. The race of Scythian or non-Aryan immigrants from the north-west, whose language afterwards united with the Sanskrit to form the Prākṛit dialects of Northern India. 4. The Aryan invaders who (after separating first from the other branches of the Indo-Germanic stock, and last of all from the Persian branch of that family), advanced into India, drove before them the non-Aryan tribes who were previously in possession of the Punjab and other parts of the North-West provinces of India, and after organizing Brahmanical communities, and founding Brahmanical institutions in the north, gradually diffused themselves to the east and south, and eventually extended their discipline, and to some degree their sacred language, to the remotest parts of the peninsula."—Muir's *Sanskrit Texts*, ii. pp. 487-8. See also Caldwell's *Dravidian Grammar*.

influence, and affect materially the character of the people among whom, at the end of their wanderings, they introduced a priestly absolutism, which has progressively grown and increased rather than lost power over all India.

Here again a consecutive query forces itself upon our consideration. The Aryans are inferentially supposed to have been in a comparatively barbarous state on their first entry into the land of the *Saptu Sindu*, or "Seven Rivers."<sup>1</sup> There are no direct indications of how long a period they spent in traversing six out of the seven streams, or what opportunities may have been afforded for social improvement during the onward movement; but even by their own showing in the sacred hymns of the Rig Veda, the Aryans, when they had reached the banks of the Sarasvatī, were still but imperfectly civilized. The *Dasyus*, or indigenous races, with whom they came in contact in the Panjāb, may also have been in a more or less backward stage of national development, due to the influences of a *quasi*-pastoral life; while the more settled inhabitants of the kingdoms on the Jumna must be taken to have been well advanced in civil and political refinement.<sup>3</sup> Is it not, therefore, probable, that when the Aryan tribes, at the close of their migrations, settled in the midst of an organized and homogeneous nation, independent leading spirits may have detected the opportunity for the origination of a new religion, to be evolved out of the rude elemental worship of the immigrants, aided by the mystification of the exotic language which came so opportunely in company?<sup>3</sup> The narrow geographical strip, to which the promoters of this advanced creed, as represented in the pages of Manu, confined the already arrogant priestly element intervening between the two nationalities,

<sup>1</sup> St.-Martin, p. 91, "Il semble que la vie sociale des Aryas n'ait commencé qu'à l'orient du grand fleuve (l'Indus), comme si les tribus, à l'époque où elles le franchirent, eussent été trop barbares encore pour avoir gardé la mémoire de leur vie antérieure." Professor W. D. Whitney, of Yale College, one of our most advanced Sanskrit scholars, was likewise struck with the contrast presented in their different stages of Vedic life. He remarks, "The hymns of the Vedas were chiefly composed on the banks of the Indus and its tributaries, when the great valley of the Ganges was as yet unknown to the Aryan immigrants; and they present the elephant as a still-wondered-at animal: while the earliest tidings of India which we have from without show us great kingdoms on the Ganges and the elephant reduced to the service of man both in war and peace."—*The Study of Language*, London, 1867, p. 226.

<sup>2</sup> Prof. Wilson, while speaking of the ultimate self-development of the Aryans in the Panjāb, remarks, "It [is] indisputable that the Hindus of the *Vaidik* era had attained to an advanced stage of civilization, little, if at all, differing from that in which they were found by the Greeks at Alexander's invasion, although no doubt they had not spread so far to the east, and were located chiefly in the Panjāb and along the Indus" (*Rig Veda*, ii. p. xvii). I am inclined to question this latter inference. I do not think the civilization evidenced in the text of the Rig Veda by any means up to the mark of that discovered on the advent of the Greeks; indeed, it would be a complete anomaly to suppose that the Aryans, while occupied in pressing their way onwards, in constant hostility with the local tribes, should have made a proportionately greater progress in national culture than they did in the subsequent six or seven centuries of fixed residence in their new homes within the Seven Rivers.

<sup>3</sup> The late Dr. Goldstücker, in an essay in the *Westminster Review* (1864, p. 154), has justly remarked that the 1028 incoherent hymns of the Rig Veda constituted but a poor stock in trade whereon to found a new religion. Nor do the Soma "inspired" Rishis to whom they were revealed, or technically "seen," appear, from the internal evidence of their embodied compositions, to have possessed any such mental qualifications as should have been equal to the origination of the higher intellectual structure of Brahmanism. Prof. Goldstücker proceeds, "The Hindu priesthood, however, has managed to demonstrate that 1028 hymns mean in reality a very ponderous mass of divinely revealed works. 'These hymns,' it says to the people, 'you must be aware, speak of ritual acts which are unintelligible to you, and they make allusion also to events, human and divine, which are shrouded in obscurity; hence you must admit that those works called *Brāhmanas*, which explain the proper performance of rites—which give illustrations of those events and legendary narratives, and which contain philosophical speculations to boot—are a necessary complement of the inspired Rig Veda hymns.' . . . 1028 hymns, of a few verses each, are but a poor livelihood for a fast increasing number of holy and idle men: but expand these hymns into a host of works which even the most diligent student could not master in less than several years; apply to their teaching the rule that a pupil must never study them from a manuscript, but receive them orally from his spiritual guide; make them the basis of a complicated ritual, which no one is allowed to perform without a host of priests, and handsome presents to each of them—and what a bright perspective opens itself to a member of the Brahmanical caste, and to those who follow in his track!"

would seem to savour more of an esoteric intention than of any natural result of conquest or of progressive power achieved by the settlement of an intellectually higher class. That the Aryans should be able so completely to divest themselves of their national entity, and leave no trace behind them, would be singular in itself; but the concentration of all god-like properties on a mere boundary-line, so much insisted upon as Brahmanism grew and pushed its forces downwards into the richer countries of Hindústán, while it ignored both the land of the nativity of its votaries and the site of their later more advantageous domestication, forms a fair subject for present speculation and future mature investigation. So that it may be summarized, if the pure Aryan races, in their other migrations, ultimately arrived at contrasted theogonies, adopted divergent forms of speech, and submitted themselves to the prevalent manners and customs encountered in their western lines of settlement, it is asking but little to attribute a dominant influence to the independent civilization of a nation Alexander no more recognized as his ethnic brethren, than the British soldier in later days discovered his kindred in Professor Max Müller's typical Bengali,<sup>1</sup> or in the Sepoy mutineer, who might have claimed a less degraded relationship. But this in itself is a matter only incidental to my special subject, and I return to the question, that if the Aryans were so far instructed on their early sectional immigrations as to bring with them, or subsequently to import and amplify, the Phœnician alphabet, and similarly to secure its transmission, even as a secondary system of writing, over all the country of the Brahmarshis, it would be rash to attempt to place a limit on the amount of Chaldean or other western sciences that may have accompanied these cursive letters,<sup>2</sup> which, either directly or indirectly, travelled eastward from the borders of Mesopotamia to the banks of the Ganges. And clearly, if the grammarian Pāṇini's age has been rightly determined by his special modern commentator,<sup>3</sup> Bactrian writing, or *Yavanāṇi-lipi*,<sup>4</sup> must have been freely current at Taxila at and before B.C. 543, even as it subsequently became the ruling alphabet in those parts, so as to appear as the Inscription character under Aśoka (B.C. 246) in the Peshāwar valley, and to hold its own as the official method of expression in concurrence with the local Pāli as low down as Mathurā until a much later period. Under these evidences of the spread of Aryan civilization in India, there will be little or no difficulty in admitting that much of what has hitherto been esteemed as purely indigenous knowledge.

<sup>1</sup> Max Müller, *Sanskrit Literature*, p. 13, "Or to convince the English soldier that the same blood was running in his veins and in the veins of the dark Bengalese."

<sup>2</sup> We have indirect evidence to show that this style of writing obtained very early currency in association with the monumental cuneiform. Wherever, in the ancient sculptures, we see two scribes employed—the one using a style and marking a clay tablet, the other writing upon a flexible substance—I assume that the latter is using the cursive Babylonian character, or what has since been conventionally recognized as Phœnician. See also the subject more fully treated, *J.R.A.S.* iii. (1868) n.s. p. 245; and a notice of the inscription on the Moabite Stone, B.C. 896, v. (1871) p. 410. M. Renan considers it conclusively established that the Jews used Phœnicio-Babylonian letters at the coming out of Egypt in 1312 B.C.—*Langues Sémitiques*, pp. 108, 216.

<sup>3</sup> Goldstücker's "Pāṇini, his Place in Sanskrit Literature,"

London, 1861, pp. 12, 227; so also Alwis, *Pāli Grammar*, Colombo, 1861, p. xli; and Colebrooke's *Misc. Essays*, ii. p. 4. Early Sanskrit Grammars (of "the three Saints")—*Sūtra* by Pāṇini: rules of grammar in eight books entitled *Aṣṭādhyāyā*; comprising 3996 aphorisms. *Vārttika* by Kātyāyana, amending or explaining Pāṇini's rules. *Mahābhāṣya* by Patanjali, interpreting or correcting Kātyāyana's annotations.—Colebrooke's *Essays*, ed. Prof. Cowell, iii. p. 38.

<sup>4</sup> Max Müller, *Sanskrit Lit.*, London, 1859, p. 521; and preface to text of *Rig Veda*, London, 1862, vol. iv. p. lxxiv. "Yavanāṇi-lipi is most likely that variety of the Semitic alphabet which, previous to Alexander, and previous to Pāṇini, became the type of the Indian alphabet." This is so far true of the Northern Indian or Bactrian alphabet, but does not apply to the prototype of the local Lāt or Indian-Pāli characters of Aśoka and of his Southern predecessors.

may, even thus early, have been improved and matured by the waifs and strays of the discoveries of very distant nations, without in any way detracting from or depreciating the independent originality of local thought, or the true marvels India achieved unaided by foreign teaching.

In illustration of the preceding remarks, and as the necessary definition of the boundaries of the kingdom to which our initial series of coins refer, I transcribe in full a translation of the original passage from Manu. The "orbis veteribus notus" will be seen to be closely circumscribed; and, as I have said before, the ancient seats of the Aryan races are altogether ignored in the general summary.

Manu, ii. 17.<sup>1</sup> "Between the two divine rivers, SARASVATÍ and DRISHADVATÍ [Chitang], lies the tract of land which the sages have named BRAHMÁVARTA, *because it was frequented by gods*. 18. The custom preserved by immemorial tradition in that country, among the four *pure* classes, and among those which are mixed, is called approved usage. 19. KURUKSHETRA [modern Dehli], MATSYA, PANCHÁLA [*Kanyakubja*, Kanauj], and SÚRASENA [or Mathurá], form the region called BRAHMARSHI, distinguished from BRAHMÁVARTA. 20. From a *Bráhma*n who was born in that country, let all men on earth learn their several usages. 21. That country which lies between HIMÁVAT and VINDHYA, to the east of VINASANA [where the Sarasvatí disappears in the desert<sup>2</sup>], and to the west of PRAYÁGA [Allahábád], is celebrated by the title of MADHYADESA [or *the central region*]. 22. As far as the eastern and as far as the western oceans, between the two mountains just mentioned, lies the tract which the wise have named ARYÁVARTA [or *inhabited by respectable men*]. 23. That land on which the black antelope naturally grazes is held fit for the performance of sacrifices; but the land of MLECHHAS [or *those who speak barbarously*] differs widely from it. 24. Let the three first classes invariably dwell in those before-mentioned countries; but a SÚDRA, distressed for subsistence, may sojourn wherever he chooses."<sup>3</sup>

It is reasonable to infer, as a general rule, that all schemes of weights devised by isolated peoples, developing their own social laws, should primarily be based upon some readily accessible *unit* of limited proportions, rather than upon any higher measure of weight which advancing civilization and authoritative legislation might impose upon the normal datum. Such a metric test was found ready to men's hands in India, in the seed of the Wild Licorice (*Abrus precatorius*), a plant whose habitat was as extended as its produce was uniform and comparatively exempt from desiccation,—advantages which from immemorial time have secured for the local *rati* a representative place amid the adjuncts of the goldsmith's and money-changer's scales.

<sup>1</sup> Sir W. Jones's Works, London, 1799, vol. iii.; Haughton, Hindu Law, 1826, p. 22. [The italics mark the Sanskrit commentator's interpretations of the original text, which is preserved in the translation in Roman letters.] There is also a French translation of Manu by M. Loiseleur Deslongchamps, Paris, 1833.

<sup>2</sup> Muir, Sanskrit Texts, ii. pp. 415-418.

<sup>3</sup> Mr. Muir has given us a new translation of this celebrated passage, which, as it differs from the above in the introductory portion, I append in his own words.

"The tract, fashioned by the gods, which lies between the two divine rivers, Sarasvatí and Drishadvatí, is called Brahmá-vartta. The usage relating to castes and mixed castes, which has been traditionally received in that country, is called the pure usage. The country of Kurukshetra (in the region of modern Dehli), and of the Matsyas, Panchálas (in the vicinity of modern Kanauj), and Súrasedas (in the district of Mathurá), which adjoins Brahmá-vartta, is the land of the Brahmarshis (divine Rishis)."—Sanskrit Texts, ii. p. 417.

The later Sanskrit writers freely conceded its claim to the title of "Balance or Scales seed" (तुलाबीज *tulābīja*), and the great Akbar, in the sixteenth century, still continued to recognize its position, under one of its ancient names, in the "red" (سرخ *surkh*): for all reductions upon provincial payments of revenue, though, having felt the inconvenience of so inconclusive a test in more exact mint analyses, he ordained that the State trial weights should henceforth be kept in pieces of cut agate.<sup>1</sup>

After the *rati*, in ascending order, appears the *māsha*, which, in its acceptance far and near, beyond its Indian home, may almost claim the title of a second *unit*, if not that of a separate *standard*; as such, indeed, its name has come to figure in the indigenous speech as "an elementary weight."<sup>2</sup> In its static sense this measure also owes its parentage to the vegetable world, in the form of a tangible seed, whose properties of permanence are shared with the associate *rati*, in a hard compact texture and a protecting glazed skin. Unlike the wild *rati*, however, this is a cultivated bean, which has hitherto been identified with the *Phaseolus radiatus*; but none of the seeds of this plant, even the most highly developed, at all approach the required weight: so that the representatives of the true *Māsh i Hindī* (ماش هندی) had to be sought among other varieties, when the prototype was readily traced in the *Phaseolus vulgaris*, which has disappeared from the north-west of India, to be preserved in the agriculture of the south, where, like other congenial products of the soil, it has the advantage in point of growth over its counterpart of the higher latitude, and even discloses a weight slightly in excess of that demanded by the metallic *silver māsha*.

TABLE OF WEIGHTS OF INDIAN PHASEOLI.

					Grains.
Madras.— <i>Phaseolus vulgaris</i> .....	20 seeds =	70 grains, average weight			3·5
"	20 "	77 "	"	"	3·85
"	20 "	77 "	"	"	3·85
"	20 "	66 "	"	"	3·3
Picked specimens mount up to	20 "	107·5 "	"	"	5·37
Madras...	{ <i>Phaseolus vulgaris</i> ?				
	Black seeds	20 "	134 "	"	6·7
	Red seeds	20 "	111 "	"	5·55
S. India.— <i>Phaseolus Roxburghii</i>	40 "	46 "	"	"	1·105
N. India	"	20 "	10·3 "	"	·515
"	"	20 "	10·3 "	"	·515
Oude.— <i>Bakala, Faba vulgaris</i>					
"	"	Black seeds	20 "	96 "	4·8
"	"	Brown seeds	20 "	94 "	4·7
"	Valla, <i>Lablab vulgaris</i> ...	20 "	91 "	"	4·55

The *māsha* is concurrently mentioned as a food grain in Manu (ix. 39); and Prof. Weber remarks, that the name, in its metric sense, is not found in any texts authentically Vedic,<sup>3</sup> though it seems that the term, as applied to pulse, occurs in the Atharva Veda.<sup>4</sup>

<sup>1</sup> "By the command of His Majesty they made grains of agate, which were ordered to be used in weighing."—*Āin-i Akbari* (Gladwin), i. 40.

<sup>2</sup> Wilson, *Glossary of Indian Terms*, *sub voce*.

<sup>3</sup> Weber, "Jyotisha," Berlin Academy Tr. 1862, p. 82.

<sup>4</sup> Muir's Sanskrit Texts, vol. v. p. 463.

The Vishnu Purāṇa notices *māsha* as one of the earliest cultivated plants, and one that "may be offered in sacrifice." —Wilson's Vishnu Purāṇa (edited by Professor Hall.), 1864, page 95.

I exhibit these necessarily imperfect seed tests merely to demonstrate that there once existed, and still remains amid the produce of the soil, a safe and sufficient foundation for the resulting weights contributed by the metal equivalents, with which we are more immediately concerned.

The next progressional step in the table of weights of silver, though seemingly of a more theoretical character, in the abandonment of the seed test, may after all be found to represent a very practical appeal to some definite and well-understood sum or equivalent of value of prehistoric tradition. The denomination in question is variously styled by the term *dharāṇa* (from  $\sqrt{३}$  *dhṛi*, "to hold"),<sup>1</sup> or by the more suggestive alternative of *purāṇa*, "old," indicating a thing already ancient when Manu's Laws were conceived, and pointing to a period long anterior to the date when the so-termed "Poetical Editor" embodied those Laws in Sanskrit verse. Whether the Aryan designation of *dharāṇa*, as a *quasi*-standard, should be taken to imply finality in the primitive scheme of computation, may be a question; but the closing item in the amplified gold table, to which the same name is given, certainly favours such a conclusion. It is to the surviving representatives of this ancient *purāṇa*, embodying precisely the requisite number of *ratis* of silver, that I shall have to appeal for confirmation of my estimates of weights and as furnishing the earliest specimens extant of Indian money.

The final denomination in the list of silver weights seems to bear a less archaic aspect than the lower gradations of the same series. The multiplication by the decimal *ten* amid the dominant *fours*, which brought it into harmony with an established and identical weight in the gold table, savours of foreign intervention; and the exotic designation of *ṣaṭamāna*, "one hundred measures," equally points to Aryan influences. We can appreciate the motives which induced the northern races to devise the *ṣataraktika*, or "one-hundred rati" piece, out of existing units of value; but it is difficult to divine the object or meaning of "one hundred measures," which do not fit-in with either of the national metric schemes. The specified total of 320 *ratis* is equal to 960 barley-corns. Accepting the latter seed as the natural Aryan *unit*, the  $\frac{1}{16}$  part of this sum would be 3·2 *ratis* or 9·6 barley-corns—a broken subdivision, which can only be accounted for by a theoretical rather than a practical assertion of the decimal system, already indicated in the *ten* above adverted to, and the parallel *ten* in the crowning total in the gold series.

Having gone through the metallic items in the table of silver weights, this will, perhaps, be the fittest place to introduce the combined tables of natural products, silver, gold, and copper, from the text of Manu, so as to bring under one connected view the smaller *seed grain* weights, which in the original Sanskrit text are made to originate and lead-up to the larger totals in *metal*, but which I infer to have been in their more minute forms, at least, mere fortuitous subdivisional parts of the central *rati*. The barley-corn may well have claimed an earlier title to the honours of the lesser *unit*; but at the period to which these data refer the local *rati* had clearly established itself as the normal and guiding test of all descriptions of weights.

<sup>1</sup>  $\sqrt{३}$  "to hold, uphold, support," etc.—Wilson, *sub voce*. Secondary meanings extend to, "to weigh in a balance,"—*tulayā dhṛi* (or without the *tulayā*), "to hold in a balance, weigh or measure."—Williams's Sanskrit Dictionary. Hence the progression to a standard of fixed value, or to the more material *dharāṇi*, or "steel-yard," is obvious.

ANCIENT INDIAN WEIGHTS FROM MANU (c. viii. § 132, *et seq.*).

**Estimated weight in grs. Troy.**

**TABLE II. ASCENDING INCREASE UPON THE UNIT.**

**Estimated weight in grs. Troy.**

<sup>1</sup> Hindu Law, or the Ordinances of Manu, by G. C. Haughton, London, 1825, and Works of Sir W. Jones, London, 1799, vol. iii. Haughton's translation has been slightly modified as given above by my friend Mr. John Muir.



The insertion of the smaller kinds of seed grains in the above table might, at first sight, appear to have been pedantic and purposeless; but in an essentially poor country infinitesimal atoms of gold, gold dust, or silver in like minute proportions, entered largely into the dealings of a people just emerging from the primitive phase of barter. And we may intuitively realize the early use, and indeed the necessity, of such very small change, in the fact that, within our own times, local rulers have continued to issue pieces of money but little removed from what we term spangles.<sup>1</sup> With these diminutive seeds at his command, the untutored villager had only to arm himself with the produce of his own fields, to check the deficiency in the fraudulent goldsmith's tale of weight,<sup>2</sup> or the merciless discount of the money-changer on the wear and depreciation of the currency.<sup>3</sup>

In a land where official standards must have been exceptional and difficult of access, the ready definition of denominations and interchangeable counterpoises, afforded by the seeds of the earth, must have proved next to invaluable; hence we find, in the elaboration of these criteria *inter se*, that white mustard had to testify against black, while poppy-seed effected a prompt subdivision of either, and the *average* barley-corn checked and determined the integrity of the *rati*, which again might be used, in its turn, to provide for the sufficiency of the *másha*; so that repeated averages of even such seemingly untrustworthy data might after all produce comparatively crucial results.<sup>4</sup>

<sup>1</sup> The minute gold coins of the south, called by the Muham-madans اختر زر "gold stars," are described by Sir W. Elliot as "just like little scales of gold."—Pathán Kings of Dehli, p. 170; Elliot's *Historians*, iii. 168. The subdivisional silver currency of Nipál runs into flakes about the diameter of our pea, and but little thicker than the paper this is printed on. The Multán gold rupee is a recent example of diminutive money.

<sup>2</sup> "But the most pernicious of all deceivers is a goldsmith who commits frauds: the king shall order him to be cut piece-meal with razors."—Manu, ix. 292.

"It is notorious that goldsmiths use one set of seeds for buying, and another for selling."—Jervis, *Weights of the Konkan*, p. 39. For the curious penalties assigned for trade frauds in later days, see my *Pathán Kings of Dehli*, p. 164; Elliot's *Historians*, iii. p. 197. It would startle some of our enterprising purveyors to have to make up their deficient weights by flesh mercifully cut from "their buttocks."

<sup>3</sup> Tavernier, speaking of the Indian *serdf* of the seventeenth century, says, "All the Jews that deal in money and exchange in the empire of the *Grand Seigneur* are accounted a most subtil sort of people. But in the *Indies* they would be scarcely thought fit to be apprentices to these bankers."—p. 22, edit. of 1677.

<sup>4</sup> I do not wish to interrupt the independent course of the argument on the ancient data by introducing extraneous and possibly more modern elements into the text; but a reference to the customs of the southern nations of India is instructive in showing that they also relied upon the competency of seeds to secure a good average, and equally that they selected those food grains which were ever ready to their hands in the ordinary cultivation of the soil.

"The following is a table of such ancient weights as are still the basis of the small weights now prevalent throughout India.

2 chával [husked rice] = 1 dhán = [rice in husk].  
8 " " = 4 " = 1 rati.  
16 " " = 8 " = 2 " = 1 valla.  
64 " " = 32 " = 8 " = 4 " = 1 másha.

#### Later weights.

(96 ratis, or 48 vallas, or 12 máshas = 1 tola).

The table of higher weights is as follows:—

2 chával = 1 dhán, *yava*, or grain of wheat.

8 " = 4 " = 1 rati.

64 " = 32 " = 8 " = 1 másha.

256 " = 128 " = 32 " = 4 " = 1 tank.

#### Later additions.

(9 tanks =  $\frac{1}{2}$  ser, 18 =  $\frac{1}{4}$ , 36 =  $\frac{1}{2}$ , and 72 = 1 *ser*).

40 sers of 26 tolals = 1 man, 20 mans = 1 khandi, or 560 lbs. avoirdupoise).—Capt. T. B. Jervis, *Weights of India*, Bombay, 1836, p. 50. [The *chow* or chával is incidentally stated to be a very "constant quantity"; and it is further mentioned that "the large weights in most provinces conform to the weights of coins most in repute, and which form the general medium of commerce."—p. 51.]

"That the weights of the principal current coins of account, which are synonymous with and equivalent to the corresponding weights used in commerce, are raised alike from the weight of certain vegetable grains or seeds, such as those of wheat, barley, rice, or the *Abrus*."—Jervis, p. 261.

General Cunningham has tested in a comprehensive manner several varieties of Indian seed weights, with the subjoined results. The average weights are higher than I should have anticipated; but the locality of growth, richness of soil, freshness of the seed, might all affect the general return. However, as the author accepts my average of 1.75 for the practical working weight of the *rati*, I need not stop to discuss his minor details.

	Grains.	Each.	Value of Rati in grains.
1000 rice seeds .....	358.5	0.3585 × 5 =	1.7925
700 barley-corns, husked...	418.5	0.5978 × 3 =	1.7934
500 máshaka, small beans	1791.0	3.5820 ÷ 2 =	1.7910
60 bákala, common beans	546.0	9.1000 ÷ 5 =	1.8200
10 másha, black beans ...	146.0	14.6000 ÷ 8 =	1.8250

—Numismatic Chronicle, 1873, p. 197.

The aborigines, or their early successors, having exhausted the natural products of the soil in the descending scale, the hand of the intruder may be traced in the fanciful addition of the microscopic form of a "very small mote, which may be discerned in a sunbeam passing through a lattice,"—the prototype of Professor Tyndall's "dust,"<sup>1</sup>—whose impalpable elements are still further reduced, in later Brahmanical writings, by several degrees.<sup>2</sup> No attempt, however, seems to have been made by the Aryans to vary or enlarge the seed verifications of the earlier settlers; indeed, when tried by the test of the hymns of the Rig Veda, they would seem to have been very ill versed in the mysteries of the *Flora Indica*,<sup>3</sup> an extensive knowledge of which was clearly necessary for, and is evidenced in, the formation of the normal scale of proportions; and consistently we find that, although the Vedic Aryans often invoked their gods to aid their agriculture, the result so little availed them that their efforts in that direction were chiefly confined to the primitive barley, in the raising of which even they do not seem to have been uniformly successful.<sup>4</sup>

It will be seen at a glance that the gold and copper tables in the present series follow a different system to that of the silver weights, the only points of absolute contact being the *rati* basis and the incorporated *pala* or *nishka*, which is introduced into the silver table under another and inappropriate name. The copper denominations are identical with those of the gold, only in the 80 *rati* measure common to each, which, however, is differently divided in the two instances, going at once into  $\frac{1}{16}$  in the gold calculations, but descending by  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ , to the parallel  $\frac{1}{16}$  or five *ratis* in the subdivisions of the lower metal. The first deduction suggested by these facts would be, that inasmuch as a crude scheme of exchange in copper probably preceded any effort at a silver currency, the copper and gold weights should take priority in point of date over the associated silver series; but such an inference is not supported by the positive evidence available, which establishes, in a distinct manner, that there were pieces of copper of identical form and fabric with the silver-punch

<sup>1</sup> "Solar light in passing through a dark room reveals its track by illuminating the dust floating in the air. 'The sun,' says Daniel Culverwell, 'discovers atoms, though they be invisible by candle light, and makes them dance naked in his beams.'"—Dust and Disease, p. 291, published in "Fragments of Science," by John Tyndall. London, 1871.

<sup>2</sup> "Writers on medicine proceed a step further, and affirm that a *trasarenu* contains 30 *paramdnu* or atoms," elsewhere "86 *trasarenu* or *vanpis*" are stated to be "equal to 1 *marichi* or sensible portion of light," six of which go to the black mustard seed. The *Mārkaṇḍeya Purāṇa* gives 64 *paramdnu* to the *trasarenu*.—Colebrooke's Essays, i. pp. 528–530, 538.

<sup>3</sup> Mr. Muir's exhaustive researches only produce the following meagre list: "Fruit (*phala*) is mentioned in the Rig Veda, i. 146, 5; iii. 46, 4. Plants (*śhadhi*, *śrudh*) are frequently alluded to, and are even invoked (vi. 49, 14; vii. 34, 23, and 35, 5; x. 97, 1), where some of them are spoken of as produced three ages before the gods; and are said to be divine (*deviḥ*), x. 97, 4. Some of them flowering and productive and fruit-bearing, and others not."—Muir, Sanskrit Texts, v. p. 463.

<sup>4</sup> Wilson's Rig Veda, i. pp. xli, lvii; and iii. p. xi.

Mr. John Muir, with his usual care and completeness, has collected the entire series of Vedic references to seeds in the subjoined passage:—"In the Rig Veda (i. 23, 15; i. 66, 3;

i. 117, 21, etc.) frequent mention is made of *yava*, which in later Sanskrit means barley; but according to the Lexicon of Messrs. Böhtlingk and Roth, s.v., appears to have, in early times, denoted corn in general. Rice (*vrīhi*), according to the same authority, is not referred to in the Rig Veda, but is named in the Atharva Veda, as well as barley and *mśha* (beans) and *tila* (*Sesamum orientale*); see vi. 14, 2. Parched corn (*dhand*) is mentioned in several places of the Rig Veda as an offering to the gods, and in iii. 35, 7, is said to be provided as food for Indra's horses."—Sanskrit Texts, v. p. 463.

With all due deference to my friend Mr. Muir and his Professors, there can be little doubt but that the word *yava* (*jau*), on the plateaus of Central Asia and the slopes of the Himalaya, preferentially implied barley, and not wheat. The parched barley, *sath* (*chumpa*), of millions of living men still testifies to its inherited use. Prof. Wilson consistently insisted upon the meaning of the word as *barley*, and especially in the last volume of the Rig Veda (iii. 1, 4) he lived to edit, where Indra's horses are said to be fed upon "suitable grains," that is, according to the scholiast, fried barley, *bhrishṭayavdn*.

Huc, Voyage dans le Thibet, speaks of "la principale récolte est en *Tsing-kou* ou orge noire, dont on fait le *tsamba*, base alimentaire de toute la population thibétaine, riche ou pauvre."—ii. p. 259.

coins concurrent with the latter. Added to which the claims of this conventional weight of 32 *ratis* (or 56 grains) to remote antiquity are proved by its remaining so much of a fixed institution in the land that it intruded itself amid all the Muhammadan reconstructions, and received full recognition from their rulers as a nominal standard, undisturbed by prior or subsequent changes in the coinage, up to 1450–1488 A.D., at which period Bahlól Lódi had to improvise a new compound copper currency,<sup>1</sup> to supply the denudation of the country of its precious metals by the ruthless plunder of the Mughals under Tímúr at the close of the fourteenth century.<sup>2</sup>

The advance upon the gold *suvarṇa* of 80 *ratis* to the *pala* or *nishka* is made by the local *four*, while the grand total is created, as in the silver table, by the decimal *ten*. This weight of 80 *ratis*, or 140 grains, which we find thus domiciled in India, as a second or alternative standard for gold and for copper under the denomination of *pana*, is the measure to which I have alluded as the near counterpart, whether by hazard or design, of the Egyptian *kat*, the data for which latter weight will be found below.<sup>3</sup> But identity in this case by no means necessitates a direct borrowing either on the one part or the other. The Phœnician *drachma*<sup>4</sup> likewise runs sufficiently close upon the 56 grains of the Indian *purāṇa*; but if it can be shown that the latter amount was arrived at *in situ*, by locally cherished figures applied to an indigenous unit, we can afford to disregard mere approximations. However, this question need not be pressed further, as the 140-grain weight, in its tangible form, only appears amid the coinages of India just so long after the period of the first national pieces as should suffice to establish their age and high antiquity; while its transmission from foreign lands at so late a date need not affect the complete independence of the first efforts of the local mind in the direction of monetary exchanges.

In following up the subject of the derivation of names, we discover a much more distinct association with Semitic traditions in the word *nishka*, for which a Sanskrit root has long been

<sup>1</sup> Pathán Kings of Dehli, p. 363.

<sup>2</sup> Ibid, p. 313.

<sup>3</sup> "Ce signe se lit généralement KAR . . la seule preuve directe qu'on ait de la valeur KAR se déduit du groupe RAKATI, RAKOTIS, nom de la bourgade égyptienne au voisinage de laquelle Alexandre fonda la nouvelle capitale de l'Égypte. . . le manque absolu de toute indication d'une mesure inférieure au *Kat* démontrait que ce poids était l'unité inférieure de la série. Le poids de la pierre (Mr. Harris's five *kat* weight) s'est trouvé égal à 698 grains Troy; admettons le chiffre de 700 pour tenir compte. Nous apprenons en outre (from Mr. Harris's papyrus of Ramses III.) que les subdivisions du *Kat* sont de simple fractions de cette mesure, et non des unités d'une mesure plus petite."—M. Chabas, Note sur un poids Égyptien, Revue Archéologique (Paris, 1861), p. 15. (The *outen* was of the value of ten *kat*.)

I annex an interesting account of another very ancient Egyptian weight from the pages of *Nature*. "The grey granite ball has a mean diameter of 2½ inches. Its form is that of an orange squeezed somewhat out of its natural shape. Its greatest diameter is 2.88 inches, and its least 2.65 inches. Its surface is uneven, and shows no mark of any tool, and it presents the appearance of having been roughly rounded by being shaken in a vessel with other stones. On the surface when found were several white spots of lime or plaster. In this condition it has been accurately

weighed in the Standards Department, and its weight was found to be 8,324.97 grains. After this weighing, the lime or plaster was carefully removed and preserved, when the weight of the granite ball was found to be 8,322.4 grains, equivalent to 539.282 metric grammes. It next remained for consideration how far the weight of this granite ball, which must have remained undisturbed in the Great Pyramid for not much less than 4000 years (the date more generally ascribed to the construction of the Great Pyramid being 2200 B.C.), agrees with any of the ancient Egyptian weights. According to Dr. Arbuthnot, as quoted by Dr. Young in his article 'Weights' in the Encyclopædia Britannica, the ancient Egyptian Mina weighed 8,236 English grains, or 532.683 grammes, thus differing not very much from that of the granite ball. But later authorities do not agree with this weight of the Egyptian Mina. According to them the ancient weight nearest to that of the ball is the Babylonian Mina = 544.6 grammes. Prof. Miller, in his account of the New Standard Pound (p. 755), has shown that in frequent instances the Imperial modern pound, or unit of weight, differs very little from, and is therefore derived from, the ancient Egyptian Mina."—*Nature*, Dec. 26, 1872, p. 48.

<sup>4</sup> Mr. Burgon, however, calculated that this weight should be placed as high "as 58 and 59 grains."—Madden, Jewish Coinage, p. 234.

sought in vain,<sup>1</sup> but which seems to connect itself naturally with נִשְׁקָל "to be weighed" of the Book of Job,<sup>2</sup> an imperfect form of which verb may have passed to the Aryans with the Phœnician letters already adverted to; however, as the Indo-Germanic races were not bound to respect Semitic roots, they seem to have lost the final *l*, and though they may have caught the meaning and retained the vague sound of the word, they do not appear to have imported or had any knowledge of the weight of the Hebrew *shekel* of 220 grains. So that the integrity of the Indian system of weights remains altogether unaffected by the introduction of a second or alternative name of foreign origin to supplant the original *pala*.

If the empire of Darius really extended to the banks of the Indus, in our acceptation of the term, and his Indian revenues were assessed, within the limits of the Satrapy, in Euboic talents, we might anticipate a possible introduction of the weight in question through that channel, which must, in effect, have represented the old trade route in gold, from the eastward, of many previous generations of men; but the difference between 64·5, the estimated *unit* of the Euboic system, and the full 70 grains of the  $\frac{1}{2}$  *kārsha* of the Indian scheme, or more than  $\frac{1}{14}$ , is too large a margin in the sale and purchase of so precious a metal to admit of any loose identity in proximate elements of the weight. So that we must look for other possible means of its transmission from the west, and perhaps, like the name of the *nishka*, seek to associate its passage with the downward course of the Aryan migrations, through the highways and byways of the Hindú Kush, when its primary identification with some of the undisturbed systems of the Euphrates valley, newly come out of Egypt, before the age of authoritative debasements,<sup>3</sup> and its reception by the Aryans with the accompanying Phœnician alphabet, may serve to account for its appearance in Northern India. The geographical spread of these copper weights is not by any means confined to the intersecting Aryan track, as we have indications of their presence in Arachosia, in the earliest Greek coins of Pantaleon;<sup>4</sup> mention of their currency in the grants and inscriptions of the western coast of India; and frequent reference to their uses in Ceylon.

As ethnic systems of computation and the ruling distribution of numbers are calculated to throw light upon the identities and derivation of weights and measures, it may be useful to compare some of the more ancient methods of procedure. The Egyptians seem to have delighted in vulgar fractions, theoretically dividing the whole number into every possible combination of fractions; but they evinced no preference for *fours*, and definitely accepted the *ten* for the higher estimates.<sup>5</sup> The

<sup>1</sup> "Nishka is a weight of gold, or gold in general, and it certainly has no satisfactory etymology in Sanskrit. Nothing seems more likely than that it should be derived from Kaniashka, the Sanskrit name of Kanerki."—Max Müller, *Sanskrit Literature*, p. 332.

<sup>2</sup> vi. 2. Ezra viii. 25. Root נִשְׁקָל "to weigh." The Arabic makes it ثَقَلَ, hence مِثْقَال *misqāl*.

<sup>3</sup> We must guard ourselves in these matters by the reservation of a possible difference between commercial weights and authoritative official definitions. Mr. Grote has given us a remarkable instance of trade utterly disregarding the action of the ruling power. "It is ascertained, not merely by the evidence of Dardanus,

but by the still more incontrovertible testimony of a published Athenian inscription, that the 'great Athenian talent and mina' continued in exclusive use at Athens, as *weights*, for several centuries after Solon,—that the debasement introduced by that legislator applied only to the coins, drachmæ, obols and their multiples, together with the mina and talent considered as pecuniary denominations apart from actual weight."—Minor Works of George Grote, 1873, p. 114.

<sup>4</sup> General Cunningham gives the weights of the copper coins of Pantaleon at 138 grs., those of Eukratides variously at 137·19, 138·28, 140·24.—*Numismatic Chronicle*, 1873, p. 217.

<sup>5</sup> Dr. Birch, *Unpublished Documents and the Harris Papyrus*.

Accad Túránians, on the other hand, to judge by the numbers preserved in the traditions of the land,<sup>1</sup> seem to have had a decided leaning towards *fours*, though, as we learn from the Assyrian translations of their earlier documents, they attached singular importance to the number of *seven*.<sup>2</sup> The Assyrian system was essentially sexagesimal,<sup>3</sup> so that it has been laid "down as a law" for Mesopotamian metrology, that "all the older systems are divisible by either 6,000 or 3,600. The 6,000th or 3,600th part of the talent is a divisor of all higher weights and coins, and a multiple of all lower weights and coins, except its  $\frac{1}{3}$ rd."<sup>4</sup>

The sixes and sixties of the banks of the Euphrates<sup>5</sup> find no counterpart to the southward of the Sewálik range beyond the inevitable *ten* and its necessarily included half, *five*. The Indian system, like all else pertaining to it, had its own independently devised multiple, the *four*. Whether the first suggestion of this favourite number was derived from the four fingers of the hand, or the more suggestive four-footed beasts,<sup>6</sup> we need not pause to inquire; but the Indians have at all times displayed an unprecedented faculty for figures, and were from the first able to manipulate complicated arithmetical problems, and especially delighted in fabulous totals; but with all this they have ever evinced their allegiance to the old four, which we find in its place of honour in the earliest extant writings and inscriptions. As the nations of the west, to meet their own wants, speedily produced a separate symbol for *five*,<sup>7</sup> and abbreviated the five perpendicular strokes of the Phœnician into

<sup>1</sup> Rawlinson's *Ancient Monarchies*, ii. 325. "The King calls himself King of the four regions. . . The mention of four districts is curious, since the same number was from the first affected by the Chaldeans." i. 19. "In each of these districts we have a sort of tetrarchy or special pre-eminence of fours." See also Sir H. Rawlinson, J.B.A.S. i. p. 193, *Arba-il*, "the four gods." See further the list of *fours* given under "Numbers in Scripture," in Smith's Dictionary of the Bible; and the *fours* in Cruden's Concordance, Moses of Khorene Geography, p. 363, and History of Armenia, i. p. 6.

<sup>2</sup> See *Fraser's Magazine*, article by the Rev. A. H. Sayce, June, 1874, p. 709. "The song of seven spirits" (Fox Talbot). The seven spirits were "the guardians of the planets and of the week."

"Seven they (are), seven they are.  
In the splendour of heaven seven they (are).  
Seven they (are), seven they (are),  
Seven twice again they (are)."

Note also the "seven-headed serpent," etc. "The seven gates of Hades," in Ishtar's descent to the infernal regions. Tablet in the British Museum, translated by Fox Talbot. Records of the Past, pp. 146-7. See also Fox Talbot, Journ. R. Soc. Literature, pp. 249, 251. Symbolic numbers in Scripture. The Rev. W. L. Bevan, in Smith's Dictionary of the Bible, remarks, "Three, four, seven, twelve, and forty are 'symbolic signs'; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the *representative* symbolic number."

<sup>3</sup> *Weights and Moneys of Assyria* (by the Rev. A. H. Sayce).

8 ig or "royal shekels" ..... = 1 shekel (12dts.).

60 shekels ..... = 1 mana-gina (1lb. 4oz. 8dts.).

2 mana-gina (standard manehs) = 1 maneh (2lbs. 8oz. 16dts.).

30 manehs ..... = 1 talent (82lbs.).

"The contract tablets variously give 1 talent of silver as equivalent to 5 manehs of gold, 5 manehs of silver to 2 manehs of

gold, 10 manehs of silver to 1 maneh of gold."—Records of the Past, 1873, p. 166.

<sup>4</sup> Mr. R. S. Poole, of the British Museum, has favoured me with the subjoined revised list of the ancient metric systems of the West:

	Grains.	Divisional Scale.	Authoritative Unit.	Practical Unit. Coins.
Hebrew Gold (dbl.)	1,320,000	÷ 100 ÷ 100 = 132 gr.		
" Silver . .	660,000	÷ 3000 = 220		220 shekel.
Babylonian (full) .	959,040	÷ 60 ÷ 120 = 133·2		[126·7] 84·5
		or ÷ 60 ÷ 60 = 266·4		[siglos.
" lesser	479,520	÷ 60 ÷ 60 = 133·2		
Persian Gold . .	399,600	÷ 3000 ÷ = 133·2		129 Daric
Egyptian "	840,000	÷ 600 ÷ 10 = 140		140 Ket.

Æginetan . . . 660,000 ÷ 60 ÷ 100 = 110 110

Attic (commercial). 598,800 ÷ 60 ÷ 100 = 99·8

" (lowered). . . 558,900 ÷ 60 ÷ 100 = 93·1 92·3

" (Solonian) . . 430,260 [÷ 60 ÷ 100 = 71·7] } 67·5

" (ditto double) 860,520 ÷ 120 ÷ 100 = 71·7

" (ditto lowered) 405,000 ÷ 60 ÷ 100 = 67·5

Euboic . . . . 387,000 [÷ 6000 ÷ = 64·5]

<sup>5</sup> Sir H. Rawlinson on the Babylonian Sexagesimal Notation, Journ. Roy. As. Soc. xv. p. 217.

<sup>6</sup> पद् *pada*, पाद् *padā*, "a foot, a fourth," पा *pd*, "a foot,"

पाद् *pdi*, "a quarter," پا, etc. पाद्: *padāh* (in Hindu law),

"four stages of a law-suit."—Haug, Brahmanism, etc. (Poonah, 1863), p. 9. The Scythic name for *four* is given as *nai* or *nal*,

"the analogy of which to the Dravidian *nai* or *nal* is very remarkable."—Caldwell, p. 274.

<sup>7</sup> Gesenius, p. 88; M. Pihan, Signes de Numération usités

chez les Peuples Orientaux, Paris, 1860, p. 167; and, quoting

Oppert, p. 165.

+ and the Palmyrene  $y$ ; the Indians, apart from their indigenous Pāli signs for four, simplified the tedious repetition of the four lines the Bactrian writing had brought with it from Mesopotamia, as seen on Aśoka's inscription at Kapurdigiri,<sup>1</sup> into a cross like a Roman X, which was doubled to form eight, while they left the five utterly uncared for, to follow in a measure the original Phœnician method of IX, or 4 plus 1=5.<sup>2</sup> Of course the Indian table of weights had to have its lower proportionate atoms accommodated to the weights actually pertaining to the seeds in each instance, but the higher gradations are uniformly grounded upon fours and tens; and to show how distinctly the idea of working by fours was fixed in the minds of men, we find the gradational system of fines in Manu (viii. 337) progressively stated as "8, 16, 32, 64," and *twice* 64; while the exotic element betrays itself, in the distribution of the civil administration, in the "Lords of 10, 20, 100, and 1000 towns," and in "the larger fines which rise from 50 and 100 to 500 and 1000 paṇas." These contrasts are still more distinctly marked in the later legislation disclosed in Yājñavalkya's Dharma Śāstra, though so many of the old penalties are copied from Manu and remain as before, the tendency towards decimal reckoning is patent in all the new fines, etc. So much for the antiquarian evidences; and to prove the custom at the other extreme of the chain of testimony, and its survival within a nation of almost Chinese fixity, it may be asserted that the whole arithmetic of the masses for whose forefathers these laws were enacted, is primarily based on *gandas* or "fours";<sup>3</sup> and in the modern bazārs of India the unlettered cultivator may any day be seen having a complicated account demonstrated to him by the aid of a series of *fours*, represented, as the case may be, by cowrie shells, seeds of pulse, or other ready reckoners; but the contrast may be completed by inquiring if the most ardent advocate of Aryan supremacy can advance any title for that section of the human race to a speciality in *fours*.<sup>4</sup>

Among other very favourite numbers among the Indians, and one which seems to appertain to

<sup>1</sup> Journ. Roy. As. Soc. xii. p. 226, *Antiyokena chaṭvaro* || || *raḷeṃ*, "the four kings," Antiochus, Ptolemy, Magas, and Alexander.

<sup>2</sup> Journal Royal Asiatic Society, xix. p. 12.

<sup>3</sup> "A Gaṇḍa is equivalent to four Kauris, 'to count by Gaṇḍas' signifies to count by fours, or by the quaternary scale, to which the natives are very partial,—in the same way as to count by *gaḥis* or *panḥas*, is to count by fives, or by the quinary scale. As four Kauris make one Gaṇḍa, so do twenty Gaṇḍas make one Pan, and sixteen Pans make one Kahāwan. But there are grades of monetary value even below that of Kauri; for the Hindus seem as fond of dealing with these infinitesimal quantities as they are with the higher numbers, as exemplified in the article Kaṇḍ. Thus 3 Krant, or 4 Kak, or 5 Bat, or 9 Dant, or 27 Jan, or 32 Dar, or 80 Til, or 800 Sano, are each equivalent to one Kauri. These are not in practical use in the N.W. Provinces, but are entered in several account books, and many of them appear to be employed in the bazār transactions of Kattak and parts of Bengal."—Elliot's Glossary of Indian Terms, ii. p. 316. The Editor, Mr. Beames, adds, "These minute amounts are of great and constantly occurring use in calculating the shares of proprietors in the enormous Zamindāris in Bihār and Bengal under the perpetual settlement. Each estate, however large, being considered for purposes of partition as one rupee, a person

whose share is only two or three krānts may have an interest in the estate equal to several thousand acres, and worth many lakhs of rupees." Dr. W. W. Hunter gives an instance of the aboriginal uses of *four*. It seems that among the Santals and other lower classes in Bengal "they employ a curious word signifying  $\frac{1}{2}$  less. Thus instead of saying  $2\frac{1}{2}$  they say  $\frac{1}{2}$  less 3, . . . in Bengali *pouu-s*, ' $\frac{1}{2}$  less,' Santali *pou-s*, 'four.'"—Rural Bengal, p. 177. But this is merely one of the essentials of vernacular Hindūstāni, where we have  $\frac{1}{2}$  less, and  $\frac{1}{2}$  more, which is extended beyond the units into hundreds and thousands, as  $100 - \frac{1}{2} = 75$ , and  $1000 + \frac{1}{2} = 1250$ . Mr. Caldwell remarks, "It is a characteristic of the Scythian languages that they use for 8 and 9 compounds which signify  $10 - 2$  and  $10 - 1$ . In some instances an original uncompounded word is used for 8, but 9 is always a compound."—p. 281.

<sup>4</sup> M. Pictet, who has so laboriously collected all and everything pertaining to the early development of Aryan civilization in his *Paléontologie Linguistique*, does not even notice the number. Speaking of the Sanskrit *four*, Bopp remarks, "S'il en était ainsi, il serait littéralement exact de dire que nos ancêtres ne surent compter que jusqu'à trois, et que, dès le nombre quatre, ils ont recouru à une addition (1 + 3). A son tour, cinq contiendrait quatre."—Bopp, edit. Bréal, Paris, 1859, p. xxi.

the very earliest traditions of agricultural communities, is 84 ( $7 \times 12$ ). The *Chaurāsi* (चौरासी) vulgo *Chār-assi*) or groups of 84 villages, like our *hundreds*, abound among the aboriginal divisions of the N. West of India. The number was largely affected by the Buddhists; indeed, everything good or holy seems to have required eighty-four repetitions.<sup>1</sup> In this case the coincidence with the mystic astronomical numbers of the Accad or Chaldaean system is most striking, and can scarcely have been fortuitous. As the dwellers on the Euphrates invoked the sacred numbers of the seven spirits and the Zodiacal 12,<sup>2</sup> so the Vedic Aryans, in *India*, appealed to the seven horses and the 12-spoked wheel of the Sun (*Aditya*).<sup>3</sup>

Having gone through the data supplied by Manu, we may now refer to the next succeeding authority on Hindu law, the Dharma Śāstra of Yājñavalkya, whose date is attributed to a period shortly before Vikramāditya, or from B.C. 57 to 50 A.D.<sup>4</sup> His tables are nearly identical with those already quoted,<sup>5</sup> one unimportant but possible variant being the assignment of three white mustard seeds instead of six to the barley-corn. There are some apparent contradictions and complications regarding *palas* and *suvarṇas*, but no additional information is afforded respecting the weight of the copper-measure of value, which is described in Dr. Roer's translation, equally vaguely with Manu's text, as, "a copper *paṇa* is of the weight of a *kāṛsha*," and as the English editor justly observes, the tables "by no means satisfactorily define the intrinsic weight and signification of the *paṇa*, which, as the measure of pecuniary penalty," would naturally be of the greatest importance. It is to be remarked that neither Manu nor Yājñavalkya refer in any way to the *cowrie-shell* currency, which was clearly in these days a seaboard circulation, unheard of in the North-west; nor is any mention made of the *तौल tola*, which now plays so leading a part in Indian metrology. Neither is

<sup>1</sup> See the exhaustive article on this number in Sir H. Elliot's Glossary of Indian Terms, *sub voce*. Sir H. Elliot sums up his remarks on *Chaurāsi* with additional information derived from his own local experience, to the effect that "this is not the place to enter, as fully as the interesting nature of the subject demands, into the inquiry when *Chaurāsi* were first introduced into the mythology and administrative details of India; but it is obvious to remark that the Buddhists and Jains are more partial to the number than the Brahmins; and that the Rājputās, . . . as well as their congeners the Gājars and Jats, more particularly affect that number than any other tribes at present found in occupation of the soil."

<sup>2</sup> The Rev. A. H. Sayce, *Fraser's Magazine*, p. 707, "Accad months arranged astronomically formed the Zodiac."

<sup>3</sup> Wilson, *Rig Veda*, vol. ii. p. 125 (ii. iii. 8), again, p. 127. "The seven who preside over this seven-wheeled chariot (are) the seven horses who draw it; seven sisters ride in it together (rays of the sun?), and in it are deposited the seven forms of utterance." I have advisedly emphasized the words in *India* in the text above, as the *Śukta*, in which the foregoing passage occurs, associates it with addressees to *Sarasvatī* (stanzas 49, 52). See also Mr. Muir's summary of the Vedic notices of *Sarasvatī*, J.R.A.S. ii. p. 18; and later references to the town of *Sarsuti*, in my *Pathān Kings*, p. 295. We may contrast this combination of numbers with the *true* Aryan conception, held alike by Vedic and Iranian writers, of the 33 *Devas* of the former and the 33 *ratus* of the latter; regarding which Prof. Haug remarks, "We may gather

with a certain reason, that it was a time-hallowed formula only to count divine things, its bearing and import being not more understood at all (sic) by the Iranians after their separation from the Brahmins."—M. Haug, *Literature of the Parsees* (Bombay, 1862), p. 233. See also Muir, J.R.A.S. n.s. i. p. 263. Max Müller, in speaking of numbers in his new translation of the *Rig Veda*, London, 1869, i. 240, remarks, "To say that seven is a solemn or sacred number is to say very little, for however solemn or sacred that number may be elsewhere, it is not more sacred than any other number in the *Veda*. . . All these do not prove that the number of 7 was more sacred than the number 1 or 3 or 5 or 10 used in the *Veda* in a very similar way."

<sup>4</sup> Lassen, *Ind. Alt.* ii. pp. 374, 470, 510; Dr. Roer, *Translation of Yājñavalkya*, Calcutta, 1859, p. 11; M. Müller, *Sanskrit Literature*, p. 330; Stenzler assigns the work to the second century A.D.

<sup>5</sup> Sec. 362. Five *kṛishnala* berries = 1 *māsha*, 16 *māshas* = 1 *suvarṇa*. "Sec. 363. A *pala* is 4 or 5 *suvarṇas*. Two *kṛishnalas* are a silver *māsha*; 16 of the latter a *dharāṇa*. Sec. 364. A *ṣaṭamāna* and a *pala* are each equal to 10 *dharāṇas*; a *nishka* is 4 *suvarṇas*." . . Note. "In the corresponding *ślokas* of Manu, 10 *palas* are said to be equivalent to 1 *dharāṇa*. We can only reconcile this by supposing Manu to refer to a gold *pala*, and Yājñavalkya to a silver *pala*. The Sanskrit commentator adds, under *Copper*, 4 *kāṛshas* = 1 *pala*, 1 *paṇa* = *kāsha*, i.e.  $\frac{1}{4}$  *pala*."

the now omnipotent *rupee* ever heard of,<sup>1</sup> which is readily accounted for by the fact that these latter were true Aryan words, whose incorporation into the speech of the country at large was not effected till a later date. So much for the weights and their relative proportions *inter se*. I shall defer any examination of the corresponding equivalents in the English standard till I can apply the results to the extant coins of the period.

Before taking leave of this division of the subject, I am anxious to meet, in anticipation, an objection which may possibly strike philologists as hostile to the general position I have sought to maintain in this Essay; inasmuch as it may be held that the fact of the several divisions of the static tables being expressed in Sanskrit words should, *prima facie*, imply that the Sanskrit-speaking "Aryans" originated the system upon which the gradational scales were based. But it must be remembered that the entire work from whence these data are derived is written in the Sanskrit language, its very exotic character justifying the inference that it was so embodied, not with a view to vulgar use, but for the purposes of a superiorly educated, or, more probably, of an exclusive class. Moreover, it is to be borne in mind that the speech itself, though foreign, had for many centuries been partially introduced into the land, and constituted the chosen means of expression of the dominant religious and occasional temporal authority. But apart from these considerations, there remains to me the more comprehensive question as to how much the Sanskrit tongue of our modern dictionaries, at this time undergoing the process of elaboration and grammatical definition<sup>2</sup> on Indian soil, was indebted to the local speech? It can be shown from sound palæographic, as well as from philological testimony, that the intermingling Aryans borrowed Dravidian letters to improve their *then* imperfect alphabet,<sup>3</sup> adopted Dravidian words till lately

<sup>1</sup> Note 3, p. 39, *infra*. If the impressed *rápa* "form" came gradually to be applied to silver itself, silver punch-marked coins ought to have preceded the application of the term to that metal.

तुल तुल, "to lift up" (*i.e.* to weigh), hence *tolah*.

तला, hence *talavrov*, "a balance, a pair of scales."

*tollo*, "to lift up," Gothic *thula*.

<sup>2</sup> F. Müller, in the *Academy*, Aug. 15, 1872, p. 319, remarks, "The Sanskrit Lexicon, in particular, which at present, like the Arabian, contains an amalgamation of the most discordant elements."

<sup>3</sup> Norris, Journ. R.A.S. xv. p. 19, The Scythic Version of the Behistun Inscription of Darius: "I will here express my conviction that the sounds called cerebral are peculiar to the Tartar or Finnish class of languages; that the really Indian languages are all of Tartar origin, or, at least, that their phonetic and grammatical affinities are Tartar; and that the writers of Sanskrit adopted the sounds from their Indian neighbours." Caldwell, Dravidian Grammar, pp. 43, 107, 111: "The cerebral consonants are essential component elements of a large number of primitive Dravidian roots, . . . whereas in most cases in Sanskrit, the use of cerebral consonants instead of dentals, and especially the use of the cerebral *ṣ* instead of the dental *s*, is merely euphonic. None of the cerebral consonants have ever been discovered in any of the primitive languages which are related to the Sanskrit."

"Enfin, la classe des linguales ou cérébrales Sanscrites ne se trouve pas en Zend: mais n'est-il pas remarquable qu'on ne la

rencontre pas davantage dans les langues de l'Europe que appartiennent à la même famille, et que, parmi les mots indiens où se voient les cérébrales, il en soit passé un si petit nombre dans les idiomes européens? Pour moi, quand je pense au rôle que jouent ces consonnes dans les dialectes du Décan, particulièrement en tamoul et en telougou, et au nombre relativement assez restreint des mots sanscrits que les possèdent, je me persuade qu'elles appartiennent en propre au sol de l'Inde, et que leur origine ne doit pas être cherchée en deçà de l'Indus, dans l'ancienne Arie. Il me paraît qu'elles ont été empruntées par le sanscrit aux dialectes primitifs qu'il rencontra dans l'Inde, et admises par lui dans son alphabet, lorsque les Brahmanes sentirent le besoin de le régulariser et de le mettre en parfaite harmonie avec l'état de la langue."—Bournouf, *Yaçna*, p. cxlv.

"The third class is called that of the linguales or cerebrals, and embraces a peculiar kind of sounds of *t* together with its nasal; a kind not original, but which has developed itself from the ordinary class of *t* sounds. . . . In the Prâkrit this class has obtained great supremacy."—Bopp's Grammar, Wilson and Eastwick, i. p. 14.

"It must be clearly understood . . . that the Devanagari cerebrals were unknown to the language of the (Persian Cuneiform) Inscriptions" (of Darius).—Sir H. Rawlinson, J.R.A.S. x. p. 63.

Hunter's Annals of Rural Bengal (1868), pp. 176, 180, *note*, "According to Schleicher, the Sanskrit alphabet originally consisted of only 15 consonants, and adopted 19 from the aborigines." Prinsep's Essays, ii. p. 161.



classed as Aryan,<sup>1</sup> and, as has been discovered from the inherent evidence of the Bactrian character, appropriated a very large amount of Indian Páli design in the mechanical construction of the vocalic and other portions of their needfully amplified Semitic system of writing.<sup>2</sup>

These considerations naturally lead to the inquiry whether Drávidian roots do not throw light upon the clearly misunderstood meaning of the passage in Manu, defining the value of a copper *kárshápana*. The result proves that the Tamil *kásu*,<sup>3</sup> corruptly "*cash*," is described as "coin, money in general;" and, among other grammatical details, it is found that *ponakásu*, *vennikásu*, and *pettalaikásu*, still exist as the vernacular terms severally for gold, silver, and copper coins, while the corresponding verb *kásadikka* primarily means "to coin." With these hints a new and intelligible translation of the verse in question may be proposed, to the effect that a "*kárshápana* is to be understood (to be) a *coined* (copper) *pana*." If this interpretation will stand criticism, we obtain new light on the Indian monetary system, to the effect that the earliest Sanskrit authority on such subjects extant recognizes as an ordinary fact the institution of *coined* money; while the context proves how much of Drávidian civilization still remained in the Upper provinces, and how little competent subsequent Sanskrit commentators on Manu's text were to appreciate anything beyond their own confined views and conventional teachings.

In addition to the above suggestive rectification of the reading of a passage in Manu, tending to prove that coined money was in use at the period of the compilation of the text of India's earliest lawgiver, any question that might have remained on this subject may be satisfactorily set at rest by the testimony of the published Sanskrit version of Yájñavalkya,<sup>4</sup> the commentary on which, known as the *Mitákshará*, defines the *kárshika* as "measured by a *kársha*" (*kárshenonmita*); while the copper *kársha* itself is described as *támrasya vikára*, or "copper transformed," i.e. worked up from its crude metallic state into some recognized shape.<sup>5</sup> This proves, in the one case, that the interpretation of the term *kársha*, as a *coin*, or fabricated piece of whatever description, is fully authorized; and, in the other, that the copper *kárshápana*, as Manu's text would imply, constituted the ready referee of weight, which its general currency as a coin of the period was calculated to insure. Indeed, it is curious to note how near an adherence to very primitive customs this state of things discloses, in that the original idea of the use of definite and subdivided weights of metal for commercial purposes is still so closely identified with the secondary function these fixed units had come to fulfil in the guise of money, as circulating

<sup>1</sup> Caldwell, p. 438; Muir, Sanskrit Texts, ii. p. 39; Molesworth, Maráthi Dictionary, p. xxii.

<sup>2</sup> Num. Chron. 1863, p. 232; Prinsep's Essays, ii. p. 146.

<sup>3</sup> Wilson, Glossary of Indian Terms, *sub voce*. कृष कृषा, Tamil *kasu*, "cash," Toda *kas*, Chinese *cash*.

<sup>4</sup> *Mitákshará*, i. 364.

<sup>5</sup> Professor Wilson missed the full force of this explanation in adhering to the old translation of Manu, where "*kársha* or *pana*" are given.—Ariana Antiqua, p. 404; Prinsep's Essays, i. p. 53, note.

Gen. Cunningham, in his late paper on Alexander's Successors (Num. Chron. 1873, p. 198), has strangely overlooked the above

explanation (published by me in 1864), and has allowed himself to be misled by the text of the *Lildavati*, a modern composition of A.D. 1150, into supposing that because the work in question speaks of "16 *panas* (of copper) being equal to 1 *dharaṇa* or *kársha* of silver," that, therefore, the *dharaṇa* weight was called a "*kársha*." Whereas his own context from the Amara Kosha shows that there was a "copper *kársha*," i.e. a copper coin, and equally a "*suvarṇa* or golden *kársha*," which last was simply a *suvarṇa*, or the given weight of gold, in the form of a coin. In short, the weight of 80 *ratia*, as the Ceylon texts (note 4, p. 41, *infra*) prove, was immutable, and it was employed, without regard to metals, to measure gold, silver, or copper, down the whole western coast.

measures of value, while they retained their hereditary acceptance as bases of ponderosity.<sup>1</sup> This duality of function remained so essentially associated in the minds of the people, that the revised scales of weights of the British Government, in compliance with local predilections, were adapted and adjusted under a similar system,—the current *Rupee* recommending itself as the initial datum and “foundation of the *Ser* and *Man*,”<sup>2</sup> and as the criterion and handy test of the higher weights.

I must not close this chapter on weights without a momentary reference to scales and balances. It will perhaps be admitted that any such elaborate system of counterpoises of seeds, as we find in operation among the ancient Indians, must *prima facie* imply a knowledge of the technical appliance of scales, in their fully developed form.<sup>3</sup> To a people whose burthens were habitually slung from the opposite ends of a bambú, and carried on the shoulder, the mechanical advance of first principles into the realization of the balance would demand but slight mental effort.<sup>4</sup> They also, very early in the civilization of their own land, seem to have learnt the use of the steel-yard, an invention which would likewise be self-suggested, in the every-day employment of the irrigation whip and the nice adjustment of the counter-weight, corrected from time to time with crude lumps of clay or mud.<sup>5</sup> As the nation did not take to public epigraphy till Aśoka taught them to use nature’s rocks and boulders, and fashioned monoliths, for the purpose, so their sculptures only present themselves under the auspices of advanced Buddhism in the ornamentation of their sacred edifices. Amid the bas-reliefs surrounding their colossal *stupas*, or *tumuli*, we observe many of the incidents of home life depicted with contemporary fidelity. At Sānchi (whose sculptures date before our era) we see the rice or corn being passed into a *measure*,<sup>6</sup> but scales or balances do not occur. Among the later sculptures referring to the Buddhist faith at Amarāvati,<sup>7</sup> we discover the steel-yard in full operation.<sup>8</sup> We know not what further illustrations may be in store for us in association with the more fully draped figures of Gen. Cunningham’s

<sup>1</sup> An early example of the use of the *Kāraha* as a weight is given in the Buddhist Legends (Burnouf, *Introd. Hist. Bud.* p. 258), where one *Kāraha* weight of sandal-wood is stated to have cost “500 *Kārahāpapas*.”

<sup>2</sup> Prinsep’s *Useful Tables*, ii. pp. 95, 104–6; *Journ. As. Soc. Bengal*, 1834, *Appendix*, p. 61, etc. See also *Journ. As. Soc. Bengal*, i. p. 445.

<sup>3</sup> Looking back upon the primitive customs of the people, we find that scales were recognized as a positive institution,—in an original way, they formed part of the machinery of justice in trials by “ordeal,” where men’s condemnation depended upon their gain or loss, at a given interval, in the critical balance.

“Sec. 95. The scales, fire, water, poison, the sacred draught—these are the ordeals for exculpation. . . 98. The scales are (the ordeal) for women, children, aged men, the blind, the lame, Brāhmans, etc. . . 100. When the accused has been placed in the scales by those who understand the art of weighing, a counter weight adjusted and a line drawn. . . 101. ‘Oh scales! made by the gods of old, the abode of truth: therefore do ye, propitious ones, declare the truth and liberate me from suspicion! 102. If I be an evil-doer, then bear me down, oh mother! If I be pure, carry

me upwards.’”—Yājñavalkya, Rōer’s translation, Calcutta, 1859. See also *Asiatic Researches*, i. p. 389, “six minutes’ interval”; and Trail’s Report on Kumaon, “*Tardau ka dip*,” interval, in modern practice, from night to morning; *As. Res.* xvi. p. 173.

<sup>4</sup> Fergusson, *Tree and Serpent Worship*, Sanchi bas-relief, pl. xxxii. fig. 1, p. 130.

<sup>5</sup> The extant instrument of the present day is thus described: “The *Dharni* is a sort of steel-yard, in use not only in Nipāl, but in Tibet; it is employed in weighing oil, lumber, ghee, salt, metals, etc., but not grain, and is graduated in a very minute manner. The principal divisions of the scale are the following: The *Dharni*, or extreme degree = 2½ sirs, Bengal weight.

„ *Hummali*,  $\frac{1}{2}$  of a *Dharni* = 3 sirs of Nipāl, each 16 *gandaks*.

„ *Bessowli*,  $\frac{1}{4}$  *Dharni*.

„ *Barchpul*,  $\frac{1}{8}$  „

„ *Charpul*,  $\frac{1}{16}$  „

„ *Authpul*,  $\frac{1}{32}$  „

—Kirkpatrick’s *Nipāl*, p. 96.

<sup>6</sup> Fergusson, pl. xxxii.

<sup>7</sup> Supposed to refer to 350 A.D. Fergusson, pp. 72, 263.

<sup>8</sup> Fergusson, pl. lx. fig. 1, and pl. lxxxiii. fig. 1, pp. 194, 224.

latest discovery of the ruined stupa at Bharahut, where we have the unusual advantage of explanatory headings in writing attached to each scene delineated on the stone.<sup>1</sup>

#### MEASURES OF CAPACITY AND LENGTH.

The larger range of an investigation into the parallel measures of capacity or measures of length does not fall within the limits of the present inquiry; but some reference to both one and the other may be necessary to determine how far the Indian races are open to the charge of imitation or of borrowing from other nations.

That measures *per se* in the loose interpretation of handfuls (*δραχμή*), double handfuls (*anjali*), bundles, burthens carried on men's heads, loads of animals, etc., must have been the pioneers of any exact system of weighment, will readily be admitted; and it is curious to remark, that this point

<sup>1</sup> "The most interesting remains are at *Bharahut*, six miles to the north-east of Uchahara, nine miles to the south-east of the Sutna railway station, and 120 miles to the south-west of Allahabad. In our maps the place is called *Bharaod*. It is the site of an old city, which only sixty years ago was covered with a dense jungle. In the midst of this jungle stood a large brick stupa, 68 feet in diameter, surrounded by a stone railing, 88 feet in diameter and nine feet in height. The whole of the stupa has been carried away to build the houses of the present village; but rather more than half of the stone railing still remains. . .

"This colonnade of the Bharahut stupa is of the same age and style as that of the great Sanchi stupa near Bhilsa. But the Sanchi railing is quite plain, while the Bharahut railing is profusely sculptured—every pillar and every rail as well as the whole coping being sculptured on both faces, with an inscription on nearly every stone. From the characters of these inscriptions, as in the similar case of the Sanchi stupa, the erection of the railing must be assigned to the age of Asoka, or about B.C. 260.

"The inscriptions are mostly records of the gifts of pillars and rails, like those of the Sanchi and other stupas. But there is also a considerable number of descriptive records, or placards, placed either above or below many of the sculptures. These last are extremely valuable, as they will enable us to identify nearly all the principal figures and scenes that are represented in these ancient bas-reliefs.

"Amongst the numerous sculptures at Bharahut there are no naked figures as at Sanchi and at Mathura, but all are well clad, and especially the women, whose heads are generally covered with richly-figured cloths, which may be either muslins, or perhaps brocades or shawls. Most of the figures, both male and female, are also profusely adorned with gold and jewelled ornaments, in many of which one of the most significant Buddhist symbols plays a prominent part. The earrings are mostly of one curious massive pattern which is common to both men and women. The *ankus*, or elephant goad, was also a favourite ornament, which is placed at intervals in the long necklaces of ladies. . . .

"Amongst the scenes represented there are upwards of a dozen of the Buddhist legends called *Jatukas*, all of which relate to the former births of Buddha. Luckily these also have their appropriate inscriptions, or descriptive labels, without which I am afraid that their identification would hardly have been possible.

"Of illustrations of the life of Buddha during his last appearance there are some good examples. The earliest of these is a medallion containing Māyā's dream of the white elephant, which is superscribed *Bhagavato Ukdanti*. A second scene belongs to the reign of *Ajda Satru*, King of Magadha, in the eighth year of whose reign Buddha attained *Nirvana*. This is labelled

"*Ajdtasata Bhagavato vandate*.—Some of the well-known assemblies of the Buddhists would also appear to be represented, of which one is called the *Jatila Sabha*, of which I know nothing. A second belongs, I think, to a later period of Buddhist history, about midway between the death of Buddha and the reign of Asoka. This sculpture represents a large assembly, and is duly labelled—

"*Sudhamma Reva Sabha Bhagavato Chudd Mahd*.—The words *Reva Sabha* I take to mean the assembly or synod which was presided over by the famous Buddhist priest Revato just 100 years after the death of Buddha, or in B.C. 378.

"But the Bharahut sculptures are not confined to the legends and events connected with the career of Buddha, as there is at least one bas-relief which illustrates a famous scene in the life of Rama. . .

"A further examination of the inscriptions, and the receipt of Mr. Beglar's report of the completion of the excavations, have made several very valuable additions to my account of the *Bharahut* sculptures, of which I will now give a brief description.

"A bas-relief, labelled with the name of *Pasenajita*, shows the well-known King of Kosala in a chariot drawn by four horses proceeding to pay his respects to the Buddhist Wheel symbol, which is appropriately named *Bhagavato dhamma chakam*.

"There are also representations of five separate Bodhi Trees of as many different Buddhas, which are distinctly labelled as follows:—

(1). *Bhagavato Vipasino Bodhi*, that is, the Tree of *Vipasyin* or *Viparwi*, the first of the seven Buddhas.

(2). *Bhagavato Kakusadhasa Bodhi*.

(3). *Bhagavato Konagamana Bodhi*.

(4). *Bhagavato Kasapasa Bodhi*.

(5). *Bhagavato Sakamunino Bodhi*.

"These last are the four well-known Buddhas named *Krakucchanda*, *Kongamuni*, *Kasyapa*, and *Sakyamuni*."—Journ. As. Soc. Bengal, Proceedings for May, 1874, p. 110.

once reached, with what singular tenacity the natives of India, during the progress and onward course of their civilization, have adhered to the more certain test of weight. So that the old measures have long since been driven into the odd corners of the land,<sup>1</sup> and the living population steadfastly decline to recognize the merits or expediency of a late Government proposal to re-introduce measures of capacity.<sup>2</sup>

With the exception of some incidental references to such estimates in Manu,<sup>3</sup> the earliest record of what may prove to be measures of capacity is preserved in the *Atharva Pariṣiṣṭa*, a work for which very high antiquity is claimed, but which, when tested by the internal evidence of the Table itself, may have to submit to a diminution of its assumed age. The Table speaks of Magadha weights and the intervention of Brahmá in the production of the larger measure of the *drona*. As we have seen, at the period of more archaic Vedic literature, the Aryans had not penetrated into Magadha (Bihár),<sup>4</sup> nor had they brought Brahmá himself into the prominence he ultimately secured by the efforts of his votaries. The Table purports to be applicable to the measurement of *ghí* or clarified butter, but it is a very great question whether *ghí* was not ordinarily weighed and not measured, in its liquid form, then as now. Besides which the initial item and the ascending gradation to the identical *pala* of 320 *ratis*, as given in the gold table, points to a similar inference; while the higher increments by *fours* has an air of local development, and the final *drona* itself of 163,840 *ratis* proves to be a very different weight from the *drona* of four *ádhakas* in the ordinary measure series (Table B. *infra*), which is estimated to weigh only 81,920 *ratis*.

<sup>1</sup> "Another interesting subject on which inquiry should be made is that of the weights and measures of the country, of which many curious specimens are still in daily use to the south of the Jumna. . . The old measures are usually made of joints of bambu, or of brass or of iron, and more rarely of hard wood. . . The commonest name for one of the smaller measures is *Nali*, which means simply a joint of bambu. The metal vessels are usually shaped something like hour-glasses, being narrower in the middle than at the top and bottom. Other names are *Puile* or *Pali*, *Dona* or *Drona*, etc. In the Gangetic provinces these old measures have long ago disappeared."—Gen. Cunningham, *Archæological Report for 1871-2*, p. xi.

Here is a curious illustration of a lately struggling trade on our Himalayan frontier, which had only partially emancipated itself from rude measures of capacity even in the presence of the civilization of the nineteenth century.

"Grain, salt, borax, etc., are sold by measures of capacity, as follows :

8 Handfuls	make one	<i>Phúrúwa</i> .
8 <i>Phúrúwa</i>	"	<i>De</i> .
12 <i>De</i>	"	<i>Dobá</i> or <i>Guama</i> .

Within the Ghats (passes) the articles above named are also calculated by the Karbich or sheep saddle-bag, taken at four *Nalis*. Grain is also computed by the *Luyattor*, or large [Goat] *Karbich*=20 *Nalis*; *Swola*, or basket=60 *Nalis*; *T'haneh*, or skin=60 *Nalis*.

"Gold is calculated by the *Sarwuo* or *Phetdng*=7½ *Mdsas*. Gold dust separated into *Phetdngs*, each tied up in a bit of cloth, is current as coin at eight rupees the *Phetdng*. Silver is computed at the *Jyá* or *Imashá* (three *Mdsas*), and the *Gorma* or current rupee=four *Jyá*. The *Jyá* or *Gangatassi* is coined at Ladakh."

—Trail's Report on the Bhotas Mahals of Kumaon, As. Res. xvii. p. 24.

"The people in Spiti (in the Himalayas) have a measure called a *mdni* or *thes*, which is a small wooden cup: this is of two sizes, the one used for buying, called *chagreh*, holding 29 lbs. weight of grain; and the other, by which they sell, called *goagreh*, which holds only 21 lbs. weight."—Capt. Harcourt's "Kooloo, Lahoul and Spiti," p. 249.

<sup>2</sup> The subjoined confessions on the part of the British Government in 1867, embodied in an official paper by Col. B. Strachey, F.R.S., are significant: "Measures of capacity are hardly known in Northern India. In Bengal and Southern India they are more frequently used, and, as a rule, are intended to be equivalent to certain determinate weights of grain.

"Throughout India the old standard of weight seems almost universally to have been the current coin of the locality, and the multiplicity of [later] coinages has been, and is still, accompanied by an equal or even greater multiplicity of weights. . . . The usual lineal measures are the cubit or *hath*, and the yard or *gus*. . . . The *hath* varies from 14 to 20 inches, the *gus* from 28 to 40 inches."

<sup>3</sup> *Kumbhas* of grain are noticed in viii. § 320, with the insertion of (a *kumbha* is 20 *dronas* and a *drona* 200 *palas*); in viii. 397, *palas* of cotton-thread are mentioned.

Colebrooke incidentally remarks (i. p. 536), "The measures of grain in common use are probably derived from the ancient *kumbha* and *drona*; but their names are not suggested by any of the preceding tables" [of later date?].

<sup>4</sup> The Ganges seems to have been the limit of Vedic progress: it is only twice mentioned in the sacred texts."—Muir, vol. v. page 388.

I reproduce the romanized version of the Sanskrit text of the passage relating to these measures, for the satisfaction of those who may desire to follow the original words, and append a tabulated return of the figures contributed by the passage in question, adding, for the purposes of comparison, the sum totals in *ratis* and English grains.

*ghṛitapramāṇam vakshyāmi, māshakam pañchakṛishṇalam |*  
*māshakāni chatuḥśaṣṭīḥ palam ekam vidhiyate ||*  
*dvātriṃśatpalikam prastham Māgadhaiḥ parikīrtitam |*  
*āṭhakaṃ tu chatuḥprastham, caturbhir droṇam āṭhakaiḥ ||*  
*droṇapramāṇam vinyayam brahmaṇā nirmītam purā |*  
*dvādaśābhyaadhikair nityam palānam pañchabhiḥ śataiḥ ||*

—Weber, Abhandlungen der Akademie der Wissenschaften zu Berlin, 1862, p. 82.

TABLE OF MEASURES (WEIGHTS?) OF GHÍ.

[Estimated weight in grs. Troy.]

8.75 =	5 Ratis=	1 Māsha.			
560 =	320 „ =	64 „ =	1 Pala.		
17,920 =	10,240 „ =	2,048 „ =	32 „ =	1 Magadha Prastha.	
71,680 =	40,960 „ =	8,192 „ =	128 „ =	4 „ =	1 Āṭhaka.
286,720 =	163,840 „ =	32,768 „ =	512 „ =	16 „ =	4 „ = 1 Droṇa.

The next collection of documents bearing upon measures comes to us, *longo intervallo*, in the form of a compilation, by a comparatively modern writer, Gopāla Bhaṭṭa, embracing all the metric waifs and strays to be found in the later Brahmanical writings dubiously entitled *Purāṇas*.<sup>1</sup>

I subjoin Colebrooke's analysis and summary reconstruction of these data.

On the measures of grain Gopāla-bhaṭṭa quotes the authority of several *Purāṇas*. . . . From these may be formed two Tables. The first coincides with the texts of the *Varāha Purāṇa*, and is preferred by Raghunandana; the second, formed on the concurrent authority of the *Bhaviṣhya*, *Padma*, and *Skanda Purāṇas*, is adopted in the *Kalpataru*.

TABLE A.

8 <i>mushṭis</i> (or handfuls)=	8 <i>palas</i> =	4 <i>prasritis</i> =	1 <i>kunchi</i> .
8 <i>kunchis</i>	=	1 <i>pushkala</i> .	
4 <i>pushkalas</i>	=	1 <i>āṭhaka</i> .	
4 <i>āṭhakas</i>	=	1 <i>droṇa</i> .	
20 <i>droṇas</i>	=	1 <i>kumbha</i> .	

TABLE B.

[Estimate in Ratis and grains.] <sup>2</sup>				
2,240 =	1,280	4 <i>palas</i> =	2 <i>prasritis</i> =	1 <i>kudava</i> or <i>śatakā</i> 14 <i>tolas</i> .
8,960 =	5,120	4 <i>kudavas</i>	=	1 <i>prastha</i> 56 „
35,840 =	20,480	4 <i>prasthas</i>	=	1 <i>āṭhaka</i> 224 „
143,360 =	81,920	4 <i>āṭhakas</i>	=	1 <i>droṇa</i> 896 „
2,867,200 =	1,638,400	20 <i>droṇas</i>	=	1½ <i>kharis</i> = 1 <i>kumbha</i> 17,920 „
28,672,000 =	16,384,000	10 <i>kumbhas</i>	=	1 <i>bāha</i> 1,97,200 „

<sup>1</sup> Col. Wilford, speaking of the methods of writing history in India, gives an apt illustration of the probable value of the *Purāṇas* in this direction. "I was acquainted lately, at Benares, with a chronicler of that sort, and in the several conversations I had with him, he candidly acknowledged that he filled up the intermediate spaces between the reigns of famous kings with names at a venture; that he shortened or lengthened their reigns at pleasure; and that it was understood that his predecessors had taken the same liberties. Through their emendations and cor-

rections, you see plainly a total want of historical knowledge and criticism; and sometimes some disingenuity is but too obvious. This is, however, the case with the sections on futurity in the *Bhagavat*, *Vāyu*, *Vishṇu*, and *Brahmānda Purāṇas*; which with the above lists constitute the whole stock of historical knowledge among the Hindús; and the whole might be comprised in a few quarto pages of print."—*Asiatic Researches*, vol. ix. pp. 132, 133.

<sup>2</sup> Taking the weight of the *pala* at 320 *ratis*, as in the previous tables.

"I have already quoted a comparison of the *kuḍava* or *setakā*, *hod. ser* [of 1280 *ratis*, or 2240 *grs.*], to a practical measure of length; and we learn from the *Līlāvati* [A.D. 1150] that the *khāri* or *khārika* of Magadha should be a cube measured by one cubit: 'A vessel measured by a cubit in every dimension is a *ghanahasta*, which, in Magadha, is called *khārika*; it should be made of twelve corners or angles formed by surfaces (that is, it should be made in the form of a solid with six faces). The *khārika* of Utkala is in general use on the south of the river Godāvari; there the *droṇa* is the sixteenth part of a *khāri*; the *āḍhaka*  $\frac{1}{2}$  of a *droṇa*; the *prastha*  $\frac{1}{4}$  of an *āḍhaka*; and the *kuḍava*  $\frac{1}{8}$  of a *prastha*; but the *kuḍava*, formed like a *ghanahasta*, should be measured by three fingers and a half in every dimension. This vessel must be made of earth or similar materials; for such alone is a *kuḍava*.'"—Colebrooke's *Essays*, ii. 537.

I avail myself of the opportunity afforded by the concluding extract to caution my readers against the supposition that everything which is embodied in the Sanskrit language is of necessity *old*. We have been entertained occasionally by being told how our Christian religion owes such and such of its leading elements of faith to Buddhist, Brahmanical, or Zoroastrian teachings; but the progress of knowledge now enables us to turn the tables, and to prove that our antagonists were the real borrowers. The Buddhists have been credited with priority over our conception of the Trinity, but the earliest documents of their creed, dating in 250 B.C.,<sup>1</sup> or nearly three centuries after the *Nirvāṇa* of Buddha, neither suggest nor foreshadow any such combination; though we can well conceive how easily their missionaries may have caught the infection of the Aryan devotion to *threes*. And in this respect it is curious to find the first monumental notice of the "oppressive Aryas" in the immediately consecutive declaration of faith embodied in the Bhabra Edict of Aśoka, which further introduces us to the crude initiation of this most mundane triad, composed of *Buddha*, *Dharma*, *Saṅga*, "Buddha, the law, and the convocation," or assemblage of mortals, to whom had been delegated the task of defining the authoritative creed of the future!<sup>2</sup>

The Brahmins, in their turn, as has lately been discovered, appropriated without limit or scruple, but of course without acknowledgment, the ideas and the very expressions contained in the New Testament: as these transmuted passages were embodied in the text of the *Bhagavad-Gītā*,<sup>3</sup> a work supposed to date as early as the third century A.D., some suspicion might possibly have been

<sup>1</sup> Edicts of Aśoka, J.R.A.S. xii. (1850), 153, and the Bhabra Edict, xvi. p. 366; Prinsep's *Essays*, ii. 12-34; J.A.S. Bengal, vii. (1838), pp. 156, 219, and Bhabra Edict, ix. 616.

<sup>2</sup> "King *Piyadasi* (Aśoka) to the venerable assembly of Magadha. . . . I proclaim to what extent my respect and favour (are placed) in Buddha, in the law, and in the assembly, . . . having overcome the oppressions of the Aryas (*Āliya*) and future perils . . . (and refuted) the songs of the Munis, the sūtras of the Munis," etc.—Wilson's Translation, J.R.A.S. xvi. p. 366. See also Burnouf, who translates the text by "des facultés surnaturelles des Aryas et les terreurs de l'avenir." The independent facsimile of the original inscription lithographed in Calcutta is clear as to the word *अलिय* *Āliya*, though the Pandits translate the passage differently.—J.A.S. Bengal, ix. p. 619.

<sup>3</sup> "We can no longer doubt, therefore, the possibility of the hypothesis that the composer of the *Bhagavad-Gītā* . . . used Christian ideas and expressions, and transferred sayings of Christ related in the Gospels to Krishna." The author then proceeds to demonstrate that the composer was acquainted with the

writings of the New Testament, and used them as he thought fit, "weaving into his own work numerous passages, if not word for word, yet preserving the meaning and shaping it according to the Indian mode of thought, a fact which till now no one has noticed."—*Indian Antiquary* (October, 1873), Notice from the Appendix of Dr. Lorinser's *Bhagavad-Gītā* (Breslau, 1869); see also Weber, *Indische Studien*, i. 400; Lassen, i. 623, iii. 398; T. Wheeler, *History of India*, i. 407. But more especially do I desire to quote the conclusions arrived at by one of our most advanced Sanskritists, representing the learning of the south, who, in accepting these preliminary proofs, adds, "Patriotic Hindus will hardly like the notion that their greatest modern philosophers borrowed from Christianity; but as they cannot give an historical or credible account of the origin of these Vedantist sects, if we take the above facts into consideration, there is more against them than a strong presumption, for these doctrines were certainly unknown in India in Vedic or Buddhist times."—Mr. A. Burnell, Madras C. S., *Indian Antiquary*, Sept. 1873, p. 274.

thrown upon the originality of our received version; but the question of derivation has been comprehensively examined and determined in our favour by Dr. F. Lorinser, whose verdict had already been facilitated by the researches of other eminent Orientalists.

Of all the strange pretensions in this direction to damage our tenets, none appear to be more groundless than the Zoroastrian or Mazdyasan claims of priority in some minor items of faith, though, considering the anomalous nature and very modern period of the reconstruction of the Pehlvi and Zand Texts, we can afford to pass these by without any effort at refutation.<sup>1</sup>

Far more important in its bearing upon the present inquiry, however, is the clear and indubitable evidence of a borrowing on the part of the Sanskrit writers of the Greek system of astronomy, and its incidental following of numbers, methods of computation, etc.<sup>2</sup>

To return to our subject, I conclude that in early times, when systems of weights and measures were in process of adjustment, no discrimination was arrived at between measures of capacity for dry goods and fluid measures.<sup>3</sup> In one instance, at least, it is clear that the old "double-handfuls" were indifferently used for fluids. However improbable it may seem, no one who has admired the perfection of an Indian hand will feel any difficulty about its applicability to this purpose: if the four fingers and the thumb are still competent to play the every-day part of a tube or mouth-

<sup>1</sup> Professor Westergaard, one of our pioneers in the modern study of Zand, and who sought knowledge on Persia's own soil and among her children's children, the Pársis of Bombay, pronounced the Zand-Avesta to be "a modern dung-hill, where you may find ancient pearls."—J.R.A.S. viii. o. s. 351.

M. Michel Breal, so favourably known as the editor of the new edition of Bopp's Comparative Grammar, declares that "la géographie de l'*Avesta* est essentiellement fabuleuse."—*Journal Asiatique*, 1862, p. 497.

M. Oppert, examining the genuineness of the Zand texts from another point of view, has satisfactorily established, on the evidence of the alphabet itself, that the writings, in the form we now have them, must necessarily be of comparatively modern date.—*Journal Asiatique*, 1851, p. 281.

As for the Pehlvi versions of the sacred books, Grammars and Dictionaries for which have been reconstructed with so much ingenuity, it may be enough to say that, unlike the recovered Sanskrit, they altogether fail to interpret or reveal the tenor of the ancient inscriptions in the original tongue. Indeed it is almost a case of the blind leading the blind. Anquetil du Perron learnt his first lesson in Pehlvi from the ignorant descendants of the fugitive Pársis in Bombay in the past century, and now the existing generation of Pársis in Bombay quote Anquetil to aid their own deficiencies!

<sup>2</sup> "Mais tous les traités d'astronomie propres à l'Inde, ceux qui sont réputés les plus anciens comme les plus modernes, sont identiques pour le fond les uns aux autres; ils ne diffèrent que par des modifications de détail, dues à l'infiltration de la science européenne soigneusement dissimulée."—Review of "The Oriental Astronomer" (1848) in the *Journ. des Savants*, by M. Biot, April, 1859, p. 197.

"De ces éléments d'investigation combinés, on verra, je crois, résulter avec évidence, que la science astronomique dont les Hindous se vantent comme leur étant propre, et dont ils font remonter l'établissement primitif à une antiquité fabuleuse,

repose sur des données d'observations qui leur sont étrangères et proviennent d'emprunts historiquement fort récents."—*Ibid.* p. 199.

"Il me reste à attaquer la dernière forteresse de la science astronomique indienne, l'institution des Nakshatras. Mais ce n'est qu'un édifice fantastique, image trompeuse de réalités, et le talisman de la critique le fera évanouir."—p. 418.

"It will be remembered that A. W. von Schlegel looked on the mention of these names (*karkāṣa*, etc.) as a proof not only of the high antiquity but even of the Indian origin of the Zodiac. but since the appearance of Holtzmann's admirable memoir, *Ueber den griechischen Ursprung des Indischen Thierkreises* (Karlsruhe, 1841), it is hardly possible for any one longer to doubt that the truth is quite the other way, and that the converse position is the correct one." . . . For, besides the mention of the *nakshatra*, there are also frequent references to the planets; and we know that the Indian astronomers acquired their knowledge of the planets at a comparatively late period. . . . And the peculiar relations which exist, just in those oldest passages in which the planets are mentioned, . . . appear to point with certainty to the fact that the Indian astronomers were indebted to the Greeks for their knowledge of the planets; for neither Indian names, nor the deities associated with them, afford the smallest explanation of such relations."—Prof. Weber on the Rāmāyana. Translation in the "Indian Antiquary," June, 1872, p. 172; see also Dr. Whitney, *Journ. Roy. As. Soc. i. n.s. 324-7*; Colebrooke's *Essays*, 1873, vol. ii. p. 479, *note*; Max Müller, Preface to vol. iv. *Rig Veda* (text), p. xlv.

<sup>3</sup> A later passage in Manu, defining the duties of *Brahman* husbandmen, after enumerating (x. 88, 7, 8, 9) what things a Brahman is prohibited from *selling*, goes on to say (94), "Fluid things may, however, be bartered for other fluids, but not salt for anything liquid; so may dressed grain for grain undressed, and *tila*-seeds for grain in the husk, equal weights or measures being taken."—Haughton, p. 354.

piece through which to inhale smoke from the rough clay pipe-head to the complete exclusion of the external air, there need be no distrust as to the capacity of the closed fingers to retain liquids, a faculty which seems indicated in the very meaning attached to the term *anjala*.<sup>1</sup>

#### MEASURES OF LENGTH.

The theory of the measures of length in India, though primarily based upon such natural tests as finger-breadths, spans, and cubits, is consistent in its acceptance of the seed arbitrament of local metrologies, for the purpose of checking the inevitable inequalities of size in men's hands and arms, and defining amounts below the initial finger-breadth. In its later practical development, it connects itself in a singular manner with the circulating media, inasmuch as, though the duties of ancient coins were already *dual*, as authorized weights and current money, the later Muhammadan kings conceived the idea of endowing them with a new faculty as criteria of length. It might have been supposed that roughly-finished hand-made coins, cut transversely from a rounded bar of metal, would furnish a very imperfect *unit* for such a purpose; but so well did the coarse-looking pieces of Sikandar bin Bahlól Lódi (A.D. 1488-1547) fulfil this mission, that independent trials made by General Cunningham<sup>2</sup> and myself,<sup>3</sup> to establish the length of this king's *gaz*,<sup>4</sup> or yard measure, vary only to the extent of .0211 inches in the 30.0211 or 30 inches, which constituted our several determinations of the standard in question. As the number of *digits* or finger-breadths are specified in concert with the new elements of this measure, we may work upwards through tested tradition and its practical application in the ascertained *unit* of the fifteenth century, and inferentially define the normal size of the finger of the early occupants of the soil.<sup>5</sup>

As the passage relating to the Sikandari *gaz* is of considerable importance, and in its extant form clearly requires rectification, I append the original Persian text, as given in Dr. Blochmann's critical edition of the *Áin-i-Akbari*. In the preliminary sentences, reciting the various yard measures known in Hindústán, *Abul Fuzl* enumerates no less than five varieties as current at different times in the country. 1. The long *gaz* of (24 divisions  $\times$  8 barley-corns or) 192 barley-corns. 2. The medium-sized *gaz*, whose dimensions are not specified. 3. The short *gaz* of (24  $\times$  6 barley-corns or) 144 barley-corns. 4. A *gaz* similar to this last (24  $\times$  6), but with the further definition that the breadth of the barley-corn is to equal the thickness of six hairs from the mane of a *Yábú* (horse). 5. A *gaz* of considerable antiquity, which is described as measuring *دو شبر و دو کز انگشت* or "two spans and two finger-breadths" = 26 finger-breadths or 208 barley-corns. The sub-

<sup>1</sup> *انجلا* *anjald*, *अञ्जलि*. "The cavity formed by putting the hands together and holding the palms as if to receive water; as much as can be held in both hands so disposed."—Shakespeare.

<sup>2</sup> General A. Cunningham, "Ancient Geography of India," London, 1871, i. 273, note, 575.

<sup>3</sup> "Pathán Kings of Dehli" (1871), pp. 371-4.

<sup>4</sup> *گز* "a measure, a rod, an arrow," from *گزیدن* "to prick,

cut off, wound." So *دش* *dhanu*, "a bow," gave its name to a larger measure.

<sup>5</sup> General A. Cunningham, proceeding upon the Sikandari data, makes the digit of India .72976 of an inch. My return, which I have always considered as slightly below the mark, gives .72289 of an inch. The Greek *δάκτυλος* was .7584375 and the Roman *digit* .7281.



divisions of this yard are especially noticed as following the quaternary system of sixteens and fours, making the *pahar* (पहर) equal to  $\frac{1}{4}$  part of the *gaz*. It is incidentally stated that No. 1 *gaz* "was used for measuring cultivated lands, roads, forts, and mud-walls." No. 2 served for measuring buildings of stone and wood, thatches, religious houses, wells, and gardens. No. 3 was employed for measuring cloth, armour, beds, *palkis*, chairs, carts, etc.<sup>1</sup> Omitting the extraneous notices of seven different Muhammadan yards, we come to a cloth measure (No. 6) specified as (هفت قبضه . . هر قبضه چهار انگشت) "seven hands of four fingers," 28 finger-breadths,<sup>2</sup> or 224 barley-corns; this yard is, however, stated by some authors to amount to 27 fingers only; and, finally, reference is made to No. 7, the *gaz* or *gasmahat* (مساحت) or Geodetic *gaz* (dimensio), also of seven hands, more or less, the authoritative length of which is not very clearly determined. After this, the text runs on as follows:—

سلطان سکندر لودھی در هندوستان نیز گزے در میان آورد و آنرا چهل و یکت و نیم اسکندری اندازه گرفت \* و آن مسین نقدے است گرد نقره آمیز \* جنت آشیانی نیم دیگر افزود و بچهل و دو قرار گرفت \* مقدار آن سی و دو انگشت بود [the words مقدار آن بود are omitted in some MSS.] \* و از پیشین حکما نیز بدینسان برگذارند \* و در زمان شیر خان و سلیم خان که هندوستان از غلہ بخشی و مقطعی بضط آمد بهمین گز پیمودند \* تا سال سی و یکم الہی اگرچہ در کرباس گز اکبرشاهی بود و بچهل و شش انگشت برابر لیکن در زراعت و عمارت اسکندری بکار داشتے \* شہریار دانش پڑوہ چون دگر گونگی گزہارا سرمایہ پراگندگی دلہا اندیشید و دست آویز نادرستان پنداشت ہمہرا از میان بر آورد و معتدل گزے را روائی بخشید چهل و یکت انگشت \* [سی و یکت انگشت variant] بیاد کرد ایزدی الہی گز نام نہاد و امروز در ہمہ کار دست آویز مردم \*

—Calcutta text, i. p. 295.

The tenor of this passage, as far as it relates to the *Sikandari gaz*, is to the effect that Sikan-dar Lódi, taking advantage, we may suppose, of the improved make of his remodelled coinage, authorized its use as a measure of length. It would seem that he contemplated no interference with the prevalent standard *gaz*, inasmuch as he did not seek to force it to match an even sum of coins, as Humáyún did after him. The *yard* in question is defined as being equal to the diameters of  $41\frac{1}{2}$  *Sikandaris* (*Sikandari tankahs*), and further, the text goes on to state, that Humáyún increased the length of the *yard* to the even total 42 *Sikandaris*, or 42 finger-breadths,<sup>3</sup>

<sup>1</sup> Gladwin, *Kin-i-Akbari*, i. p. 351.

<sup>2</sup> Gladwin gives only "twenty fingers," i. p. 353.

<sup>3</sup> The text has سی و دو or "thirty-two" fingers, but the con-text clearly demands the correction to چهل و دو or forty-two. I myself did not notice this rather obvious error in the Persian text till I came to calculate the amounts involved. It is curious

to see how constant this mistranscription has been even in the best MSS. All Gladwin's copies must have been wrong in this respect; Prinsep's authorities (*Useful Tables*, 123) shared the mistake, and the only effort to reconcile the obvious discrepancy between the "32 fingers" for the Humáyúni *gaz* and the 41 of the *Ilahi gaz* has been made by some commentator, attempting to assimilate the measures by reducing the 41 fingers of the latter to 31, as shown in the *variant* quoted above.

which form of *gaz* continued in use throughout the reigns of Shír Sháh and Islám Sháh (A.D. 1540-1552) for certain descriptions of measurements, until the thirty-first year after Akbar's accession, when it was found that though cotton goods were measured by the newly-devised *Akbari gaz* of 46 fingers, yet the *Sikandari* (it does not say *Humáyúni*) *gaz* of  $41\frac{1}{2}$  fingers, continued to be employed in land measures and masonry, when His Majesty accepted, as final, a reduction of the official yard, for all purposes, to 41 fingers, naming it by the ostentatious title of the *Iláhi* (or divine) *gaz*. The length of this *yard* in English inches, as tested by the coins, will therefore run at 29·92016 inches, or taking the lower estimate (of 30 inches for  $41\frac{1}{2}$  Sikandaris) at 29·63849 inches. In the early days of our occupation of Northern India great efforts were made to fix and determine this most important measure, which constituted, in effect, the basis of all the official definitions of superficial areas to be found in the land surveys of our predecessors. Endless calculations and comparisons, derived from the most unpromising materials, were made to ascertain the true length of this *gaz*, ending, however, in so little satisfactory a result as to leave the question open between 29 and 35 inches; but as the majority of actual measures of land made it 33 inches, that amount was adopted in our new legislation, though, as James Prinsep justly remarked, "it is natural to suppose that the *gaz* adopted for measuring the land should vary on the side of excess, and probably all the above [returns] thus derived are too long."<sup>1</sup> But there was a still larger question left unnoticed, as to how far Akbar's decree had been practically enforced beyond the metropolitan provinces, and how many local officials contented themselves with a paper revision of the old estimates, without needless measurements, leaving the village accountants and the occupiers of the soil to their undisturbed ancestral estimates.

I now give Colebrooke's Tables of linear measures.

#### MEASURES OF LENGTH, ETC.

"On the measures of space Gopála Bhaṭṭa quotes a text from *Vṛiddha-Manu*, which traces these from the same minute quantity as weights.

8 <i>trasareṇus</i>	= 1 <i>reṇu</i> .
8 <i>reṇus</i>	= 1 <i>bálágra</i> , or hair's point.
8 <i>bálágras</i>	= 1 <i>liksha</i> , or poppy-seed.
8 <i>likshas</i>	= 1 <i>yúka</i> .
8 <i>yúkas</i>	= 1 <i>yava</i> , or very small barley-corn.
8 <i>yavas</i>	= 1 <i>angula</i> , or finger.

From this *Manu* proceeds to larger measures.

12 <i>angulas</i> or fingers	= 1 <i>vitasti</i> , or span.
2 <i>vitastis</i>	= 1 <i>hasta</i> , or cubit." <sup>2</sup>

—Colebrooke's Essays, ii. 538.

<sup>1</sup> Prinsep, Useful Tables, ii. p. 125. See also the endless variety of Linear Measures of India, pp. 127-8, and Wilson's Glossary, *sub voce*.

<sup>2</sup> The *Markāṇḍeya Purāṇa* notices two other methods of measuring.

21 breadths of the middle of the thumb = 1 *aratni* (Dhanurdanḍa?)  
10 ditto = 1 *prādepa* or span from the tip of the thumb to the tip of the forefinger.

The *Līlāvati* defines the measures of arable land:

10 hands = 1 *vanṇa* or bambú cane.  
20 *vanṇas* (in length and breadth) = 1 *niranga*.

I annex a curious remnant of ancient custom which still finds a refuge in Kumaon. "The mode of calculation (of the measures of land) in use throughout the hills is, by the estimated quantity of grain which the land will require to sow it. . . . The most common denomination is the *bisi* (*bis* 20, *bisi* 20th), which has

Beyond these primitive measures, advancing civilization introduced the following, which are quoted from various sources :

4 <i>hastas</i>	= 1 <i>danda</i> , "a staff," <i>dhanu</i> , "a bow."
10 <i>hastas</i>	= 1 <i>bans</i> or <i>bambú</i> .
2 <i>dandas</i>	= 1 <i>nádika</i> or <i>nádi</i> .
2000 <i>dandas</i>	= 1 <i>kos</i> or <i>kroṣa</i> .
2 <i>kos</i>	= 1 <i>gavyúti</i> .
4 <i>kos</i>	= 1 <i>yojana</i> .

#### MEASURES OF TIME.

DIVISIONS OF TIME, from Manu, i. 64 :

18 <i>nimeshas</i> , or twinklings of an eye	= 1 <i>káshṭhá</i> .
30 <i>káshṭhás</i>	= 1 <i>kald</i> .
30 <i>kalds</i>	= 1 <i>kṣhapa</i> .
12 <i>kṣhapas</i>	= 1 <i>muhúrta</i> .
30 <i>muhúrtas</i>	= 1 day and night (according to mean solar time).

now been adopted as a general standard. The regular *disi* ought, as its name implies, to contain land requiring 20 *nalls* (*nal*, a joint of Bambú) of seed; its actual extent, therefore, varies according to the quality of soil, as the grain is sown much wider

in poor lands near the summit, than in rich lands at the base of the mountains. . . . Another mode of computation is by the *plough* of two yoke of bullocks."—G. W. Trail, Report on Kumaon, As. Res. xvi. p. 178.

## CHAPTER II.

### MONEY, UNDER ITS HISTORICAL ASPECT.

I HAVE already extracted from the ancient Code of Manu the contemporaneous definition of the weights of metal in use "for the purpose of worldly business." I will now examine how much of an approximation to the conventional notion of a money currency had been reached at the period of the composition or collection of the Vedas and other archaic Sanskrit texts.

Professor Wilson was the first to proclaim the discovery of a reference to coined money in the Vedas, where, in the enumeration of the gifts bestowed upon the Rishi Garga by Prastoka, the son of Rájá Srinjaya, mention is made of "ten purses" of gold.<sup>1</sup> It is only of secondary importance, at this stage of the inquiry, to seek to determine the exchangeable rate, or the contents of these "*purses*, bags, or chests,"<sup>2</sup> though I should primarily be disposed to identify them, in their archaic form, with the curious little *red bags*, filled with crude gold to the amount of about sixteen shillings, which still figure in the Trans-Himalayan commerce with Northern India,<sup>3</sup> though such an association does not necessarily imply a parallel reduction of size or weight. The leading point established by the context consists in the admission that some recognized scale or measure of value was understood and freely accepted among the Vedic Aryans under the given denomination of *koṣayih*—just as we find in the later civilization of the land a continuous conventional use of closed or sealed bags, such as the traveller Bernier saw at the Court of Aurangzéb in 1663 A.D.,<sup>4</sup> and whose counterparts but recently appealed to our modern comprehension in the current "*purses*" of the Ottoman Empire. The words *dasa hiranya pinḍán*, "ten lumps of gold," in the succeeding verse of the same hymn, seem to have a much more direct bearing on the general question, and would almost in themselves suffice to establish a reckoning by tale. Had the text merely confined itself to the expression "lumps of gold" in the generic sense, crude and undefined fragments of metal might have been understood; but the deliberate enumeration of ten horses and ten lumps of gold<sup>5</sup> would seemingly enforce the conclusion that those lumps were determinate sections of the metal of habitually recognized value, or some such divisional portions of gold, without the same limitation as to size, as we see in the

<sup>1</sup> Rig Veda Sanhitá, iii. pp. xvi. and 74; and note, *ibid*.

<sup>2</sup> TEXT, "*Dasa koṣayih*." COMMENTARY, "*Suvarṇapūrṇaṁ dāpakṣaṇḍaṁ*."—H. H. Wilson, iii. p. 474. That it was the custom to employ bags, with fixed and defined quantities in each, at or about this period, may be gathered from the extract from the Mahábhārata quoted below, p. 38.

<sup>3</sup> "Gold dust separated into *Phetāngs* (covered money?), each tied-up in a bit of cloth, is current as coin at eight Rupees the Phetāng."—Trail's Report on the Bhotea Maháls of Kumáon, As. Res. xvii. p. 24 (passage quoted at large, p. 25, *supra*).

<sup>4</sup> In giving an account of the elephant combats, he mentions that the courageous Mahauts (or drivers) had "sacks of Peyssas"

given to them as rewards.—iii. p. 67, English edition of 1672. The *Ain* or Institutes of Akbar have preserved a record of the Court custom, of always keeping "ready, in the palace, large sums in *dāms*, every thousand of which are kept in bags."—Gladwin, *Ain-i-Akbari*, i. 3. The term for purse here made use of is *سكهه*, *sakheh*, "a thousand," *تور* *tor*. In Persian *بكهه* *bakheh*, "a purse," hence *kharij-i-bakheh*, "expenditure from the privy purse."

<sup>5</sup> Rig Veda Sanhitá, 4th ashtaka, 7th adhyāya; sūkta xlvii. verse 23, "I have received ten horses, ten purses, clothes, and ample food, and ten lumps of gold, from Divodāsa."

parallel cases of the silver and copper of which Manu speaks, and whose extant survivors find a place in our medal cabinets. The near juxtaposition of the term *hiranya piṇḍān* with the preceding *koṣaiyih* seemingly points to refined or wrought metal, in contrast to the *native* gold inclosed in the latter. It is probable that the former consisted of buttons of cast metal, which originally took the form of rough balls or imperfect pyramids,<sup>1</sup> which in process of time were hammered flat, hall-marked, and assimilated to the later productions of the domino shape, whose edges were ordinarily cut at hazard to reduce them to accurate official weight.

In addition to this allusion to pieces of gold, which I suppose to have been in point of value *suvarṇas*, the Vedas, on two occasions, distinctly name the *nishka*. The first reference to this money-weight is to be found in a hymn by that most mercenary Rishi, Kakshīvat,<sup>2</sup> devoted to no deity, but to the glorification of Rājā Bhāvayavya, a mundane prince dwelling on the Indus, whose beneficence is eulogized in an extended play upon the number of his gifts, among which the Rishi confesses to having "unhesitatingly accepted 100 *nishkas*, 100 vigorous steeds, and 100 bulls;" evidencing, as in the previous instance, a numerical computation by pieces of recognized value much in advance of the primitive test of scales and weights. Again, in a subsequent *sūkta*, Gṛtsamada, a Rishi of some celebrity,<sup>3</sup> in addressing the divinity Rudra, says, "He shines with brilliant golden ornaments." . . . "Worthy thou bearest arrows and a bow; worthy thou wearest an adorable omniform necklace."<sup>4</sup>

The mediæval scholiast substitutes the word *hāra*, "a necklace," for the *nishka* of the original text,<sup>5</sup> an interpretation which is followed by the modern translator. It would seem that one of the derivative meanings of the word *nishka*, as in the parallel instance of *dīnāra*,<sup>6</sup> came in process of time to apply to "an ornament of the neck," the component elements supplying the designation in either case. From the passage in question we may reasonably infer that the *nishka* of the Vedas had, even then, attained so much of a definite and unvarying form, and partial fashioning, as to be suitable for decorative purposes in its current shape,—a deduction which would further imply that

<sup>1</sup> The word *पिण्ड* *Piṇḍ* has survived in the Panjāb with the meaning of "village," rather than "hill," *ex. gr.* Rāwal Piṇḍi, Piṇḍ Dādan Khān, etc. Numismatists may prefer to follow the mechanical traditions of the south, in "the Canarese *guliḡe* (Sanskrit *gūṭika*)," which Sir W. Elliot mentions "was the ancient name of a class of small spherical coins." See figs. 3, 4, 5, pl. vii. vol. iii. Madras Journal (1858). Whence, also, the later gold 'adal, *gūṭkaḥ* (*gūṭkā*) of the *Āin-i-Akbari*, i. p. 32. See my *Pathān Kings of Dehli*, p. 420.

<sup>2</sup> Wilson, *Rig Veda Sanhitā*, ii. p. 17. See also i. 312, 316, etc.

<sup>3</sup> Wilson, *Rig Veda Sanhitā*, ii. p. 207.

<sup>4</sup> Wilson, *Rig Veda Sanhitā*, 2nd aṣṭaka, 7th adhyāya; *sūkta* xxxiii. vol. ii. pp. 291-2. The original Sanskrit text is subjoined for reference.

चरिन्वि भवि सायकाणि धन्वाहिनिकं यवतं विश्वरूपं ।  
चरिन्निदं दयसे विश्वभवं न वा जीवीयो बहू लदसि

<sup>5</sup> Max Müller, *Rig Veda*, ii. p. 579.

<sup>6</sup> Max Müller (*Sanskrit Literature*, p. 245), remarks—"The Sanskrit derivations of the word *dīnāra*" are clearly fanciful, and "the Sanskrit *dīnāra* is in reality the Latin *denarius*."

"Cosmos Indicopleustes remarked that the Roman *denarius* was received all over the world; and how the *denarius* came to mean in India a gold ornament we may learn from a passage in the *Life of Mahāvira*. There it is said that a lady had around her neck a string of grains and golden *dīndra*."—*Kalpa-sūtra*. Stevenson, p. 45. See also Colebrooke (Cowell's edit.), iii. 478; Prinsep's *Essays*, i. p. 246; J.A.S. Beng. vi. p. 459.

We have very early quotations of the word *dīndra* in the Gupta Inscriptions. Chandra Gupta's Inscription on the eastern gate at Sanchī specifies a grant of 25 *dīndra* (Prinsep's *Essays*, i. p. 246). Chandra Gupta II. and Kumāra Gupta, in their Inscriptions at Garhwā, each record grants of 10 *dīndra* (Gen. Cunningham, *Arch. Report*, 1873, p. 55).

the piece itself was understood or admitted to be of a constant and uniform make, and that, in effect, it carried its description in its name.

It is a question whether it is not also necessary to amend the translation of the adjective, *Viśvā rūpa*, from "omniform," to the more intelligible "pervaded," or covered "with forms" or symbols, a rendering in complete harmony with Burnouf's parallel passage of *lakṣanāhatam dīndra drayam*, "deux dīnārs marqués de signes,"<sup>1</sup> and which singularly accords with the state in which we find the silver money of the period. Should any difficulty be felt at the supposition of the adornment of a god with so obvious a work of man's hand, it may be said that bows and arrows are scarcely divine weapons;<sup>2</sup> but the inherent tendency of lightly-clad imperfectly domiciled races to wear on their persons their more valuable and easily portable wealth would naturally suggest the notion that the deities followed a similar practice; and the expression instructs us that the people among whom it was uttered were in the habit of hanging round their necks sections of the precious metals, even as their successors in the land for ninety generations have continued to do; having thereby, in many instances, undesignedly preserved for posterity the choicest and most interesting numismatic memorials of olden time.

Another suggestion of Professor Wilson's, tending to show that money was current during the Vedic period, refers to the passage in the fourth ashtaka, second adhyāya,<sup>3</sup> verse 6, where the Ṛishi Samvarana, in addressing Indra, proceeds, "do thou give us riches, and brilliant wealth." The words for the latter are *entm rayim*, literally "white riches," and the question arises whether this term does not apply to *silver* money as contrasted with the frequent allusions to gold. Such an inference is greatly supported, on the one part, by the frequent use of the adjective "yellow" in connexion with gold in the Vedic texts; and, on the other, by the conventional Oriental expression of "red and white riches," as applied to gold and silver money.<sup>4</sup>

Prof. Weber has collected from the Sūtras and later Vedic writings a number of references to money weights,<sup>5</sup> the most interesting of which are the notice of the silver *ṣatamāna* by Kātyāyana, the immediate successor of Pāṇini (xx. 2, 6), and the mention of a "yellow-gold *ṣatamāna*" (*hiranyaṃ suvarṇaṃ ṣatamānam*) in the Satapatha Brāhmaṇa (xii. 7, 2, etc.), showing that the term *ṣatamāna*, which is given by Manu exclusively as a weight of silver, had come to be used indifferently with its coincident metric denomination, the *niṣhka*, which in earlier times specially implied a measure of gold.<sup>6</sup> The quotation of *suvarṇasālākāni yavatṛiyaparimitāni* from the Śruti<sup>7</sup>

<sup>1</sup> Burnouf introduces this and a second passage about *dīndra* with the subjoined remarks: "Ce mot est très-rarement employé dans les livres Sanskrits du Nord, et je ne l'ai jamais rencontré dans ceux des Sūtras que je regard comme anciens, au moins pour le fonds. Je n'en puis, jusqu'à présent, citer que deux exemples. Le premier est emprunté à la légende de Hiranya pāpi, laquelle fait partie de l'Avadāna ṣataka" . . . [two *dīndra* as above]. The second example cited is from the Divya avadāna, where Pushpa mitra, last of the Maurya kings of Magadha, promises 100 *dīndra* for the head of each Buddhist sramana.—Introduction à l'Histoire de Bouddhisme (Paris, 1844), p. 423.

<sup>2</sup> Xenophanes . . . remarks "that men seem to have created their gods, and to have given to them their own mind, voice, and

figure; that the Ethiopians made their gods black and flat-nosed, the Thracians red-haired and blue-eyed—just as cows or lions, if they could draw, would draw their gods like cows and lions."—Max Müller, Science of Language, ii. p. 388.

<sup>3</sup> Rig Veda Sanhitā, iii. p. 288.

<sup>4</sup> "red and white coins."—Tārīkh-i-Alāī, MS. Cf. also the Arabic دينار البضا "white *dīndr*."

<sup>5</sup> Zeitschrift, vol. xv. 1861, pp. 138-9.

<sup>6</sup> See also the quotation from Yājñavalkya, section i. sl. 364, reproduced above, at p. 20, note 5.

<sup>7</sup> Mādhava in Kālanirnaya. *Śruti*, "sacred revelation," as opposed to *Smṛiti*, or "tradition."

is also of importance, the designation of *salākā* identifying the gold piece directly with the parallel issue of silver, the residuary specimens of which retain the name to this day in the south of India.<sup>1</sup> But the definition of the weight of the gold *salākā* as three barley-corns (or one *rati*), and the associate mention of a *rati* of gold (*hiranya kṛishṇalāni*), has a more direct bearing upon the subdivisional currency, which is again brought home to us by the metrologies of the Dravidian peninsula, in the Telugu *bēda*, "a coin representing the *gunja* or *rati*:"<sup>2</sup>—while the quotation of *ṣata kṛishṇala* and *raktikā ṣata* explains the derivation of the most important numismatic unit in the history of India—the concurrent pieces of gold and silver of 175 grains forming the higher standards of the Pathān Kings of Dehli, the prototypes of the East India Company's "Mohurs and Rupees."

Having obtained from the Vedas themselves so much of an indication of the use of circulating monetary weights at the very early period to which those hymns are now admitted to belong, my task in proving an obvious advance upon the rudimentary phase of the science of money, under Manu, will be simple; especially as so much has already been incidentally brought forward tending to dissipate any remaining doubt as to the existence of a *coined* copper currency much anterior to the epoch when the customs and usages of preceding ages had to be acknowledged as the practical basis of, and as far as might be conciliated in, the new code<sup>3</sup> which was to make Brahmanism absolute. As I have already stated, there is no direct evidence to show what technic art had achieved in those days, or what form or finish was given to the current money; but as with the copper, so with the divisional parts of gold and silver, in the table quoted from Manu (viii. 131–137), their classification represents something more than a mere theoretical enunciation of weights and values, and demonstrates a practical acceptance of a pre-existing order of things, precisely as the general tenor of the text exhibits these weights of metal in full and free employment for the settlement of the ordinary dealings of men, in parallel currency with the copper pieces, whose mention, however, is necessarily more frequent, both as the standard and as the money of detail, amid a poor community. Their use in the higher totals would seem to refer to an earlier stage of civilization, or to a time when the interchangeable values of the different metals were less understood and even more imperfectly determined. There is no attempt to define these relative values, and the omission may, perchance, have been intentional; though some such scale would soon settle itself by custom, and the lawgivers may wisely, in their generation, have abstained from attempting, like our own statesmen, to fix the price of gold for all time, to give permanency to an ephemeral balance, or otherwise to swerve from the ancient simplicity of their own copper standard. Neither need there be any distrust of the

<sup>1</sup> Sir Walter Elliot, Madras Journal of Lit. and Science, 1858, p. 224. *Saldka* (Telugu), "A dent or mark on a coin denoting its goodness."—Wilson, Glossary. The leading meaning of the Sanskrit *saldka* is given as a dart, an arrow; one of its derivative meanings is "an oblong quadrangular piece of ivory or bone used in playing a particular game; a domino."—Wilson, Sanskrit Dictionary. Among the surgical instruments of the Hindus there were no less than twenty-eight varieties of *saldkas*, "rods or

sounds," so that the name of the coin may have been derived from the *punch* or tool with which it was marked.—Wilson's Works (Dr. Roett's edit.), iii. p. 385.

<sup>2</sup> Sir W. Elliot, Numismatic Gleanings, Madras Journal of Lit. and Science, p. 44.

<sup>3</sup> "No greater crime is known on earth than slaying a Brahman."—Manu, viii. 381.

contrasted passages, as representing different stages of national advancement. The collection of a code of human laws would necessarily embrace the progress and practical adaptations of many generations of men, the older formulæ being retained in the one case, side by side with the more recent enactments and their modified adjuncts. In a compilation of this kind, the retention of such apparent anomalies would indeed be a negative sign of good faith; and as we have to admit considerable uncertainty as to the exact epochs of the origin, application, and classification of these laws, and a still greater margin of time to allow for their versification and ultimate embodiment in Sanskrit writing, it would be as well not to lay too much stress upon their internal evidence, when all the deductions we need can be established from external testimony.

Among other ancient authorities that may be cited incidentally for the purposes of the present inquiry are the popular epics of Indian tradition, the Mahābhārata and the Rāmāyaṇa. I need not stop to discuss the age or internal consistency of these works,<sup>1</sup> but what is more pertinent to the matter in hand is the curious contrast presented by the narrative portions of the several texts. The one refers naturally to the advanced civilization of a central capital on the Ganges with all the accessories of town life,<sup>2</sup> while the other concerns itself chiefly with the rude discipline of a regal house in Oude, from whence the sons and daughter-in-law of the king go forth, at short notice, clothed in "bark-garments," to wander over forest lands for near upon the "twice seven" years of sentenced banishment.

Under these conditions, we can expect to find little or nothing in the latter poem having any reference to coins or their less mature prototypes;<sup>3</sup> indeed, as I have elsewhere pointed out, from the geographical distribution of the extant examples of ancient Indian mintages,<sup>4</sup> no coins whatever seem to have been produced, in early times, beyond a vague line to the east of the Jumna. In addition to which, we now know that there was *no* money current in Bengal till the Muhammadans carried it down with them on the conquest of the country in A.D. 1203.<sup>5</sup> And, furthermore, even

<sup>1</sup> Dr. Rost's edition of the Works of H. H. Wilson, iii. p. 227; iv. p. iv; Max Müller, Sanskrit Literature, 1859, pp. 36, 41. "The Mahābhārata is also called the fifth Veda," 44, 62. A very comprehensive examination of "the date of the Mahābhārata" has lately been made by Prof. Ramkrishna Gopal Bhandarkar, and published in the Journal Bombay Branch Roy. As. Soc. 1872, p. 81, in which he proves, from the mention of this work in Pāṇini's Sūtras (vi. 2, 38), and in other texts of even earlier date, such as the Aitareya Brāhmaṇa and Kṣvalāyana Gṛhya, that it must claim a very high antiquity, at all events prior to the age of Pāṇini, whom he places three centuries or more before his commentator Patanjali, whose own date is fixed on good evidence at B.C. 178-142; making the great epic therefore anterior, at the least, to B.C. 478.

<sup>2</sup> Talboys Wheeler, History of India, London, 1867, vol. i. "The Mahābhārata" (Mr. Halhed's original translation), p. 41, *et seq.*; vol. ii. (1869) "The Rāmāyaṇa," p. 1, *et seq.*; Mrs. Manning, Ancient and Mediæval India, 1869, vol. ii. p. 1, *et seq.* Mrs. Manning's work has scarcely received the attention that it deserves; perhaps in its higher range it was somewhat beyond her powers; but we must now recognize the fact that all

its more material data were sanctioned, if not inspired, by Prof. Goldstücker; while the proofs of each sheet had the advantage of the supervision of Dr. Rost.

<sup>3</sup> The passage at p. 5, speaking of no one "giving less than 1000 *Rupyas* to the Brāhmins," must clearly have been interpolated. *Rupyas* certainly were not invented in or about 500 B.C.

<sup>4</sup> "In my own individual experience, no ancient coins, in the general sense, are found below Allahābād. Benares occasionally contributes a transported specimen; but the limits of search, approved by my own native coin collectors starting from our headquarters, at Saharunpore or Dehli, gradually ceased to extend below Mathurā. On the other hand, we know how singularly the surviving representatives of the earlier Greek currencies localized themselves in Behgrām, and how prolific the soil of the Panjāb still continues to be in the numismatic remains of the more settled Indo-Bactrian and Indo-Scythic kings."—J.R.A.S. i. n.s. (1865) p. 473.

<sup>5</sup> Minhāj-us-Sirāj, the author of the Tabakāt-i-Nāsiri, mentions this fact on the occasion of his own visit to Lakhnauti in A.H. 641. Calcutta text, p. 149. See also my Pathān Kings of Dehli, London, 1871, p. 111.



in this century the East India Company had to condescend to receive the revenues of certain portions of that province in the *Cypræa moneta* or Cowrie shells of the Maldive Islands.<sup>1</sup>

On the other hand, the story of the wars of the Pāṇḍavas with their stronghold at Hastināpūr, on the Upper Ganges, and the rival city at Indraprastha, abounds in incidental notices of money, in what may be termed its full development—that is to say, exchangeable money, coined money, and money in such subdivisions as might be freely scattered amid a city crowd, whose hard-won pieces should be immediately available for the purchase of food or other necessities.

In speaking of *Arjuna's* entrance into the city of *Hastināpūr*, it is mentioned that "chains and wreaths of flowers were let down upon their heads from the verandahs, and large presents of money were scattered in handfuls, so that the poor and needy in the city became all rich from the quantity they picked up."

Again, among *Raja Yudhishtira's* presents on the performance of the *Aśvamedha*, or horse sacrifice, there is specified "one crore of gold coin."—Mr. Halhed's translation of the *Mahābhārata*; Wheeler's *History of India*, i. pp. 417, 433.

In another passage we are informed that during Yudhishtira's gambling with Sakuni, he "lost every game. He first lost a very beautiful pearl; next a thousand bags, each containing 1000 pieces of gold; next a piece of gold so pure that it was as soft as wax."—Wheeler, i. p. 179. See also *passim*, pp. 214, 405.

The above extracts will suffice perchance to establish all that is at present claimed regarding the free use of money at this period.

But one of the most interesting contributions to Eastern antiquities, in the pages of the *Mahābhārata*, crops up in the form of an acknowledged local belief,<sup>2</sup> however vague, in the gold-producing ants of the early Greek authors,<sup>3</sup> about which English scholars were once greatly perplexed.

A somewhat summary attempt at the reconciliation of the incredible character of this oft-told tale has lately been suggested in the possibility of the *Μύρμηκες* of Herodotus (the Persian *مور مور*)

<sup>1</sup> The English reader may like to follow the practical working of the cowrie currency, as told in the subjoined graphic account of a *day's trade*, evidently contributed by an eye-witness:—"Potdars, or money-changers, are a very numerous class; but many of them having no shop, sit in the open market with heaps of cowries placed before them. In the more rural quarters the money-changer goes to market with a bag of cowries on his head, or if a rich man, with a loaded ox, which if strong may carry to the value of 150 rupees. All the early part of the market he sells cowries for silver to the people who wish to purchase goods, and in the evening the various hucksters bring back their cowries and exchange them for silver. In the morning the money-changer usually gives 5760 cowries for a rupee, and in the evening he gives a rupee for 5920, which is a profit of  $\frac{1}{8}$  part on every good mint rupee, besides a fluctuating *batta* or exchange on all others." And yet the English commentator of the day adds, they "are in fact an excellent circulating medium!"—Hamilton's *Hindustān*, 1820, i. p. 40.

<sup>2</sup> "One of the most remarkable passages of this description next ensues, and explains, most satisfactorily, the origin of the extravagant fables related by Greek writers, respecting the gold-making ants of the auriferous deserts of Northern India. It is said that 'the people who dwell under the pleasant shade of the

Kichaka-vēnus (a kind of willow) and along the Sailodā river, between the Meru and Mandara mountains, who are called Khasas, Pradaras, Pāradas, Ekāsanas, Arkas, Kulindas, Tanganas, and Paratanganas, brought to Yudhishtira lumps of gold of a *drōne* in weight, of the sort called *pisipplika*, that is to say, ant-gold; which is so denominated because it is exfoliated by *pisipplikas*, that is, by the common large ant.' We have here the expression of a belief which we know to be prior by more than five centuries to the Christian era, and which, however erroneous, was neither very extravagant nor irrational. This simple and archaic notion, however, was perverted by the credulity of writers and misrepresentations of travellers, until, in the form in which it reached Asia Minor, it had grown into a monstrous and incredible absurdity. The scene in which this ant-gold is found is the same generally as that inferred from the Greek writers, the country between the Himālaya and the Kuen-lun ranges towards Tibet."—H. H. Wilson, *Notes on the Sabhā Parva of the Mahābhārata*, J.R.A.S. vii. (1843) p. 143.

<sup>3</sup> Herodotus, iii. 102; Arrian, quoting Nearchus, *Indica*, xv.; Megasthenes, *Frag.* xxxix.; Strabo, xv. i. 44, 69; Aelian, *N.A.* 3; Pliny, v. 31, vii. 2, xi. 36, xxxiii. 21; Ctesias, *Ind.* 12, γρῶρες; Gildemeister, *De rebus Indicis*, p. 220, quoting the 'Ajāib ul Akhbār—نوع من النمل عظام.

being after all mere human gold-diggers, who comforted themselves in the inclement winter months—during which they worked to the best advantage—by sinking their fragile tents below the surface of the earth.<sup>1</sup> This solution, however ingenious, can scarcely be set against the positive assertion of skins being produced, and live animals being seen, some of them in possession of the King of Persia (Herodotus, iii. 102). While their survival in the flesh is testified to by Prester John in the twelfth century, and the living specimen sent from the Sháh of Persia to Solyman II. in 1559 A.D.<sup>2</sup>

The next contribution to the advance of coinages in India is derived from the unpromising source of the *Sútras* of Páṇini, in which pieces of money in a very complete form are adverted to.<sup>3</sup> That nominal terms should appear in the grammar of a people would, at the very least, imply that the object designated had attained extensive social recognition. Without touching the higher ground, as to how soon in a nation's linguistic progress fixed grammatical definitions may become a religious, intellectual, or material need, it cannot but be conceded that if the name and description of a coin find a place among rules for the formation of words, this should afford sufficient evidence to establish that such a simple product of mechanical art must long have passed into the dealings and commercial life of the nation at large, before it could have become incorporated in the conventional speech, and been sanctioned in the teachings of the schools.

Admitting these inferences, it remains to decide upon the date of the great grammarian himself. Prof. Goldstücker conceived that he had obtained most important confirmatory testimony to show that Páṇini lived before *Buddha Sákya Muni* (B.C. 543).<sup>4</sup> Singular to say, since my

<sup>1</sup> "At Thok-Jalung the tents of the diggers are always pitched in pits some seven or eight feet below the surface of the ground, so as to keep out the wind. . . . The position in which the Tibetans sleep is a most extraordinary one; they invariably draw their knees close up to their heads, and rest on their knees and elbows, huddling every scrap of clothing they can muster on their backs." The price of the gold, in situ, was about 12 rupees per *tolah*.—Montgomerie's Report on the Trans-Himalayan Exploration during 1867, Journ. R. Geog. Soc. 1869, p. 164.

Sir H. Rawlinson, I believe, first suggested the idea of *human* ants, a theory which has lately found an elaborate advocacy in Schiærn's "Origine du conte des formis qui déterrent l'or."

<sup>2</sup> De Thou, History of his Time, xxiv. p. 809; Rawlinson's Herodotus, etc.

<sup>3</sup> Professor Goldstücker was so obliging as to examine Páṇini for references to coins, and to furnish me with the following note on the subject:—"That Páṇini knew *coined* money is plainly borne out by his *Sútra*, v. 2, 119, *rápadd dhata* . . . where he says, 'the word *rápya* is in the sense of "struck" (*dhata*), derived from *rápa*, "form, shape," with the *taddhita* affix *ya*, here implying possession; when *rápya* would literally mean "struck (money), having a form." Kátyáyana and Patanjali make no observation on these words, but the *Kásiká-vṛtti* says that 'form' here means 'the form or shape of a *man* which was struck on it;' and considering that *rápa*, 'form,' is in this *Sútra* used without any addition—or emphatically, the ellipsis of *purusha*, 'man'—is perfectly natural and justified. As to the date of the *Kásiká-vṛtti*, nothing positive is as yet known of it; it is certain, however, that it is much later than the *Mahábháshya*; but even

without its interpretation, I hold that no other sense than that put by it on this *Sútra* could rationally be attributed to it."

<sup>4</sup> I have not yet been shaken in my acceptance of this date for the initial year of the Buddhist cycle, . . . which I prefer as a mere date point to any other, on account of its early reception and continuous use as the established era in Ceylon.—J. R. A. S. i. n.s. p. 461.

As regards the date and surroundings of Páṇini and his work, much new light has recently been thrown on the question, which I may conveniently refer to in this place.

"Páṇini, a writer now generally supposed to have lived in the fourth century B.C. At that time Sanskrit had ceased to be a living language, and was only kept up artificially by being made the vehicle for the education of the upper classes. It would be interesting to know what style of language Páṇini chose as the standard of his observations. It certainly was not the idiom of the Vedas, as he seldom treats this with his usual accuracy, and only mentions it in order to show its discrepancies from the classical style, or, as he terms it, the language of the world. We believe that long before his own time a scientific and poetical literature had already sprung up, etc."—Prof. Aufrecht, in the Philological Society's Transactions for 1873-4, p. 223.

Mr. John Muir, in an elaborate analysis of a late volume of Prof. Weber's *Indische Studien* (1873), has collected much valuable information on the general subject of Páṇini and his successors, portions of which I may be permitted to quote in illustration of my text. (I notice as this sheet is passing through the press, Max Müller's review of Dr. Kielhorn's new publication on the cognate question, in the *Academy* of 8th August, 1874,

respected friend endeavoured to fix the epoch of his leading authority by the aid of the accepted date of the *nirvāna* of Buddha, so much of a revolution has taken place in Eastern opinion that we now consider the definite determination of the period of the grammarian of far more importance, for the purposes of Indian history, than the dying moments of a traditional saint. However, accepting any of these sufficiently early periods for the indorsement *in writing* of the passage in question, I am satisfied to leave the limit of the anterior currency of the coins open to free discussion.

The allusions to money in the sacred literature of Sākya Muni are so frequent, in comparison with their rare occurrence in the Vedic writings, as to have led one of our modern inquirers to infer that the Buddhists understood and employed the art of coining long before their Brahman adversaries.<sup>1</sup> A more simple and satisfactory reason may be assigned for the apparent result, in the fact that the Vedas and their supplemental rituals refer to an ideal polytheism, while the Buddhist scriptures are based on the personal biography of a man living in the flesh among the people of India, whose manners and customs are thus incidentally portrayed. So that, on the one hand, while the Vedas proper furnish but few references to money, and Manu confines his notices to the formal letter of the law, though that law brings within its circle even the definition of

p. 156.) "The fourth article (pp. 293-496), of which I propose to give a more detailed account, relates to the *Mahābhāṣya* of Patanjali, illustrated by the Commentary of Kaiyaṣa, of which a complete (lithographed) edition, edited by two Pandits of the Government College in Benares, was published there in 1872. This work (then unpublished) had been already described in Professor Aufrecht's Catalogue of the Sanskrit MSS. in the Bodleian Library, and in Professor Goldstücker's *Pāṇini*. The *Sātras* or aphorisms of the great Indian grammarian Pāṇini were discussed by Kātyāyana in his *Vārtikas*. . . Patanjali undertook the double task of controverting Kātyāyana, when he appeared to be wrong, and of criticizing Pāṇini. He also leaves many of the aphorisms without any comment. . . The genuineness of the whole of Patanjali's work itself, as we now have it, is not, as Professor Weber considers, beyond the reach of doubt, as some grounds exist for supposing that the book, after having been mutilated or corrupted, was subsequently reconstructed, and at the same time perhaps received various additions from the pen of the compiler. . . Having premised these and other observations, Professor Weber proceeds to extract from the *Mahābhāṣya* a variety of particulars which throw light on the age of its author (or, at least, on that of the parts of the work in which these particulars are found), and on the political, religious, social, and literary condition of the contemporary Indians. Thus, illustrations of grammatical rules are given which contain allusions to sieges by a Grecian king, and to sacrifice performed on behalf of an Indian prince, Pushyamitra, which (even if we are to suppose that they are current examples borrowed by the author from his predecessors) at all events show that the writer who employs them was posterior to the historical events and persons referred to. These references, however, do not enable Professor Weber to fix Patanjali's date more precisely than by placing it somewhere between B.C. 160 and A.D. 60, though a different conclusion is deduced from them by others. . . Prof. Weber also finds in the book clear allusions to Buddhism; to a treatise on the Lokāyata or materialistic philosophy (while in one of the aphorisms of Pāṇini himself mention is already made of atheists and

fatalists); to the Brahmanical deities of the Epic period, Śiva, Viṣṇu, etc.; to images of the gods; to Vāsudeva or Kṛishṇa as a god or demigod, and to his having slain Kansa and bound Bali,—events which were represented in pictures and on the stage, and celebrated by bards; to the seven dvīpas, or continents of the earth, to the limits of Āryāvarta (the most holy portion of India), and to various other geographical details; to provincial differences of language, and indications of the supersession of Sanskrit by Prākṛit; and to the preceding grammatical literature, both antecedent and subsequent to Pāṇini. . . Writing is referred to as practised by Brahmins. Then, as now, the Veda was read by many without being understood. In one place the word *ātman*, or self, is clearly stated (though this was recognized before) to have a double sense—that of body as well as soul. Various allusions are also found relating to social life and morality, to amusements, literature, and dramatic exhibitions. The dissertation of which an account has just been given, forms a sequel to two former articles by Professor Weber, one in the first volume of the *Indische Studien*, headed 'Sketches from the Age of Pāṇini,' in which the author seeks to derive from the references which that writer's aphorisms contain an idea of the extent of the literature which existed in his time. The second article is one in the fifth volume of the *Indische Studien*, which treats of the age of Pāṇini, and Professor Goldstücker's views on that and other subjects, of which it contains an elaborate review. Professor Goldstücker assigns a high antiquity to Pāṇini, placing him before Buddha; and as he accepts the year 543 B.C. as the date of the death of the latter, if we assume that the sage's labours extended over a period of forty-eight years, we arrive at the year 591 B.C. as the time when he came forward as a teacher; so that we must place Pāṇini, if he preceded Buddha, as high as the seventh century B.C. This view Professor Weber contests, holding that it is proved by various allusions to Buddhist practices, which he adduces from Pāṇini, and by other considerations, that the great grammarian lived after the establishment of Buddhism."

<sup>1</sup> Spence Hardy, *Eastern Monachism*, London, 1850, p. 66.

the lowest rate of wages, which is fixed at one *paṇa* a day, with an allowance of grain, etc: (vii. 126); the Buddhist legends, on the other hand, abound in illustrations of every-day life, including commercial dealings, charitable donations and distributions, and in one instance they have preserved a record of the quaint item, that the Anonyma of her day, in the ancient city of Mathurá, estimated her favours at 500 *purāṇas* (about £16). Burnouf, who cites this anecdote, has further collected in his "Introduction à l'Histoire de Bouddhisme," numerous passages mentioning *suvarṇas*, *purāṇas*, *kakini* (ratis), and *kārshāpaṇas*,<sup>1</sup> and among other things he reproduces a tale which exemplifies the curious custom of the women of the period being in the habit of ornamenting the skirts of their garments with *kārshāpaṇas*.<sup>2</sup> The notice of *dinārs*<sup>3</sup> has already been referred to. But the most important passage under the numismatic aspect in the Buddhist literature is to be found in the text of the "Mahāwanso," where it is stated that the Bráhmaṇ Chánakya, the adviser of Chandra Gupta, "with the view of raising resources, converted (by re-coining) each *kahāpaṇa* into eight, and amassed eighty *kotis* of *kahāpaṇas*."<sup>4</sup> If the Buddhist legends are to be taken as in any way correct exponents of the state of civilization at the period to which they professedly refer, it is clear that the act of re-coining, and by conversion and depreciation making each *kārshāpaṇa* into eight, would imply unconditionally not only that the art of coining had reached its most advanced stage, but that the ideas and customs of the country had been already trained by long usage to identify the regal stamp with the supposed assurance of fixed intrinsic value—a fallacy very early taken advantage of by the ruling powers. For while the primitive currencies which bear no royal impress were endued with, and retain to the present, a remarkable uniformity of weight, and equable fineness of metal, as in the very nature of things it was necessary for them to do, that they might exchange against full measure in return; on the other hand, from the moment true coins in our modern sense make their appearance, irregularity accompanies them, so that in the Indian series, in one of the first completely fashioned mintages, that of the silver Behat type, bearing the name of *Kraṇanda*,<sup>5</sup> the weights of fully-stamped and well-preserved specimens vary to the extent of from 29 to 38·2 grains.

The Ceylon annals casually illustrate the subdivisions of the *kārshāpaṇa*, as they may be inferred to have existed under Manu (viii. 404), in the descending scale as 1,  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ . The *Bhikkhus* of "Wesáli" (*Bassahr*, north of Patna), asking alms, in 443 B.C., exclaim, "Beloved! bestow on the priesthood either a *kahāpaṇa*, or half, or a quarter of one, or even the value of a *māsa*."<sup>6</sup> Without

<sup>1</sup> Pp. 91, 102, 3, 146, 7, 236, 238, 243, 245, 258, n. 329, n. 597.

<sup>2</sup> I think that instead of "skirts" we should understand the chain-armour-like girdles of gold pieces worn over the fine muslin garments, of which we have so many examples in the Buddhist sculptures, notably shown in the colossal figure of the Mathurá female given in pl. xi.a, in Gen. Cunningham's Arch. Report, vol. iii. The Art-treatment which indicated the gauze-like texture of muslin dresses may be seen in the mere outer edging indicated on the coins of the Indo-Scythians, *Ariana Antiqua*, plates xii. xiii. etc. <sup>3</sup> P. 34, *ante*.

<sup>4</sup> Turnour's *Mahāwanso*, Ceylon, 1837, p. xl.; and Max Müller's *Sanskrit Literature*, p. 289. The Ceylon writers wrote according to their own lights, as unlike the people of India Proper, who

seem to have reserved the term *kārshāpaṇa* for the copper coinage. The inhabitants of Ceylon and the western coasts appear to have coined both gold and silver into *kārshāpaṇas*, *māshas*, and other established weights, though the generic term *kārshāpaṇa* in books and inscriptions usually indicates copper coin in the absence of any specification to the contrary.

<sup>5</sup> Prinsep's *Essays*, i. p. 203, pl. xi. fig. 16; vol. ii. pl. xlv. figs. 2, 3, 4; *Ariana Antiqua*, p. 415, pl. xv. fig. 23.

<sup>6</sup> *Mahāwanso*, J.A.S. Bengal, vi. p. 729. Prof. Childers has pointed out the following additional passages from the *Mahāwanso*, p. 157:—"The king, desirous of rewarding Phussadeva, who had saved his life in battle, sent for Phussadeva's arrow, and holding it perpendicularly with the point resting on the floor,

insisting upon this last, which would constitute  $\frac{1}{16}$  of the *kārshāpana*, I may notice once again the permanency of Indian institutions in the fact that Akbar's *copper*<sup>1</sup> coins were retained under the original and simple division of 1,  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ , in the presence of, and association with, the most curious complications of home and foreign introduction into the weights and values of the currency of the precious metals.

There is little else that will immediately serve our purpose in the notices of the Ceylon coins.<sup>2</sup> Nor do the more promising inscriptions of the Western Caves throw any particular light on the primitive coinages of Northern India. They contain numerous records of donations of *kāhāpanas*, and in one place notice a *Kāhāpan Sāla*, or hall for the distribution of *kārshāpanas*.<sup>3</sup> *Hūns*<sup>4</sup> and *Paḍikas* are often mentioned, and special respect seems to have been shown to a currency called by the local name of *Nāḍigera*.

After the foregoing evidence of the antiquity of the art of coining in India, it would almost seem superfluous to seek for confirmatory Greek authority for the existence of *coined* money in that country. The classical writers who quote or epitomize the narratives of the earlier eye-witnesses of Alexander's progress, and the more mature inquirers into the home civilization of the land, are profuse in their references to the laws, manners, and customs of the indigenous races; and, without doubt, the absence of a metallic currency would immediately have struck observers, to whom, in their own hemisphere, such a means of commercial exchange had become a fiscal necessity. Hence, in default of any negative assertion,<sup>5</sup> we might fairly assume a continuous employment of so small a measure of a nation's advancement; but there occur incidentally palpable proofs of the use of

piled *kāhāpanas* round it till it was completely covered with the coins, which he then presented to Phussadeva. It appears from Turnour's translation that the *kāhāpanas* are expressly said in the commentary to be of gold. The word *kāhāpana* is used very frequently to imply a coin of very little value, as when we say penny, or farthing, e.g. in *Jātaka Nidāna, paralokaṃ gacchantī akaṃ kāhāpanaṃ pi gahetvā na gatī*, 'when they went to the other world, they did not take with them even a single *kāhāpana*.'

<sup>1</sup> *Ain-Akbari*, i. p. 36.

<sup>2</sup> Other references to money are to be found, Mahāwanso, pp. xli. 10; Spence Hardy, *Manual of Buddhism*, pp. 119, 218, 219. Prof. Childers has favoured me with the subjoined curious passage from Minayeff's *Prātimoksha Sūtra*. It is taken from a Commentary on the Vinaya, supposed to have been written by Buddhaghosa in the fifth century A.D. *Rajataṃ ndma kāhāpano lohamsako dāruṃdsako jatumsako ye vohdraṃ gacchanti. . . . Tattha kāhāpano ti suvaṇṇamayo vā rūpiyamayo vā pākāṭiko vā. Lohamsako ti tambalohādhi katamsako. Jatumsako ti lākhāya vā niyydsena vā rūpaṃ samutthāpetvā katamsako.* "By *rajata* is meant the *kāhāpana*, the metal *māsaka*, the wooden *māsaka*, the lacquer *māsaka*, which are in current use. The *kāhāpana* is either that made of gold or made of silver, or the ordinary one, viz. copper. By 'metal *māsaka*' is meant the *māsaka* made of copper and other metals. The lacquer *māsaka* is a *māsaka* made of lac or of resin with a figure (*rūpa*) stamped upon it." Clough, in his *Sinhalese Dict.*, says that the *kāhāpanuwa* (*kāhāpana*) is "a weight for weighing gold and silver, equal to about 280 grains troy." Among other curious substitutes for money in India, Tavernier mentions the currency in Gujarāt of small bitter

almonds, *Baddma*, "which are brought out of Persia," and exchange at from 35 to 40 for the *paia* (p. 22).

<sup>3</sup> Journ. Bombay Branch, Roy. As. Soc. 1853; Dr. Stevenson's Kanheri Caves, Inscription No. x. p. 9, and the revision by Mr. E. W. West in 1862, p. 1, *et seq.*; see also Nāsik Cave Inscriptions, 1853, p. 3; and Sahyādri Inscriptions, 1854, p. 1.

<sup>4</sup> The mention of *Hūns* thus early is of some value in this inquiry, as showing the age of the name, associated with the near coincidence of its authorized weight with that of the old *purāṇa*. Sir W. Elliot derives the word from *pon*, "gold," Canarese *honna*. The *Varāha*, or modern Pagoda, being merely a double *honna* of 32 *gunjas* or *ratis*.

<sup>5</sup> I quote the subjoined statement from Pausanias in order to explain how far it may be accepted as probable. Towards the end of the second century A.D. we know that North India was in possession of an ample currency in the form of Greco-Bactrian and other silver pieces, combined with an unlimited supply of gold and copper from the mints of the Indo-Scythian dynasties. The observation might apply with justice to some of the nations on the south coast, who avowedly dispensed with a coinage till a later period. "But on this road, as I have already observed, the Lacedæmonians have a place which they call Booneta. This was once the house of King Polydorus; and after his death, was bought of his wife for certain oxen; for at that time there was not any coin (*νόμισμα*) either of silver or gold, but according to ancient custom, they mutually gave and received for what they wanted, oxen, slaves, and rude silver and gold. Indeed, even at present, those that sail to the Indies report that Indian rewards are given for the Grecian commodities which are carried thither,

coined money, in its advanced sense, amid the texts of the best authorities, which it may be as well to cite with a view to dispose of obsolete objections, and to preclude their revival.

The first extract refers to Alexander's entry into the capital of Sambus, and the offerings of absolute money and elephants then presented.

Ὡς δὲ ἐπέλαζεν ἤδη τῇ πόλει Ἀλέξανδρος ἦντινα μητρόπολιν εἶχεν ἢ τοῦ Σάμβου χώρα, ὄνομα δὲ ἦν τῇ πόλει Σινδρίμανα, αἱ τε πύλαι αὐτῷ ἀνοίγονται προσάγοντι καὶ οἱ οἰκεῖοι τοῦ Σάμβου τά τε χρήματα ἀπηρίθμησαν καὶ τοὺς ἐλέφαντας μετὰ σφῶν ἄγοντες ἀπήντων· οὐ γὰρ δὴ Ἀλεξάνδρῳ γε πολεμῖας ἔχοντα Σάμβον φυγεῖν, ἀλλὰ Μουσικανοῦ τὴν ἄφεσιν δέισαντα.<sup>1</sup>

Postquam vero urbi quæ illius imperii caput est, (Sindimana ei nomen erat) appropinquavit, portæ urbis ei apertæ sunt, quique Sambo familiares ac domestici erant cum numerata pecunia et elephantis occurrerunt, declarantes Sambum non hostili animo in Alexandrum fugisse, sed Musicani dimissi metu.—Arrian Exped. vi. c. 16, sec. 4; French edition, C. Müller, Paris, 1846, p. 163.

The next contribution to the test of the monetary civilization of the Indians, at Taxila, is even more emphatic and distinct in its terms, as embodied in the text of Quintus Curtius.

"Omphis, permittente Alexandro, et regium insigne sumsit, et more gentis suæ nomen, quod patris fuerat, 'Taxilen' appellavere populares, sequente nomine imperium in quemcumque transiret. 15. Ergo cum per triduum hospitaliter Alexandrum accepisset, quarto die, et 'quantum frumenti copiis, quas Hephæstion duxerat, præbitum a se esset' ostendit, et aureas coronas ipsi amicisque omnibus, præter hæc signati argenti LXXX. talenta dono dedit."—Q. Curtius, viii. c. xii. 14, 15.<sup>2</sup>

Such a theoretical stage of advanced development in the local currencies is practically supported by the ready adoption, on the part of the occupying Bactrian Greeks, of so many of the devices and peculiarities of the national coinages. On the one part, Agathocles and Pantaleon, in Arachosia, imitated the square form of piece,<sup>3</sup> accepted the current *Indian-Pāli* alphabet of Aśoka, the essential symbol of pre-Aryan civilization,<sup>4</sup> in some cases to the exclusion of their ethnic Greek, and even adopted a new metal, in the *Nickel*,<sup>5</sup> which we must suppose to have been indigenous in those

but that the inhabitants are unacquainted with money (*νόμισμα*), though their country abounds with gold and brass."—Pausanias, iii. xii. 3; translation of T. Taylor, London, 1824, i. 264.

<sup>1</sup> Mr. Roorke, in his translation of Arrian (A.D. 1729), was clear as to "money and elephants." Mitford, v. 418, seems to have hesitated, and epitomizes the text as "the treasury untouched and not an elephant removed." Thirlwall, vii. 53, again, is apparently dubious in the words "surrendered his elephants and his treasure."

The Amsterdam text of 1757, though embodying the word ἀπηρίθμησαν, admitted a possible variant of ἀναρίθμητα. All the later editions seem to accept ἀπηρίθμησαν.—Stereotype German edition, Leipzig, 1824, etc. We may perhaps be now content to receive the simple χρήματα (in v. cap. xx.) of Abissares as "money."

<sup>2</sup> To follow out more completely the meaning attached by the author to the term *signatus*, we have only to refer to the parallel passage in an earlier portion of his text. "Summa pecuniæ signatæ fuit talentorum duo millia et sexcenta; facti argenti pondus quingenta æquabat."—iii. c. xiii. 16. And the contrast in "1 millia talentum, argenti non signati forma, sed rudi pondere."—v. c. ii.

<sup>3</sup> Ariana Antiqua, pl. vi. figs. 7, 8, 9; Prinsep's Essays, ii. 179.

<sup>4</sup> Prinsep's Essays, ii. 36, 40, 42; *antè*, p. 2.

<sup>5</sup> Cunningham, Num. Chron., viii. (1868), p. 282. and 1873, p. 188; Dr. Flight, *ibid.* viii. p. 305; J.R.A.S. xvii. pp. 72, 77, and iv. n.s. p. 504; Strabo, xv. i. 34; Pliny, 34, 2, and 37, 42.

As this *metallic* inquiry may have an interest for those who do not concern themselves with the historical or geographical bearings of the subject, I annex an outline of certain returns obtained by Dr. Flight. In his account of a piece of Euthydemus he prefaces his analysis by a description of the outward appearance of the metal, which is stated to offer "a bright white colour, with a very faint tinge of yellow; (and) exhibits, when broken, a fine granular fracture, of a dull grey colour, resembling that of cast steel, and has a specific gravity of 8.89."

The quantitative analysis gave the following result, which is followed up by a comparison with modern continental coin constituents:

Copper . .	77.585	<i>Belgian Nickel Currency.</i>	
Nickel . .	20.038	Copper . .	74.4
Cobalt . .	0.544	Nickel . .	25.55
Iron . .	1.048		
Tin . .	0.038		
Silver . .	<i>trace</i>		
Sulphur . .	0.090		
	<hr/> 99.343		<hr/> 99.95

parts.<sup>1</sup> The larger division of the Bactrian Greeks, whose advance took the direction of S.E., in a similar spirit submitted themselves to square sections of metal, incorporated the official alphabet of their new dominions—in this instance the contrasted *Aryan adaptation* of an early form of Phœnician<sup>2</sup>—which they carried down with them beyond the vanishing point of the Vedic Aryans, without regard to local preferences, into the city of Mathurá,<sup>3</sup> which, judging by the *deposited* coins of the later Greek dynasties and the extant remains of the succeeding Indo-Scythians, must have been a place of considerable importance at this period.<sup>4</sup>

My last appeal for written testimony is to the text of *Yājñavalkya*, the advanced authority on Hindú Law, who deals with a period when the Greeks had altogether passed from the Indian stage, and the Kadphises *Yuchi* had been supplanted *inter alia* by their Kanerki successors.

As might be expected, references to specific coins in “Books of Law” are infrequent; but the two verses subjoined open out an unexpected range of inquiry, which may even challenge the date of the author who employs such a term as “*nāṇaka*.”

“Sec. 240. Whoever falsifies scales, or a royal order (“copper-plate Grants, by the head of the State,” Wilson), or a measure, or a coin (𑀅𑀲𑀓𑀭𑀺 *nāṇaka*),<sup>5</sup> likewise whoever (knowingly) uses them (so falsified), shall be made to pay the highest fine.

“Sec. 241. A trier of coin who pronounces a false one to be genuine, or a genuine one to be false, shall be made to pay the highest fine.”<sup>6</sup>—*Yājñavalkya*, Dr. Roer’s Calcutta edition, p. 67.

To test this passage completely we must admit for the moment the secondary commentary

A postscript is added, regarding later analyses, explaining that a second example of Euthydemus’s money contained “no silver, a trace of tin, much copper, a little iron, a considerable amount of nickel, and a trace of zinc. The second coin, of the reign of Agathocles, was found to be composed of much copper, a little iron, a considerable amount of nickel, a trace of tin, and it contained no silver. All the three coins, therefore, are made of the alloy of copper and nickel.”

<sup>1</sup> Strabo mentions (xv. ii. 10) that tin was found in Drangia; it is possible that *nickel* may have been the white metal referred to. Onesicritus is also quoted as deposing that in Carmania there are mines of silver, copper, and minium, so that there may have been also mines of nickel in that proximate province from which the Arachosian coins were made. An idea has been put forth that these Nickel pieces are all forgeries, but I think numismatists may trust Gen. Cunningham’s perception of true and false coins, even if intractable nickel would not have been the last metal selected for manipulation. I imagine these coins were intended to pass at the same rate as the silver money of identical stamp. As regards value, we have the evidence of Scripture for “fine copper precious as gold” (Ezra viii. 25, 27), and Josephus’s parallel testimony for “copper more precious than gold” (vii. 53, xi. 5). And Strabo bears witness more directly to local values in “drinking cups and lavers of Indian copper, most of which were set with precious stones” (xv. i. 69). Apollonius of Tyana, on his arrival at the Kophen river, observed “that the Indian money was of orichalcum and bronze—purely Indian, and not stamped like the Roman and Median coins.” Mr. Priaulx in a note adds, “the Indian money is ‘*υλη κεκομψευμενη*, metal refined, prepared; and the Roman *κεχαραγμενη*, stamped.”—J.R.A.S. xvii. 72. The *orichalcum* may possibly refer to the *nickel* pieces, the copper to the imperfectly preserved square

pieces the Bactrian Greeks left in such multitudes on these old sites. Mr. Masson remarks, “I suppose that no less than 30,000 coins, probably a much larger number, are found annually on the *dash* or plain of Beghrām.”—J.A.S. Bengal, 1834, p. 154; Prinsep’s Essays, i. p. 81. See also the passage from Krinagoras quoted by Gen. Cunningham,

Χάλκεον ἀργύρεον με παυέικεον, Ἰνδικὸν ἔργον.

“ΟΛΠΗΝ

—Numismatic Chron. 1873, p. 190; Marco Polo, xiv. and xx.; Kenrich’s Phœnicia, p. 206.

<sup>2</sup> Prinsep’s Essays, ii. 144; Numismatic Chronicle, iii. n.s. (1863), p. 225; J.R.A.S. Mr. Norris, viii. 303; Prof. Wilson, xii. 153; Prof. Dowson, xx. 1863, p. 221.

<sup>3</sup> Arrian Indica, viii., quoting Megasthenes, says, Τοῦτον τὸν Ἡρακλέα μάλιστα πρὸς Σουρασηνῶν γεραιρεσθαι, Ἰνδικοῦ ἔθνεος, ἵνα δύο πόλεις μεγάλαι, Μέθορά τε καὶ Κλεισόβωρα, καὶ ποταμὸς Ἰωβδάμης πλωτὸς διαρρέει πρὶν χάσθην αὐτῶν. The variant of Κρισνόβωρα has been suggested in lieu of Κλεισόβωρα.—C. Müller, p. 318; Pliny, vi. 22, 19; Ptolemy, vii. 1, Μόδουρα ἡ τῶν Θεῶν.

<sup>4</sup> Gen. Cunningham, J.A.S. Bengal, vii. (1864) p. 681; Archæological Report for 1871–2, pp. 14, 30; Prinsep’s Essays, ii. 197; Mr. E. C. Bayley and Bābu Rājendra Lal, J.A.S. Bengal, 1870, p. 117; Prof. Dowson, J.R.A.S. vol. v. n.s. p. 182.

<sup>5</sup> Professor Wilson remarks that the name of 𑀅𑀲𑀓𑀭𑀺 *nāṇaka* occurs in the play of the *Mricchhakatika* (act i. scene 1), and the commentary explains the *nāṇaka* as शिवाङ्कटङ्क *Śivāṅka-taṅka*, or “coin with the mark of Śiva.”

<sup>6</sup> A curious instance of the modern village law for the punishment of incompetency in like cases is to be found in my Pathān Kings, p. 344.

quoted below of a "coin with the mark of Śiva." The particular series alluded to clearly belongs to the age of the *Yuchi* Kadphises, whose conjoint gold and copper pieces are constant in their adherence to the reverse device of the god "Śiva" and his special equipage the "Bull Nandi."<sup>1</sup> It is probable that the abundant issues of this type of money in gold secured its overwhelming prevalence amid the ordinary currencies of the country till the accession of another ethnic wave of Scythicism, in the Kanerki Kings, who impart their titles of PAO NANO PAO<sup>2</sup> to the designation of the *nānakas* named in the text,—a royal designation, which retained so much favour in the land that it continued in use through many mintages, till it fades away on the small silver pieces of Gujarāt, with their scarcely recognizable Greek letters and the revived shadow of the *Śaivik Bull* reverse, which disappears with the coins of Skanda Gupta, on the, at last confessed, rebellion of his vassal *Senāpati* Bhaṭṭaraka,<sup>3</sup> and the final extinction of the Gupta race, which constitutes so remarkable a date-point and era in the later annals of the land.<sup>4</sup>

<sup>1</sup> *Ariana Antiqua*, x. figs. 6, 7, 8, 9, etc.

<sup>2</sup> *Ariana Antiqua*, xii. 1, etc. Some curious coincidences are associated with the title of NANO, both with regard to the goddess NANAIA of the Western nations and the *Yous-Chi*, "de race lunaire," the *Chandravansas*, etc. It is possible that the original meaning of PAO NANO PAO may have been "King Moon King," or King of the Lunar Race.—*J.R.A.S.* xii. 16.

<sup>3</sup> Numismatic inquiries are always liable to be discomfited in their assumed results by authentic additions to written or competent traditional history; and I confess that I was startled by the appearance of the subjoined new light lately thrown upon the avowedly obscure annals of the GUPTAS. Their silver coinages on the west coast presented unusual difficulties in the way of any definite classification on the one part, or the explanation of their anomalies on the other; but I am glad to be able to say that *Numismatics* did not betray me on this occasion, and that on the mere typical indications of the coins themselves, and the contrasts they disclosed with the Imperial issues, I felt myself competent to pronounce in 1848 that "it may indeed be a question whether these Saurāshtran silver pieces of Skanda Gupta, with the Bull reverse and other types of the ample Skanda Gupta coinage, did not constitute the bulk of the entire currency under, if many of them were not actually struck by, the earlier members of the Valabhi dynasty, while acting as *local* sovereigns, on behalf of the Gupta suzerain."—*J.R.A.S.* vol. xii. p. 9. (See also p. 66, and Prinsep's *Essays*, ii. p. 98.)

Major Watson's recent additions to our power of unravelling the tangled web of this section of Indian history are given in his own words, and, as I have intimated, if the coins were not prophetic, the interpreter must have been in fault. We now see that the treacherous *Senāpati* retained his suzerain's name to the last, but associated it with the special symbol or device of his own family, which subsequently figures prominently on the public documents of the new dynasty. On some of the later and more degraded types of the western silver money (*Journ. Royal As. Soc.* xii. pl. ii. figs. 35-38) I imagine I can read

श्री भट्टरकस राज्ञो मह क्षत्रपस

*Sri Bhaṭṭarakasa rajno mahā Kṣhatrapasa.*

The obverses of these coins bear a rough imitation of the profile and flat *Kausia* of the Śāh Kings. The reverse device, though debased almost past recognition, retains palpable traces of a reproduction of the Minerva Promachos of Menander's Hemi-

drachmas, which were once so largely current at Baroach (Vincent's *Periplus*, ii. 401).

"The bards relate that Vāḷā Rājā, son of Vāḷā Warsingji, reigned in Junāgaḍh and Vanthali. . . . Rāma Rājā was of the Vāḷā race. It is said in Saurāshtra that previous to the rise of the kingdom of Junāgaḍh-Vanthali, Valabhinagar was the capital of Gujarāt. The rise of Valabhi is thus told by the bards. 'The Gupta kings reigned between the Ganges and Jamnā rivers. One of these kings sent his son Kumāra pāl Gupta to conquer Saurāshtra, and placed his viceroy Chakrapāni, son of Prāndat, one of his Amīra, to reign as provincial Governor in the city of Wāmanasthali (the modern Wanthali). Kumāra pāl now returned to his father's kingdom. His father reigned 23 years after the conquest of Saurāshtra and then died, and Kumāra pāla ascended the throne. Kumāra pāl Gupta reigned 20 years and then died, and was succeeded by Skanda Gupta, but this king was of weak intellect. His *Senāpati*, Bhaṭṭaraka, who was of the Gehlotī race, taking a strong army, came into Saurāshtra, and made his rule firm there. Two years after this Skanda Gupta died. The *Senāpati* now assumed the title of King of Saurāshtra, and, having placed a governor at Wāmanasthali, founded the city of Valabhinagar. At this time the Gupta race were dethroned by foreign invaders.'"—Major J. W. Watson, *Legends of Junāgaḍh*, *Indian Antiquary*, Nov. 1873, p. 312.

<sup>4</sup> This date of 319 A.D. for the extermination of the Guptas and the rise of the Valabhis was first obtained from the Arabic MS. of Abū Rihān Al-Bīrūnī, who followed up his inquiries into the history and antiquities of India, when present in person in that country in A.D. 1032, in the suite of Mahmūd of Ghaznī. The Valabhi initial epoch thus defined was at once seen to be corroborated by the extant Patan Somnāth Inscription, which gives its own date in the corresponding eras of Vikramāditya 1320, Hijrah 662, and Valabhi 946. The Guptas themselves seem to have followed the Saka era (59 A.D.) in their computations, as we have two Inscriptions of Chandra Gupta I. dated severally *San* 82 and *San* 93, which would fitly correspond with our new information, and place his reign in 161-172 A.D. Major Watson's traditional evidence goes to show that we may work upwards from the authorized starting-point of A.D. 319 by some 50 years at least, if not much more, for the domination of the fifth, sixth, and seventh kings of the Gupta family, whose



There are some contrasts between these two prominent series of Indo-Scythic coins which it is necessary to notice. The special gold *nānakas* do not employ the Hindú figure of Śiva on the reverse, but the general range of their devices and those of the parallel copper coinage indicate the free and liberal acceptance of the types of endless varieties of discordant creeds, the leading items of which I have attempted to indicate in a late paper on the Indo-Sassanian point of contact with the local coinages on the western borders of Afghánistán.<sup>1</sup> The Kadphises Scythians make use of the Bactrian alphabet in the counterpart legend, following the leading Greek superscription, as had been the recognized custom of the Greeks themselves. The Kanerki horde restrict the epigraphs on their mintages to Greek legends alone; though their subjects, as will be seen from the Inscriptions collected below, still retained in the localities into which it had penetrated the Bactrian character founded on Phœnician models; while the dwellers in the Eastern districts preferred the indigenous *Pāli*, of which Aśoka's Inscriptions afford us the earliest extant type.

#### INDO-SCYTHIAN INSCRIPTIONS.

##### *In the Indo-Pāli Alphabet.*

- Mathurā.*—KANISHKA. *Mahārāja Kanishka. Samvat 9.*  
 HUVISHKA. *Mahārāja DEVAPUTRA Huvishka. S. 39.*  
*Mahārāja RAJATIRAJA DEVAPUTRA Huvishka. S. 47.*  
*Mahārāja Huvishka. S. 48.*  
 VĀSUDEVA. *Mahārāja Rājatirāja DEVAPUTRA Vāsu(dēva). S. 44.*  
*Mahārāja Vāsudeva. S. 83.*  
*Mahārāja Rājatirāja, SHĀHI, Vāsudeva. S. 87.*  
*Rāja Vāsudeva. S. 98.<sup>2</sup>*

reigns are vaguely measured by oral report, and by allowing Samudra Gupta, the fourth on the list, a comparatively lengthened reign, and placing the year 82 at an early period after the accession of Chandra Gupta I., we may get something like a reasonable approximation for the rise of the family towards the middle of the second century A.D. This would give a long average, it is true, for the seven reigns, of twenty-four years each (318—150=168), including Śrī Gupta, the founder of the house, who, although his own successors deny to him the more exalted titles they assume for themselves, both effectively reigned and struck coin (Prinsep's Essays, ii. p. 94). The average of twenty-four years to a reign is by no means an excessive estimate in Indian annals (J.R.A.S. xii. p. 36), even if we were sure that we had the full and continuous succession, without breaks or omissions, in the subjoined list which has been preserved in the contemporaneous inscription on the Bhitari Lāt (J.A.S. Bengal, vi. 1 and 969).

- |                     |                      |
|---------------------|----------------------|
| 1. Gupta.           | 5. Chandra Gupta II. |
| 2. Ghaṭot Kacha.    | 6. Kumāra Gupta.     |
| 3. Chandra Gupta I. | 7. Skanda Gupta.     |
| 4. Samudra Gupta.   |                      |

There is ample evidence to support Al-Bīrdī's statement that the era of the Guptas was "the era of their extermination," inasmuch as we have inscriptions dated 141 years after the repose of Skanda Gupta (Prinsep's Essays, i. p. 250), and one on the Morbi Grant of 903 A.D., which still refers to the close of the Gupta rule in the terms, "585 years of the Guptas having elapsed" (Indian Antiquary, September, 1873, p. 258. See also J.A.S.B.

xxx. p. 7, and xxxii. p. 429). I have from the first contended that the early Valabhis did not make use of their own dynastic date, but employed the ordinary Saka Kāla (J.R.A.S. xii. 5, n.), and I have little doubt but that when we come to compare and determine the *true* dates on their land-grants and other public records, we shall be able to reconstruct a satisfactory list of the regal successions. I complete this note by the quotation of the more important passages of Al-Bīrdī's work, the "Tārkh-i-Hind," which has been partially translated by M. Reinaud in his *Fragmentes Arabes*, etc. (Paris, 1845), and of which a full English version is now in course of preparation, for the Oriental Translation Fund, by Dr. Sachau, of Vienna. "On emploie ordinairement les ères de Śrī Haraha, de Vikramaditya, de Saka, de Ballabha et des Guptas. . . . L'ère de Saka, nommée par les Indiens Sakakāla, est postérieure à celle de Vikramaditya de 135 ans. . . . Ballabha, qui a donné aussi son nom à une ère, était prince de la ville de Ballabha, au midi de Anhalwara, à environ trente yodjanas de distance. L'ère de Ballabha est postérieure à celle de Saka de 241 ans. . . . Quant au Gupta Kāla [ère des Guptas], on entend par le mot *Gupta* des gens qui, dit on, étaient méchants et puissants; et l'ère qui porte leur nom est l'époque de leur extermination. Apparemment, Ballabha suivit immédiatement les Guptas; car l'ère des Guptas commence aussi l'an 241 de l'ère de Saka."

<sup>1</sup> Numismatic Chronicle, 1872, pp. 119, 271.

<sup>2</sup> Journal of the Royal Asiatic Society, vol. v. n.s. p. 182, Professor Dowson. Archaeological Report, vol. iii. p. 29, General Cunningham.

*In the Bactrian-Páli Alphabet.**Other localities.*—Baháwalpúr.*Maharaja Rajadiraja DEVAPUTRA Kanishka.*Samvat 11, on the 28th of the (Greek) month of Dæsius.<sup>1</sup>

Manikyála Tope.

*Maharaja Kanishka, GUSHANA vaśa samvardhaka.*“Increaser of the dominion of the Gushans” (Kushans). S. 18.<sup>2</sup>

Wardak Vase.

*Maharaja rajatiraja Huveshka. S. 51, 15th of Artemisius.<sup>3</sup>*

In addition to these Bactrian-Páli inscriptions, we have a record of a king called Moga (Moa?), on a copper plate from Taxila, wherein the *Satrap Liako Kusuluko* (Kozola?) speaks of the 78th year of the “great king, the great *Moga*,” on the 5th of the month of Pansemus.<sup>4</sup>

The geographical distribution of the Inscriptions given above provides us with a safe guide towards tracing the extent and direction of the spread of the Semitic characters which the Aryans brought down with them in their passage into India. Its use in Northern India is further determined by its appearance in conjunction with the local alphabet on the coins of Behat,<sup>5</sup> and in its association with the Greek on the hemidrachmas of Strato and his successors, which there is reason to attribute to a mint at or proximate to Mathurá.<sup>6</sup> On the other side of the continent, below Baháwalpúr, whose Inscription attests its march in that direction, faint traces of its progress down the Indus may be discovered in the *quasi*-Sauráshtran issues of *Chastana*, where it appears in combination with the finished Páli alphabet of the province of Gujarát.<sup>7</sup>

As a preliminary to the consideration of the Indo-Semitic adaptation of phonetic definitions, it is necessary to examine the characteristics of the indigenous alphabet of India, and to define its geographical limits. This character under its lapidary form is presented to us for the first time when Aśoka, in about B.C. 250, originated the practice of recording his edicts, as manifestos to the many nations who acknowledged his sway, on rocks and pillars. It is here seen to have reached a considerable degree of maturation, such as would forbid any supposition that it was newly devised or in any way constituted the crude prototype of its class. This alphabet, or parallel derivatives from a common stock, covers a superficial area extending from Arachosia to Annam on the one part; and it is found, in the earliest form of which we have knowledge, concurrent in Ceylon, and employed, as in India, in lapidary epigraphy by the first missionaries and converts to Buddhism in that island. As far as can be ascertained from the various styles of writing into which the generic archetype was made to diverge, their peculiarities seem to have been more distinctly due to the different materials used for writing<sup>8</sup> than to any defined idea of departing from the old models. The divergences, it is

<sup>1</sup> J.A.S. Bengal, 1870, p. 69, Mr. Bayley; J.R.A.S. iv. n.s. 1870, p. 500, Prof. Dowson, and v. n.s. 1871, pl. 4, p. 196.

<sup>2</sup> J.R.A.S. xx. 1863, p. 261, Prof. Dowson. Prinsep's Essays, i. p. 146.

<sup>3</sup> *Ariana Antiqua*, 117; J.R.A.S. xx. 259; Prinsep's Essays, i. p. 163, pl. x.; J.A.S. Bengal, 1861, p. 337, Rájendralála Mitra.

<sup>4</sup> J.R.A.S. xx. p. 227, and J.A.S. Bengal, 1863, pp. 130, 301, 421. Prinsep's Essays, ii. 85, 87, 202, 223. The exact site of the discovery of this plate is stated by Mr. Delmerick to have been a place still called *Topt*, after its own ancient tumulus, about two miles N.E. of the ruins of Koṭ Atial. The same officer adds that

the name of the Satrap *Liak* is still common among the Hindús of that part of the country.—J.A.S. Bengal, 1870, p. 90.

<sup>5</sup> Prinsep's Essays, pl. iv. fig. 1, etc.; J.A.S.B. 1834, p. 221.

<sup>6</sup> Prinsep's Essays, ii. p. 197; J.A.S.B. 1854, p. 681.

<sup>7</sup> Journ. Bombay Branch Royal Asiatic Society, 1867, and viii. 234, 243.

<sup>8</sup> Wheeler, in his “*Rámáyana*,” page 32, thus describes “how Ráma learnt his alphabet:”—“The preceptor, Vasishtha, then took a chalk stone, and drew the vowels upon the floor, and directed the boys to run over each letter three times . . . ; (going to school) each (boy) carried his ink bottle in his right hand, and over his left shoulder was his satchel containing books, reeds, and

true, are marked and startling at first sight; but, on a closer examination, no one can contest James Prinsep's emphatic verdict, that they all betray a common parentage.

The most important point in the present inquiry is the Arachosian ethnic continuity and community of alphabets—a discovery Prinsep would specially have rejoiced in, had the available data then justified any such unexpected suggestion. This association is now established by evidence from various independent sources :—The use of the Indian Páli or inscription letters on the coins of the Greek kings, Agathocles and Pantaleon, who first penetrated into those parts, and confessedly held Arachosia, coupled with the fact that no other Bactrian Greek ever employed this character on their metropolitan or provincial coinages. Next we have the traditional *Γάνδαροι Ἰνδῶν ἔθνος*,<sup>1</sup> and Dr. Caldwell's discovery of the Túránian language beyond the Indus, in the identities of Brahui and Drávidian speech; while the connexion of these severed branches with the language of the Scythic Inscription of Darius at Behistún<sup>2</sup> brings us back into *rapport* with the dominant Túránianism of the prehistoric world.

The Indian Páli alphabet itself, though stiff and formal, as becomes a lapidary character,<sup>3</sup> is simple and well devised in its normal outlines, though its aspirates and seemingly later additions are not so systematically designed.<sup>4</sup> At the time when it is first met with in Aśoka's edicts, it is found to be deficient in certain letters necessary for the due expression of Sanskrit,<sup>5</sup> and possessing, on the other hand, a class of consonants requisite in its own system, but useless for the definition of Aryan languages. Its vocalic scheme was full and consistent, especially in the configuration of the long and short *e*, *é*, and *o*, *ó*, which in the later Sanskrit adaptations were transformed into the inconsecutive sounds of *e*, *ai*, and *o*, *au*. I do not wish to make too great a demand upon the subdued confidence of the representatives of ancient Drávidian literary progress; but when I find

white palm leaves. . . And when they knew all the vowels, they were taught all the other letters of the alphabet."

The commencement of the education of Buddha is thus related in the "Lalita-Vistara :"—"The Bodhisatva took a leaf to write on (*lipi-phalake*) made of sandal-wood. He then asked Viśvā-mitra what writing he was going to teach him. Here follow 64 names, apparently the names of alphabets. . . The alphabet which he learns is the common Sanskrit alphabet, with the omission of the letters *l*, *ri*, and *ri*. It consists of 45 letters."—Max Müller, Sanskrit Literature, p. 518.

<sup>1</sup> Hecateus, Fr. 178, 179; Herodotus, iii. 91, viii. 66; Arrian Indica, caps. i. iv.; Strabo, xv. i. 11, 25, 30; ii. 9; Pliny, vi. 23; H. H. Wilson, Asiatic Researches, xv. 103, and Ariana Antiqua, p. 131. There is a curious notice in Mas'audi about the "Kúch, Beldúch, and Jats inhabiting Kermán" (i. p. 254, Paris edit.).

<sup>2</sup> Norris, "The Behistún Inscription of Darius," J.R.A.S. xv. pp. 97, 142. "Gandara or Parupamisana," Oppert, Journal Asiatique, 1864, p. 144; Indian Antiquary, 1872, p. 23. In Pápiní, Sankala stands at the head of the group Sankaládi, the second name in which is Pushkala, the ancient capital of Gándhára, and the Peukulas of the European geographers.

### <sup>3</sup> THE INDIAN PÁLI OR LÁṬ ALPHABET.

#### Consonants.

† k	ᳵ kh	^ g	ᳶ gh	□ ṇ
᳚ ch	᳚ chh	ξ j	᳚ jh	᳚ ṇ
᳚ ṭ	᳚ ṭh	᳚ ḍ	᳚ ḍh	᳚ ṣ
᳚ ṭ	᳚ ṭh	᳚ ḍ	᳚ ḍh	᳚ ṣ
᳚ p	᳚ ph	᳚ b	᳚ bh	᳚ m
᳚ y	᳚ r	᳚ l	᳚ v	᳚ ḥ
᳚ s				

#### Initial Vowels.

᳚ a ᳚ á ᳚ i ᳚ u ᳚ é ᳚ o

#### Medial Vowels.

† ka, † ká, † ki, † kī, † ku, † kú, † ke, † ké, † ko.

<sup>4</sup> Journ. As. Soc. Bengal, "Proceedings," February 5, 1867; J.R.A.S. vol. v. n.s. p. 422.

<sup>5</sup> ᳚ ṣ and ᳚ sh, ᳚ kah, ᳚ ri, ᳚ ri, ᳚ ri, ᳚ ri, and the Vedic ᳚ ṣ.

Dr. Caldwell arranging the Tamil suite of vowels as *a, á; i, í; u, ú; e, é; o, ó*, and simultaneously see one of our best exponents of Mongol and Chinese palæography reproducing the same sounds of *a, á; e, é; i, í; u, ú; o, ó*, from the Báshpah alphabet at Peking and Nankow,<sup>1</sup> I am inclined to think that there must be more in the Túránianism of sounds than some modern critics are prepared to admit. It is a high compliment to the archaic alphabet of Aśoka that its letters, but slightly modified to suit the Chinese taste, should have been elected to the honour of superseding all less perfect systems of writing that curious nation was able to admit to competitive examination in the reign of Kublai (A.D. 1269).

BÁSHPAH ALPHABET PRESERVED ON A PALL IN THE LAMASARY OF YUNG-HO-KUNG IN PEKING.

om a d e í i u ú o ó k kh ng ch ch' gn t th n p ph m y r l b bh s h y  
i i e é u ú o ó ah áh  
t th d dh v j s ya g da da' so sh h' b ri ri li li kr  
kh z k jh jhn f q b gri gr kk ks kl bhu bang t

[The italic letters are Mr. Wylie's. I have added some suggestive identifications of the optional variants in Roman type.]

The alphabet, as we here find it, retains far more of the primary outlines than the Tibetan, which was stereotyped and rendered constant in the forms of its letters by its use, engraved on wood blocks for printing purposes, during the seventh century of our era,—so that we must refer the passage of Aśoka's *lāṭ* character through the gorges of the Himálaya to a very early age, and its survival as the fittest constitutes at least a lasting tribute to the inventive powers of the natives of India. The conclusions of the leading scholars of the day regarding the unacknowledged appropriation by the Sanskrit grammarians of the Drávidian *cerebrals* have been quoted in full at p. 21.

I may here advert, parenthetically, in connexion with this early reception of the literal forms of India by the Asiatic races dwelling to the northward and eastward, to the apparently parallel transfer of so much of the leading spirit of the Proto-Buddhism of Aśoka's edicts and its incorporation into the Chinese ritual of that creed, that we find the first commandment of the latter

<sup>1</sup> Mr. Wylie prefaces his remarks upon this curious document, which I suppose to have been one of the standard key copies of the variants of the official alphabet, preserved for reference in the interpretation of inscriptions and other manifestos. "The inscription on the arch of the Pagoda, five miles to the north of the Nankow Pass, on the great wall of China, is engraved in the characters of six different nations. . . Two of the parts are inscribed in horizontal lines at the top, in antique Devanāgarī [*i.e.* *Báshpah*] and Tibetan characters respectively, twenty feet long on each wall. Below these are four compartments inscribed respectively in Mongol, Ouigour, Neuchih, and Chinese characters, all in vertical lines. . . When on a visit to the great lamasary *Yung-ho-kung*, in Peking, I observed in one of the temples a pall inscribed in the common Tibetan character, with a horizontal heading in a character which was unknown to me. I thought it of sufficient interest to take a copy of it [reproduced above]. I conclude, from examination, that it is simply the alphabet, and I have identified the greater number of the letters with tolerable probability."—J.R.A.S. v. n.s. p. 27.

The imperial decree of Kublai in A.D. 1296 goes on to declare:—

"Maintenant la culture des lettres fait chaque jour de nouveaux progrès; mais les caractères d'écriture, qui n'étaient pas assortis aux lois constitutives du génie de la nation, ne peuvent réellement plus lui suffire. C'est pour ce motif seulement qu'il a été ordonné au précepteur du royaume, Pa'-sse-pa, de former de nouveaux caractères mongols avec lesquels on pût transcrire d'autres langues et reproduire en général toutes les compositions littéraires. Ces caractères ont pour but, en déterminant fidèlement les paroles, de faire pénétrer partout la connaissance des faits; et, à dater d'aujourd'hui, à l'avenir, toutes les fois qu'il sera publié des documents revêtus d'un cachet officiel, on ne se servira plus, dans tous ces documents, que des nouveaux caractères mongols." . . . 'On fait observer ici que . . . les règles de formation des caractères mongols n'étaient absolument qu'une transformation du *devanāgarī* de l'Inde.'—M. Pauthier, in the *Journal Asiatique*, 1862, page 14. See also *Journal Asiatique*, 1860, page 327.

phrased, "From the meanest insect up to man, thou shalt kill no animal whatever!" while the first sin is denounced as "the killing of animals."<sup>1</sup> The opening passage of Aśoka's "edict of religion" (*Dhammalipi*) declares "the putting to death of anything whatever that hath life . . . shall not be done."<sup>2</sup>

The coincidence may merely imply that this was the true germ of Buddhism; indeed, no one can fail to remark the change which came over the later developments of that faith in India—a contrast which induced Professor Wilson to maintain for a long time that the edicts of "Piyadasi, the beloved of the gods," were not the utterances of the Maurya Aśoka, and that their purport had but dubious identity with Buddhism.<sup>3</sup>

The continuity and exclusive domain of the *Indo-Pāli* alphabet, which under Aśoka was accepted and acknowledged in his Inscription at Khalsi, on the Upper Jumna, and retained undisturbed at Gīrnār in Gujarāt, and over all the rest of India, is first broken in upon by Aśoka's own counterpart Inscription at Kapurdigiri, on a branch of the Kophes or Kābul river, in the Peshāwar valley, which is embodied in Bactrian *Semitic* characters, and presents the further peculiarity of disclosing a larger Sanskrit element in its language than the contemporaneous Southern texts. With the exceptions previously noticed, all the Greek Princes of Bactria employed this latter alphabet on the reverses of their coins, in conjunction with their own proper Greek epigraphs on the obverse face; and it was this combination of names and titles which, in the first instance, encouraged Prinsep and Lassen to investigate the nature of the alphabet itself, and to lay the foundations of a decipherment largely advanced by Mr. Norris's and Professor Wilson's<sup>4</sup> collation and comparison of the joint texts of Aśoka's biliteral Inscriptions; which have since been tested, and the subject fairly exhausted, by Professor Dowson's critical examination of all the available materials, aided by the opportune accession of the Taxila Inscription of the Satrap *Liak*,<sup>5</sup> which, in its amplified combinations and definitions of letters, afforded an insight into many hitherto obscure points in this system of palæography. General Cunningham and myself have each to claim a minor share in these conclusive results, he as having worked with Prinsep in his best days, while upon me devolved the duty of editing the posthumous Essays of our common teacher.<sup>6</sup> In that publication, I was able to demonstrate beyond doubt the Phœnician origin of the Bactrian alphabet, and to discriminate the adapted forms of forty-one letters already evolved out of the twenty-two signs which completed the original alphabet of the West. I was further enabled to follow out the transformations of the forms of the characters incident to their transfer from a non-vocalic scheme of writing to the supremely exacting demand for that class of letters in the Sanskrit tongue, and, in the process, to trace the curious effect of the insertion of the newly devised vowels in the body of the normal Semitic letters, which so strangely altered their primary configuration and identity.<sup>7</sup>

<sup>1</sup> Gutzlaff, *China Opened*, ii. 216. London, 1838.

<sup>2</sup> This is James Prinsep's version. Prof. Wilson has: "The putting to death of animals is to be entirely discontinued."—J.R.A.S. xii. 164. The Ceylon Buddhists, who so early took to relic worship, and superseded the old *Sanga* or "Assembly" by their own dominant Hierarchy, still retain, as the first of the ten precepts, "Abstinence from destroying life."—J.R.A.S. vii. n.s. p. 8. See also Prinsep's Essays, i. 16.

<sup>3</sup> J.R.A.S. xii. 249., and xvii. 357. See also my edition of Prinsep's Essays, ii. 36.

<sup>4</sup> J.R.A.S. xii. p. 153.

<sup>5</sup> J.R.A.S. xx. p. 221.

<sup>6</sup> Essays on Indian Antiquities of the late James Prinsep, F.R.S. John Murray, London, 1858.

<sup>7</sup> Prinsep's Essays, ii. p. 144. See also my later article in the Numismatic Chronicle, on "The Bactrian Alphabet," December, 1863, p. 225.

And this opens out the larger inquiry, as to how far Pāṇini, with this alphabet alone at his command, could have pretended to fix and define the laws of Sanskrit *sandhi* out of a scheme of letters avowedly deficient, even in its most advanced stage, of a full series of discriminative long and short vowels, and inherently opposed to every mechanical facility of combination of consonants.<sup>1</sup>

If the great grammarian "rejoiced in the economizing of half a short vowel,"<sup>2</sup> he must have been sorely tried if restricted to the employment of an alphabet which was incapable of giving expression to anything but a simple *i, u, e, o*,<sup>3</sup> though it had acquired the faculty of defining a long *ā*, by the addition of a dot outside the recognized configuration of that vowel.

As he himself refers vaguely to *Yavanānt-lipi*, we must conclude that he did not habitually use this style of writing, but wisely took advantage of the more perfect alphabet of the continent at large, still uneradicated at Taxila, with its complete system of long and short vowels, and the unlimited though only partially developed power of conjunction of consonants, above or below the line of writing, without the loss of a definitive fragment of either letter. How much this exotic Phœnico-Aryan alphabet owed to its Indian domestication may be seen in the contrast presented between the simple letters of Aśoka's Kapurdigiri edict, dating about 250 B.C., and the advanced development of compound consonants in this officially patronized character, exhibited in the Taxila copper-plate inscription of the King Moa, who may roughly be said to date some two centuries later. However, official recognition and centuries of use in public documents could not save this most inconvenient and unsuitable alphabet from extinction before the superior merits of the Indian Pāli; and though it lingered in its ancient home on the Kābul river, as the chosen character of the Buddhist faith in those parts,<sup>4</sup> all trace of it is speedily lost; so that when the Sassanian influence first penetrated into Afghānistān, we find the square letters of the Devanāgarī alphabet in full acceptance, a position freely extended to them in their conjoint employment with the Pehlvi of Persia<sup>5</sup> and the as yet undeciphered type of Scythic,<sup>6</sup> while their final triumph is marked by their exclusive adoption by the Brahmanical dynasty of Syala and Samanta Deva.<sup>7</sup>

<sup>1</sup> "The observations I am going to make may tend to show that there is much more evidence in Pāṇini than this solitary word (*lipikara*) for the assumption that he was not merely conversant with writing, but that his grammar could not even have been composed as it is now, without the application to it of written letters and signs."—Goldstücker, Preface to the Mānava-Kalpa-Sūtra, p. 17. London, 1861. "Pāṇini's object is to record such phenomena of the language as are of interest from a grammatical point of view. Sometimes the words which belong to his province will be at the same time also of historical and antiquarian interest; but it does not follow at all, that because a word of the latter category is omitted in his rules, it is absent from the language also."—p. 18.

<sup>2</sup> "The matter thus to be inculcated must have been written in such a manner that an author rejoiceth in the economizing of half a short vowel as much as in the birth of a son."—p. 26.

"When Pāṇini speaks of two *varṇas*, *yī*, i.e. of a *varṇa* *y* and a *varṇa* *i*, we must conclude that *varṇa* did not apply to the

spoken sound, but to the written sign, since the value of *y* without a vowel would be unpronounceable." . . . "*Varṇa* is used by Kātyāyana and Patanjali in the same manner as in Pāṇini's Sūtra, which speaks of the *varṇa* *y*, viz. of *unutterable consonantal sounds*, which therefore must have been written signs."—p. 39. See also pp. 60, 62, 63, 67, 69, etc.

<sup>3</sup> All these medial vowel signs were either imitated or indirectly derived from the system of definition already in use in the *Idi* alphabet.—Prinsep's Essays, ii. pp. 146, 160.

<sup>4</sup> Masson's Discoveries in the Topes, etc., Ariana Antiqua, pp. 66, 84, 111, 114, 118, pl. iii. fig. 11.

<sup>5</sup> Prinsep's Essays, ii. p. 107; J.R.A.S. xii. p. 342.

<sup>6</sup> J.R.A.S. xii. p. 332.

<sup>7</sup> J.R.A.S. ix. p. 177; Prinsep's Essays, i. p. 299, pl. xxv. Pathān Kings of Dehli, p. 67. Re naud, "Fragments Arabes," quoting Al-Bīrdī. Journal Asiatique, September, 1844, p. 296. See also the same writer, Mémoire sur l'Inde. Paris, 1849, p. 210.

## CHAPTER III.

### COINS, *PROPER*, AS DISTINGUISHED FROM BULLION.

THE growth and development of the normal Indian weights into square pieces of metal, which constituted alike measures of weight and measures of value, mark the *fons et origo* from which numismatists must trace the parallel progress of the art of coining in coincidence with the maturing civilization of the nation at large. Any attempt at a comprehensive treatment of the subject would be futile, if the data depended solely upon legendary testimony—Túránian or Aryan, Buddhist or Brahmanical; but, fortunately, the sequence of tentative and periodic mechanical adaptations coincides in a remarkable degree with the sifted evidence contributed by either race or by the advocates of either creed: so that it may be possible to reconstruct from the materials available a satisfactory sketch of the progressive stages of technic skill and the home demands upon the craft, till we reach, at last, the complete ideal of a money coinage.

It would be obvious to the most casual inquirer, perusing the precepts and enactments embodied in the Statutes of Manu, that there must have existed some recognized and conventional means of meeting the ordinary wants of commerce and exchange, incident to the state of society therein typified, such as would involve immediate liquidation or ready means of payment in some tangible form. The scale of fines, the subdivisions of the assessments of tolls, the elaboration of the rates of interest,<sup>1</sup> and even the mere buyings and sellings adverted to, so far in advance of any remnant of the usage of barter, would necessitate the employment of *coined* money, or some introductory or precursive scheme of equable divisions of metal, authoritatively or otherwise current by *tale*,<sup>2</sup> and emancipated from the necessity of weighing and testing each unit as it passed from hand to hand. We need not attempt to settle the correct theoretical definition of coined money, or what amount of mechanical contrivance is required to constitute a coin *proper*.<sup>3</sup> It is sufficient to say that we can produce flat pieces of metal, some round, some

<sup>1</sup> Manu, viii. 140: "A lender of money may take in addition to his capital . . .  $\frac{1}{50}$  part of 100, or  $1\frac{1}{2}$  by the month." 142: "He may thus take in *proportion to the risk* in the direct order of the classes, two in the hundred *from a priest*, three *from a soldier*, four *from a merchant*, and five *from a mechanic*, . . . but never more, as interest by the month." See also viii. 152, "usury," and xi. 62. "The tax on *gains* on money" is also specified at  $\frac{1}{50}$  (x. 120).

<sup>2</sup> One example may suffice. "The toll at a ferry is one *pana* for an empty cart; half a *pana* for a man with a load; a quarter for a beast used in agriculture, or for a woman; and an eighth for an unloaded man."—Manu, viii. 404.

<sup>3</sup> I annex a note from Marco Polo showing how late a similar

system of substitutes for coins continued in force in certain parts of Asia. "The money matters of the people are conducted in this way. They have gold in rods, which they weigh, and they reckon its value by its weight in *saggi*, but they have no coined money. Their small change is made in this way. They have salt which they boil and set in a mould, and every piece from the mould weighs half a pound. Now eighty moulds of this salt are worth one *saggio* of fine gold." Col. Yule adds a note on the authority of M. Francis Garnier, that at "Seumao and Pouheul [*Kemok* and *Puer*] silver weighed and cut in small pieces is in our day tending to drive out the custom" of the use of salt as money.—Colonel Yule's *Marco Polo*, vol. ii. pp. 36, 37.

square or oblong, adjusted with considerable accuracy to a fixed weight, and usually of uniform metallic purity, verified and stamped anew with distinctive symbols by succeeding generations,—which clearly constituted an effective currency long before the ultimate date of the engrossment of the Institutes of Manu. The silver pieces of this class, the *purāṇas* of the Law-books, are found in unusual numbers, and over almost the entire length and breadth of Hindústān,—starting from the banks of the sacred Sarasvatī—to a crypt formed by nature, eighteen feet below the soil which now covers the inhumed city of ancient Behat<sup>1</sup>—down the course of the Ganges to the sea, encircling the eastern and western coasts, and taking refuge even in the “Kistvaens” of the extinct races of the Dakhin.<sup>2</sup> That the silver coins should have been preserved to the present time, in larger numbers than their more perishable and less esteemed copper equivalents, was to be anticipated, especially considering the greater wear and tear and easy reconversion of the latter into either new dynastic mintages or their proverbial absorption by all classes for the construction of domestic utensils.<sup>3</sup> But with all this, the relative proportions of each, which reward modern collectors,<sup>4</sup> would seem to indicate that of the joint currencies, the silver issues must have already constituted a predominant feature in the circulating media of the day; and this evidence is by no means unimportant, as showing that while the standard of value was essentially *copper*, the interchangeable rates of the two metals must have been conventionally recognized while these imperfect currencies were in the course of formation and reception into the commerce of the country.

The tenor of the entire text of Manu conclusively demonstrates that the primitive standard or *stipis auctoritas*<sup>5</sup> of the currencies of the Indians, like that of the Romans and those independent originators of their own proper civilization, the Egyptians, was based upon copper, a lower metal, which, however it may revolt the golden predilections of modern times, was clearly in so far preferable in the early conception of interchangeable metallic equivalents, that it constituted the most widely distributed and diffused representative of value, brought home to the simplest man's comprehension, and obviously in its very spread remained the least liable to sudden fluctuation from external causes, such as would more readily affect the comparatively limited available amounts of either of the higher metals. Hence, in remote ages, under an imperfect philosophy of exchange, copper may be said to have been the safest and most equable basis for the determination of all relative

<sup>1</sup> Journ. As. Soc. Bengal, iii. p. 44; Prinsep's Essays, i. p. 73. For range of localities, see also A. Cunningham, Bhilsa Topes, p. 354.

<sup>2</sup> Caldwell, Dravidian Grammar, p. 526: “It is a remarkable circumstance that no class of Hindūs know anything of the race to which these Druidical remains belonged, and that neither in Sanskrit literature nor in that of the Dravidian languages is there any tradition on the subject. The Tamil people generally call the cairns by the name of *pāṇḍu-kūris*. *Kūri* means a pit or grave, and *pāṇḍu* denotes anything connected with the Pāṇḍus, to whom all over India ancient mysterious structures are attributed.” Walter Elliot, Madras Journal Lit. and Science, 1858, p. 227: “A large hoard of these coins was discovered in Sept. 1807, at the opening of one of the ancient tombs, known by the name of *pāṇḍu-kūris*, near the village of Chavadi paleiyam, in

Coimbatore, thus identifying the employment of this kind of money with the aboriginal race whose places of sepulture are scattered over every part of Southern India.”

<sup>3</sup> Tavernier, speaking of the coins of the neighbouring kingdom of Persia (in A.D. 1664), after mentioning the seigniorage of 7½ per cent. on the silver money, adds, “but upon copper money not above ¼ or 1 per cent. at most. Whence it comes to pass that when a workman has need of copper, rather than lose time in going to buy it, he will melt down his *cashbekés*.”—p. 51.

<sup>4</sup> Col. Stacey's collection contributes 373 silver coins of this class to 30 copper pieces (Journ. As. Soc. Bengal, xxvii. p. 256, 1858). The British Museum cabinets show 227 silver against 2 copper *punch* coins. Of the former 57 are round, the rest are square, oblong, or irregularly shaped.

<sup>5</sup> Pliny, xxxiv. c. 1.



values; and so well did it seemingly fulfil its mission in India,<sup>1</sup> that as civilization advanced with no laggard pace, and foreign conquest brought repeated changes of dominant power, and whatever of superior worldly experience may have accompanied the intrusive dynasties, the copper standard continued so much of a fixed institution in the land, that we find it welcomed to the empty treasuries Tímúr left behind him,<sup>2</sup> elaborated and adjusted in the reformed currencies of Shír Sháh,<sup>3</sup> and accepted by Akbar (A.D. 1556-1605) as the universal arbiter of all fiscal and mercantile transactions, so that the State demands of his magnificent empire had to be defined in the alarmingly long sum of 6,62,97,55,246 *dáms*,<sup>4</sup> a copper coin of the weight of 323.56 grains, of which 40 were reckoned to the new *rupee*. With the accumulated increase of wealth, the cumbrous volume of the copper coinage made an opening for the silver *rupee*, which established itself permanently in its place, and as time went on gold *mohurs* had an exceptional and temporary acceptance; but, like the *rupees* of Akbar, they were always left to find their own level in the market, as certain inexperienced servants of the East India Company discovered, to their astonishment, to be the still ruling idea of the community at large, when they prematurely declared gold a legal tender in 1766.<sup>5</sup>

I defer for the moment the description of the most ancient specimens of the domino coins, in order to complete as far as possible *ab intra* their true position in the general sequence of Indian inventions. A very important test in this respect of the antiquity of these sections of metal is contributed by the subsequent efforts of the natives of Hindústán to introduce improvements in the technic manufacture of coins, while still retaining the general typical devices, which advance from the crude punch impression into full-relief dies of various degrees of pretension and execution. The first stage of progress may be detected in the continued use of the primitive punch as modified by the enlarged surface of the die, which is made to cover some two-thirds of the oblong piece, whose lower face, however, still remains blank. The next advance may be traced in the adaptation of the anvil to the first crude idea of a reverse, in a sunk-die or catch of small dimensions cut into the anvil itself; which invention may be followed in its various stages of elaboration, from the rough *intaglio*, which served to fix the planchet, up to the complete superficial reverse of later examples. A parallel series, of independent growth, essayed to effect the fixation of the metal to be impressed, by giving a cup-like form to the reverse die, which was gradually advanced from its

<sup>1</sup> "In Gerhwál, copper, in weight, would appear to have been once the principal medium of exchange. This circumstance no doubt arose from that metal forming the staple commodity of the country. In adherence to old usages, the Zamindárs of Gerhwál, even now (1827 A.D.), in many of their contracts, stipulate a part of the price in a given weight of copper."—G. W. Trail, Report on Kumaon, As. Res. xvi. p. 191.

<sup>2</sup> Pathán Kings of Dehli, p. 359.

<sup>3</sup> Ibid. p. 404.

<sup>4</sup> The payments in kind, in the province of Kashmír, were all reduced into equivalents in *dáms*, and the single exception to the copper estimate occurs in the Trans-Indus *sarkár* of Kandahár, where the taxes were collected in Persian gold *támdns* and *díndrs* (Gladwin's *Áin-i-Akbari*, ii. pp. 3, 107, 110. See also i. pp. 2.

3, 4, 35, 37, 39). I do not lose sight of the fact of the long-continued use of an intermediate mixed silver and copper currency, which filled in the divisions between and co-existed with higher and lower coinage of unalloyed metals (Num. Chron. xv. pp. 153, 163; Prinsep's Essays, Useful Tables, p. 71). *Dáms*, like the old *káráha*, were also recognized and used as *weights* (see *Áin-i-Akbari*, i. p. 307).

<sup>5</sup> Sir James Steuart, The Principles of Money, etc., in Bengal, p. 26 (Calcutta, 1772). This episode is instructive; and as the Government and its agents have passed away from the scene, we may quote without offence the just comments of an outspoken man, who concludes his remarks with "at last the gold currency fell altogether to many per cent. below its intrinsic value, according to the saying, Dum vitant stulti vitia in contraria current."

unadorned convexity to all the honours of a device equal in spread and finish to the leading obverse.<sup>1</sup> Another mechanical means—specially favoured by the aptitude of the home workmen in that direction—consisted in the casting of coins. We can only follow the general progress of this art by the merits of the devices employed, which gradually improve in treatment and finish. The multitude and variety of this class of money extant would seem to point to mintages of more or less authority extending over a considerable period, and owing their origination to independent localities. So that under either the one aspect or the other these mechanical epochs must be taken to represent a large measure of time when initiated among a people so ever unwilling to move out of old grooves, and so notoriously prone “stare super vias antiquas.” All these advances, it is clear, must have been effected before the advent of the Greeks; for had the Indians waited till the Macedonians came to teach them, they would have spared themselves all these manifest efforts of invention, and humbly have essayed to copy the perfect coins of Alexander now ready to their hands, and would probably have succeeded in achieving about as curious an imitation of Greek art as the modern fabricators of Ráwal Pindí reproduce from Bactrian originals, to tempt unwary collectors of Indian antiquities.<sup>2</sup>

But the most practical and conclusive argument I can offer to satisfy numismatists of the interval that must have elapsed between the original date of issue of these punch coins and the intrusion of the Greeks, is the discovery of associated specimens of the local and exotic currencies, the former of which had been “much worn” in the ordinary traffic of the country, while the Greek pieces were, so to say, new from the mint.<sup>3</sup>

So many questions connected with the earliest form of Indian money have been incidentally adverted to in the examination of the weights upon which it was based, and from whose very elements as divisional sections of metal all Indian coinages took their origin, that but little remains

<sup>1</sup> The Indo-Scythians and Sassanians, though in full possession of all the more advanced methods of coining, still continued to use this shape.

<sup>2</sup> As I had occasion to refer to this question some years ago, I cannot do better than reproduce the conclusions then arrived at on a general review of the subject. “The not very discriminating demand by Europeans for Bactrian coins has, for long time past, stimulated the native goldsmiths and other cunning craftsmen of the Panjáb to fabricate copies of the ancient Greek originals; this is usually effected with considerable skill by a casting of silver, more or less debased, in ordinary clay moulds, produced from direct impressions of the medal to be imitated. So that the intentional forgery simply constitutes, for those who would use it as an aid to history, a very close reproduction of a genuine model. The most frequent practice is to cast in silver, and on rare occasions in gold, counterparts of the true copper coins; as the more precious metal is more suitable for the purpose, and when turned out meets with a readier sale, at prices far higher in proportion than specimens of the lower currency. This prevailing usage does not, however, debar the *fac-simile* reproduction of the more rare silver coins in that metal. Indeed, within my own limited experience, I have had occasion to examine a collection made by an Officer of H.M.S. 10th Foot at Pesháwar, in which I discovered an absolute handful of silver casts, of various degrees of merit, all

taken from one exquisite original of Agathocles's Panther type of money, which had, itself, without the purchaser's suspicion of its comparative value, found its way into a re-association with its own family. But while pleading for the utility of *bond-fide* casts, which in some cases almost approach the accuracy of electrotypes, I must add, for the credit of Bactrian numismatics, that no collector of ordinary acuteness need fear to be deceived by modern forgeries properly so called, that is, where dies have been cut for the purpose of producing new coins. Here Oriental aptitude is altogether at fault, the Eastern eye of the present day is unable to realize equally as the hand is incapable of conveying a semblance of Greek art.”—J.R.A.S. xx. 123.

In addition to this, I may refer the reader to the curious revelations on the constitution of a School of Art, established for the deception of European purchasers, at Ráwal Pindí, contributed to the J.A.S. Bengal, in 1856, by Col. T. Bush. See also a paper by Gen. Cunningham, “On Counterfeit Bactrian Coins,” J.A.S.B. ix. p. 393.

<sup>3</sup> The discovery by Mr. E. C. Bayley, in 1853, “of a number of silver coins in the Kangra district, comprising specimens of Antimachus II., Philoxenes, Lysias, Antialkidas, and Menander, together with a few punch-marked pieces, the last being *much worn*, whilst all the Greek coins were comparatively *fresh*.”—Gen. Cunningham, Num. Chron. 1873, p. 209.

to be said in regard to the introductory phase of local numismatic art, beyond an explanation of the technical details, and a casual review of the symbols impressed upon these normal measures of value. The contrast, however, between the mechanical adaptations of the East and West may properly claim a momentary notice, with the view of testing the validity of the assumption I have consistently maintained respecting the complete independence of the invention of a metallic circulating medium by the people of Hindústán.<sup>1</sup>

Many years ago the late Mr. Burgon<sup>2</sup> correctly traced, from the then comparatively limited data, the germ and initial development of the art of coining money in Western Asia, describing the process as emanating from the Eastern custom of attaching seals as the pledge of the owner's faith in any given object. This theory satisfactorily predicated the exact order of the derivative fabrication of coins, which may now, with more confidence, be deduced from the largely-increased knowledge of the artisan's craft and mechanical aptitude of the ancient inhabitants of Mesopotamia, the relics of which the researches of Layard, Loftus, and Botta have recovered in so near an approach to their primal integrity. The universal employment of clay for almost every purpose of life,—including official and private writings, with the connecting seals that secured even leather or parchment documents,—in which gods were fashioned,<sup>3</sup> of which houses were built and coffins<sup>4</sup> constructed, naturally led up to marked improvements in the processes of stamping and impressing the soft substance nature so readily hardened into durability, and to which fire secured so much of indestructibility. If moist clay was so amenable to treatment, and so suitable for the purpose of receiving the signets of the people at large, that it "turned as clay to the seal," we need scarcely be unprepared to find yielding metals speedily subjected to a similar process; for the transition from the superficially-cut stone seal to the sunk die of highly-tempered metal which produced the Darics, would demand but a single step in the development of mechanical appliances. In effect, the first mint stamps were nothing more than authoritative seals, the attestation-mark being confined to one side of the lump of silver or gold, the lower surface bearing traces only of the simple contrivance necessary to fix the crude coin. In opposition to this almost natural course of invention, India, on the other hand, though possessed of, and employing clay for obvious needs,<sup>5</sup> had little cause to use it as a vehicle of record or as the ordinary medium of seal attestations; if the later practice may be held to furnish any evidence of the past, her people must be supposed to have written upon birch bark,<sup>6</sup> or other equally suitable natural substances so common in the

<sup>1</sup> Prinsep's *Essays* (London, 1868), vol. i. p. 217; *Num. Chron. n.s.* (1863) vol. iii. *note*, p. 226.

<sup>2</sup> *Numismatic Journal*, 1837, vol. i. p. 118.

<sup>3</sup> See the clay statue of Venus, Layard's *Nineveh*, p. 477.

<sup>4</sup> "They first made these effigies in earthenware, but afterwards, according to their different arts, they sculptured them in stone, and cast them in silver and gold."—Epiphanius, *Cory*, p. 55.

<sup>5</sup> Mr. J. E. Taylor, *Journ. Roy. As. Soc.*, xv. p. 414; Loftus, *Chaldæa*, p. 204.

<sup>6</sup> Wilson, *Rig. Veda*, vol. iii. p. xiv. Arrian, lib. v. cap. xxiv., and lib. viii. cap. x.; Hiouen-Tsang, *Mémoires*, vol. i. p. 333, etc.

<sup>6</sup> *Journ. As. Soc. Bengal*, ii. p. 337. The primitive Persians of the north-east also wrote upon birch bark. Hamza Isfahání, under the events of A.H. 350 (A.D. 961), adverts to the discovery at Jai (Isfahán) of the rituals of the Magi, all of which were written, in the most ancient Persian language, on birch bark. See also Q. Curtius, viii. 9, § 15; Reinaud, *Mém. sur l'Inde*, p. 305; *Ariana Antiqua*, pp. 60, 84; Prinsep's *Essays*, ii. p. 46. There are rolls of birch bark in the India Office Library still folded as they were found, and probably as legible as when they were first taken from the Topes in Afghanistan by Masson in 1837.

south, from very remote ages,<sup>1</sup> while for their seals<sup>2</sup> they may perchance have employed the indigenous *lac*, if not the direct impression in ink, though they recognized the use of burnt clay for the sigillary invocations they wished to perpetuate before the altars of their gods.<sup>3</sup>

The practical advance in India from ever-recurring weighings towards fixed metallic currencies was probably due to the introductory adoption of lengths of uniformly-shaped bars of silver (Plate I. Figs. 1, 2, 3), which, when weight and value gradually came to require more formal certificates, were adapted designedly to the new purpose by change of form and a flattening and expansion of surface, in order to receive and retain visibly the authoritative countermarks. One part of the system was so far, by hazard, in accord with the custom of the West, that the upper face alone was impressed with the authenticating stamps, though the guiding motive was probably different, and the object sought may well have been the desirable facility of reference to the serial order of the obverse markings—each successive repetition of which constituted a testimony to the equity of past ages.

The lower face of these domino-like pieces is ordinarily indented with a single minor punch, occupying as a rule nearly the middle of the reverse. These dies, though of lesser size, follow the usual symbolical representations in vogue upon the superior face. There are scarcely sufficient indications to show if the dies in question constituted a projected portion of the anvil; but I should infer to the contrary: nor does the isolation of these symbols, in the first instance, prevent repetitions of small *reverse* punch-marks over or around their central position; in some cases, though these form the exceptions, the clear field of the reverse is ultimately devoted to the reception of the *obverse* or larger devices, which anomaly recurs, of necessity, to a greater extent with those pieces which have continued long in circulation, and more especially is this found to be the case among the residue of this description of currency in Central India and the Peninsula, where ancient customs so firmly resisted the encroachments of foreign or extra-provincial civilization.<sup>4</sup>

<sup>1</sup> Arrian, viii. 7; *La Vie de Hiouen-Tsang*, Paris, 1853, p. 158; *Afn-i-Akbari*, ii. p. 15.

<sup>2</sup> At a meeting of the Bombay Branch R.A.S., on 11th April, 1872, "a report was read by Dr. Bhau Daji on thirty Hindú punch coins and a gold ring, found in the village of Shinhi, near Kolapur." Dr. Daji remarks: "The thirty coins vary from 45 to 53 grains in weight; the symbols punched (on their surfaces) clearly relate to Buddhism. The gold ring, which was found in the same pot, has the name of the owner (*Nadibhagasa* or *Nandibhagasa*) engraved on it, and the character of the alphabet enables me to pronounce it 2100 years old, i.e. nearly of the age of *Aśoka*. The ring is octagonal on the outside surface, each side of the octagon forming an oval seal. The weight is 274 grains, diameter nine-tenths of an inch. On the surface of the oval seals the following figures are engraved: 1. The inscription; 2. A lion; 3. Two human standing figures; 4. An elephant; 5. A ficus tree with a railing round the trunk; 6. A horse; 7. Two fishes; 8. A deer."

<sup>3</sup> These *chaityas* or miniature clay temples of the Buddhists inclosed a stamped seal bearing the recognized formula *Ye Dharmaṃ hotu*, etc.; both the seal and its protective casing were made durable by a repetition of the firing. See J.A.S. Bengal, iv. p. 132, xxiii. p. 474; J.R.A.S. xvi. p. 37; *Ariana Antiqua*, p. 51. These devotional offerings may be supposed to have been kept

ready-made at the various shrines, for sale to the pilgrims, who deposited them before the statue of Buddha, leaving them as permanent *mechanical* prayers to aid the salvation of the devotee, —as in the same Faith, the water-wheel of the Tibetan village turned, in its course, the *written* prayers of the community at large.

<sup>4</sup> I had long been under the impression that the royal prerogative of coining money was less understood and less jealously guarded in the Southern peninsula than in the Northern provinces of Hindústán. In my late work on the Pathán Kings of Dehli (p. 344), I was able to show, from a neglected passage in Ferishtah, that in A.D. 1357—1374 goldsmiths and dealers in bullion were authorized, by prescriptive right, to fabricate money at will on their own account, without being subjected to any check or control on the part of the ruling power. This supposition is further confirmed by recently prevailing custom. "There are mints at almost all the principal towns in Central India. . . . The right of coining is vested in no particular body or individuals; any banker or merchant sufficiently conversant in the business has merely to make application to Government, presenting at the same time a trifling acknowledgment, engaging to produce coin of the regulated standard, and pay the proper fees on its being assayed and permitted to pass current."—Sir J. Malcolm, *Central India*, 1832, ii. p. 80.

As far as the typical designs in themselves, when compared with later Indian symbolical adaptations, are concerned, they would seem to refer to no particular religious or secular division, but, embodying primitive ideas, with but little advanced artistic power of representation, to have been produced or adopted, from time to time, as regal or possibly metropolitan authorities demanded distinctive devices. It would be useless, at this stage of the inquiry, to attempt to decide whether these discriminating re-attestations appertain primarily to succeeding dynasties, progressive generations of men, or whether they were merely the equitable revisions of contemporary jurisdictions. Though more probably, as a general rule, the simple fixed weights of metal circulated from one end of the country to the other, in virtue of previous marks, only arrested in their course when seeming wear or dubious colour called for fresh warrant: or incidentally, when new conquerors came on the scene and gratuitously added their hereditary symbols. The devices, in the open sense, are all domestic or emblematic within the mundane range of simple people—the highest flight heavenwards is the figure of the sun, but its orb is associated with no other symptom of planetary influences, and no single purely Vedic conception. So also, amid the numerous symbols or esoteric monograms that have been claimed as specially Buddhist,<sup>1</sup> there is not one that is absolutely and conclusively an origination of, or emanation from, that creed. The *Chaitya* or tumulus other Scythians practically sanctified in advance of them; the *Bodhi-Tree* was no more essentially Buddhist than the Assyrian Sacred Tree,<sup>2</sup> the Hebrew Grove,<sup>3</sup> or the popularly venerated trees of India at large.<sup>4</sup> That *eminently* Buddhist symbol, the *Swastika* (Nos. 2, 9, of line 17) is now found to have had a wide acceptance in Europe, as well as in Asia, and so little reverence had it attained in India at this early period, that Pāṇini describes it as “a mark for cattle.”<sup>5</sup>

Equally on the other part Vedic advocates will now scarcely claim the figure of the objectionable Dog,<sup>6</sup> or seek to appropriate to Aryan Brahmanism ploughs, harrows or serpents. The first of these, the dog, formed a very favourite and wide-spread device among the early punch-dies, but at this time he seems to have been merely “the friend of man,” though we may recognize the fact that as he was honoured as a god in Egypt and elsewhere, held a place in the Zodiac, and was

<sup>1</sup> Sykes, J.R.A.S. v. 451; Cunningham, *Bhilas Topes*, 361, plates xxxi. xxxii. B. H. Hodgson, J.R.A.S. xviii. 393.

<sup>2</sup> Gosse's *Assyria*, 94; Rawlinson's *Ancient Monarchies*, ii. 235.

<sup>3</sup> Smith's *Dictionary of the Bible*, article “Grove,”—doubts are raised regarding the correctness of the translation of the word *Asherah* as a grove. See also note in Gesenius, *sub voce Asherah*. Pliny says, “Trees formed the first temples of the gods,” xii. 2. See also Inscription of Nabonidus, “Lord of the temple of the great Asoca tree.” Fox Talbot adds the remark: “This reminds one of the holy *nu* tree (or sycamore) of Egypt.”—*Journ. R. A. S.* xix. p. 195.

<sup>4</sup> “Deos putant, quicquid colere coeperunt, arbores maxime, quas violare capital est.”—Q. Curtius, viii. ix. 34. Wilson, *Megha Dūta*, ver. 157—

“Then shall the ancient Tree, whose branches wear  
The marks of Village reverence and care.”

Ward's *Hindus*, iii. 204. So also *Tulasī*,—*Ocymum sanctum*, or Sacred Basil. Ward gives a list of no less than seven Sacred Trees in addition to the *Tulasī*. Dr. W. W. Hunter, “Rural Bengal,” pp. 131, 133, says: “Adjoining the Santal village is a

grove of their national tree (the *Sāl*), which they believe to be the favourite resort of all the family gods of the little community.”

<sup>5</sup> “That Pāṇini, as Patanjali tells us, and Kātyāyana gives us to understand, used letters in his *adhikāra* rules for the notation of numeral values, does not follow, we must admit, from his own words in the quoted *Sūtra* (i. 3, 11); but there is a rule of his (vi. 3, 116), in which he informs us that the owners of cattle were, at his time, in the habit of marking their beasts on the ears, in order to make them recognizable. Such signs, he says, were, for instance, a swastika, a ladle, a pearl, etc.; yet he mentions besides, *eight* and *five*.”—Goldstücker's *Pāṇini*, p. 59. It is stated in the *Mahābhārata* that “every three years it was the custom for the Kauravas to go out into the pastures and mark all the calves, and to renew the marks on the cows.”—Wheeler, *Mahābh.* p. 194. So also Arrian, *Indica*, cap. v.: “The club of Hercules marked the oxen of the Sibæ.” A symbol which was perpetuated on the Greek coins of Menander.—Prinsep's *Essays*, ii. 195; *Ariana Antiqua*, iv. 10.

<sup>6</sup> *Manu*, iii. 92, iv. 208, x. 51, 91, 106, etc. Max Müller, *Science of Language*, ii. p. 481.

embodied in statues and bas-reliefs on the Euphrates, he might well have received consecration in India, especially after Yudhishtira had claimed and was permitted to take his canine companion to *Indra's* heaven,<sup>1</sup> and when modern Brahmans are found to assist at the rites of Bhaironáth's temple at Benares, where his "dog, too, is holy."<sup>2</sup> The playful puppy on the coins, however, does not seem to have attained divine honours, though his more solid successor or near type of the Indian Dog presented to Alexander, met with on subsequent mintages,<sup>3</sup> seems to guard one of the mystic symbols of the kind figured at the commencement of line 16 of the accompanying Plate. In brief, these primitive punch-dies appear to have been the produce of purely home fancies and local thought, until we reach incomprehensible devices, composed of lines, angles, and circles, which clearly depart from Nature's forms; and while we put these aside as exceptional composite designs, we may accept unhesitatingly as of foreign origin the panther of Bacchus with his vine (line 6), engraved in a style of latent Greek art, which overlays the mixed impressions of earlier date and provincial imagery, and appears only towards the end of the career of the punch-marked coins, in their north-western spread, before they were finally absorbed in that quarter by the nearly full-surface die-struck money with devices of an elephant, the symbol of Indian conquest, and the avowed Dionysiac panther;<sup>4</sup> which class in turn merge naturally into the similar though advanced art fabrics of the mints of Agathocles and Pantaleon, of square or oblong form,<sup>5</sup> a shape the Greeks had not previously made use of, but which, when once adopted, they retained without scruple, whatever their early prejudices might have been—possibly out of respect for local associations, a motive which weighed sufficiently with their successors and other Bactrian Hellenes to induce them to perpetuate the square indifferently with the circular coins.<sup>6</sup> The exceptional, or in this

<sup>1</sup> Mahábhárata, Wilson's Works, iii. p. 287:—

"... admitted to that equal sky,

His faithful dog shall bear him company."—Pope.

Muir, Sanskrit Texts; Talboys Wheeler, i. p. 454.

<sup>2</sup> Sherring, "The Sacred City of the Hindus," p. 63.

<sup>3</sup> Prinsep's Essays, pl. xx. pp. 34, 36. J.A.S.B., iv. pl. 34, figs. 20, 21; pl. 35, figs. 34–36.

<sup>4</sup> These coins are still mere compromises, being formed from an obverse punch, bearing the device of a Panther with a free *Swastika* and the *Chaitya*, with a full surface reverse of the Elephant and the *Chaitya* repeated. Ariana Antiqua, pl. xv. figs. 26, 27; Prinsep's Essays, i. pl. xx. figs. 50, 51, page 220; Cunningham's pl. i. etc.

While upon this subject, I may notice the discovery of the name of Agathocles in Bactrian characters on a coin of somewhat similar fabric, but the oblong square is rounded off on one corner so as to form almost an irregular triangle. His name, it will be remembered, has hitherto only been found in the Indian-Páli transcript of the Greek (Num. Chron. n.s. vol. iv. p. 196). The piece in question has, on the obverse, a *Chaitya*, with a seven-pointed star, and the name *Akathukrayasa*. The reverse bears the conventional sacred tree, with the title *Maharaja* strangely distorted into *Hi,rajasa,me* or *He,ragasa,me*. Gen. Cunningham interprets this legend as *Hiduja same*, "lord of the Indians" ?—Num. Chron. viii. (1868), p. 282.

<sup>5</sup> Ariana Antiqua, pl. vi. figs. 7, 8, 9, 11; Prinsep's Essays, pl. xxviii. 8, 9; vol. ii. pp. 179, 180; Journ. des Sav. 1835, pl. i. fig. i.

<sup>6</sup> To show how essentially the square form of piece constituted the traditional currency of the land, I may quote the account of the bas-relief of the purchase of Prince Jeta's field at the newly discovered Tope at Barahat, the date of which may safely be placed in the 2nd or 3rd century A.C.

"But by far the most interesting of all Mr. Beglar's discoveries is a bas-relief representing the famous *Jetavana* monastery at Srávasti. The scene is labelled *Jetavana Andhapediko datí koti santhalena keld*, which I take to mean that 'Anáthapindika buys (*keld*) the Jetavana for certain *kotis* of money.' To the left there is a building labelled *Kosambikuti*, a name which has already appeared in my Srávasti inscription. A second building near the top is labelled *Gadhakuti* or *Gandhakuti*. In the foreground there is a cart which has just been unladen, with the pole and yoke tilted upwards, and the bullocks at one side. The story of the purchase of Prince Jeta's garden by Anáthapindika for eighteen *kotis* of *masurans* is told in Hardy's Manual of Buddhism. According to the legend, Prince Jeta, not wishing to sell the garden, said that he would not part with it for a less sum than would pave the whole area when the pieces of money (*masurans*) were laid out touching each other. This offer was at once accepted by Anáthapindika, and accordingly the courtyard is represented covered with ornamented squares, which touch each other like the squares of a chess board, but do not break bond as a regular pavement of stones or tiles would do. For this reason I take the squares to represent the square pieces of old Indian money. Beside the cart there are two figures with pieces in their hands. These I suppose to be Anáthapindika

case indigenous form, found favour in later generations with the Muhammadan conquerors, who sanctioned unreservedly square pieces in common with the circular forms, up to the time of Sháh Jahán (A.D. 1628-58). But though these unshapely bits of metal ran on in free circulation up to the advent of the Greeks, this by no means implies that there were not other and more perfect currencies matured in India. The use of the time-honoured punch survived in the Peninsula till very lately, but no one would infer from this coincidence that there were not more advanced methods of coining known in the land. In fact, like other nations of the East, the Hindús have uniformly evinced more regard for intrinsic value than criticism of the shape in which money presented itself.

Many of these ancient symbols, more especially the four-fold Sun (line 17, Plate I.) are found established in permanence on the fully-struck coinage of Ujain,<sup>1</sup> of a date not far removed from the reign of Aśoka, who once ruled as sub-king of that city; the probable period of issue is assumed from the forms of the Indian-Páli letters embodying the name of Ujjenini, the local rendering of the classical Sanskrit *Ujjayini*. Associated in the same group as regards general devices, and identified with the apparently cognate mintages of similar time and locality, there appear other symbolical figures, which no predilection or prejudice can claim as exclusively Buddhist; indeed, whatever antagonism and eventual hostility may ultimately have arisen between the leading creeds of India, it is clear that at this period, and for long after, the indigenous populations lived harmoniously together;\* like all things Indian, old notions and pre-existing customs retained too strong a hold upon the masses to be easily revolutionized; and if at times a proselytizing Buddhist or an able and ambitious Brahman came to the front,<sup>3</sup> and achieved even more than provincial

himself and a friend counting out the money. In the middle of the court are two other figures, also with square pieces in their hands. These I suppose to be the purchaser's servants, who are laying down the coins touching each other. To the left are several persons of rank looking on, whom I take to be Prince Jeta and his friends. The whole scene is very curious; and when we remember that the bas-relief is as old as the time of Aśoka, it does not seem too rash to conclude that we have before us a rude representation of the buildings of the famous Jetavana which were erected by Anáthapindika during the lifetime of Buddha."—Gen. Cunningham, Report of As. Soc. Bengal.

At the Aswamedha Sacrifice of Dhritarāshtra a space of "ground was covered with 400 golden bricks; and the sage Vyāsa . . . and other Rishis seated themselves on the golden pavement."—Wheeler, *Mahābhārata*, p. 429.

<sup>1</sup> Journ. As. Soc. Bengal, vol. vii. pl. lxi. p. 1054.

<sup>2</sup> Stevenson, Journ. Bombay Br. R.A. Soc. "On the whole, we find that Brahmans and Buddhists, in these early days of our era, lived in peace with one another, and were both favoured and protected by the reigning sovereigns; and that among the former the Sanskrit language was used in writing and the Prākṛit by the latter; the two languages probably holding the same place to one another that the Sanskrit and the vernaculars do at present." So also the whole narrative of Hiouen-Thsang's travels in India (A.D. 629-645) testifies to a like amiability; and Mr. Hall has discovered that King Harsha of Kanauj accepted dedications of the works of Buddhist and Brahman with equal

impartiality. — Sherring, "The Sacred City of the Hindus," Preface, xxxi. Hiouen-Thsang, *passim*.

<sup>3</sup> Since the above sentence was published, some years ago, an interesting question has been raised as to the missionary influence of Brahmanism. Prof. Max Müller, in his lecture in Westminster Abbey, classified the various religions of the earth as missionary and non-missionary, including in the former category "Buddhism, Muhammadanism, and Christianity," and under the latter "Judaism, Brahmanism, and Zoroastrianism." Mr. A. C. Lyall, of the Bengal Civil Service, in commenting upon these positions (*Fortnightly Review*, July 1, 1874), remarks: "Brahmanism is enormously the most important of the religions classified in the lecture as non-missionary; and it is said to be dead. What I have to say is, that to an eye-witness this religion is not dead, nor dying, nor dangerously ill; and, moreover, that so far from it being a non-missionary religion in the sense of a religion that makes no proselytes, one may safely aver that more persons in India become every year Brahmanists than all the converts to all the other religions in India put together. . . . If by Brahmanism we understand that religion of the Hindús which refers for its orthodoxy to Brahmanic scriptures and tradition, . . . then this religion still proselytizes in two very effective modes. The first is the gradual Brahmanizing of the aboriginal, non-Aryan, or casteless tribes. . . . The second is by the working of the devotees and spiritual leaders who found new sects and set up new lights in divine matters. . . . Its working is further defined as a social

renown, the Indian community at large was but little affected by the momentary influence; and it is only towards the eighth or ninth century A.D. that, without knowing the causes which led to the result or the means by which it was accomplished, we find Brahmanism dominant and active in persecution.

I have now to advert to the symbols embodied in the Plate. I shall notice only those of more moment in the text of this necessarily discursive introduction to the coins of India at large. The engraving will perhaps be sufficiently explained under the subjoined synopsis.

A.	Heavenly bodies . . . . .	1	The Sun.
B.	Man, his feet, etc. . . . .	2	
	Animals . . . . .	3	Elephants.
	" . . . . .	4	Dogs, etc.
	" . . . . .	5	Cows, deer, rhinoceri, etc.
	" . . . . .	6	Panthers, etc.
	Fish . . . . .	7	
	Reptiles . . . . .	8	
C.	Home life . . . . .	9	Ploughs (?).
	" . . . . .	9*	Cups, vases.
	" . . . . .	10	Harrowes.
	" . . . . .	11	Wheels.
	" . . . . .	12	Bows and arrows.
D.	Imaginary devices . . . . .	13	Chaityas.
	" " . . . . .	14	Trees of various kinds.
	" " . . . . .	15	<i>Maṇḍalas</i> , or mystic circles.
	" " . . . . .	16	Magic formulæ.
E.	Reverse dies . . . . .	17	

system, and a very elastic one; while the people in India, as a body, still need a religion which, like Brahmanism, provides them with social rules and with laws of custom as well as of conduct."

Max Müller, in reply, answers with full frankness, "On all truly essential points I feel certain that I am completely at one with Mr. Lyall;" and he goes on to remark that, "in explaining the meaning of the word 'proselyte,' or *προσέλυτος*, I had shown that literally it means those who come to us, not those to whom we go, so that even a religion so exclusive as Judaism might admit proselytes,—might possibly, if we insisted on the etymological meaning of the word, be called proselytizing, without having any right to the name of a missionary religion. However, Mr. Lyall does not stand alone, as others have claimed for Judaism and Zoroastrianism the same missionary character which he claims in the name of Brahminism." Max Müller further cites a passage from his own work on Sanskrit Literature, where he had already recognized the admission of the Rathakaras, or carpenters, to Vedic sacrifices.

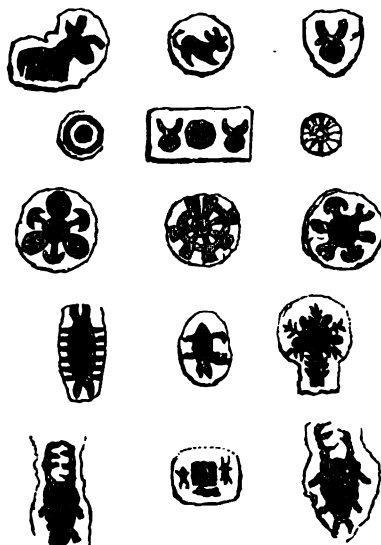
Mr. A. C. Burnell, of the Madras C.S., had, long before this question was raised, given us the uncontroversial result of his own

experience in this matter, by remarking that "the Brahmanization of the wild tribes in Central and South India is going on to this day, and is yet far from complete."—*Indian Antiquary*, October, 1872, p. 311.

Mr. Wheeler also comments independently on this subject in the following terms:—"The missionary operations of the Brahmins are indeed worthy of special study. They have been carried on from time immemorial, and the process is still going on amongst hill tribes and other remote populations. A Brahman makes his appearance in a so-called aboriginal village, and establishes his influence by an affectation of superior sanctity, aided by the fame of his spells, incantations, mystic rites, and astrological predictions. He declares the village idol to be a form of one or other of the great gods or goddesses of the Brahmanical pantheon; and he professes to teach the true forms of worship. He divides the villagers into castes, and introduces caste laws. In this manner the populations of India have been brought under the spiritual domination of the Brahmins, and the caste system has been introduced into secluded regions, in which it was previously unknown."—*History of India*, vol. iii. p. 401.



In addition to the illustrations figured in the accompanying Plate, I insert a woodcut of certain independent tracings, copied from the punch-coins in the Museum of the Asiatic Society of Bengal, which was prepared for my edition of Prinsep's Essays in 1858.



Under Class A in the engraving appears the single representation of the Sun: no other planet or denizen of an Eastern sky is reflected in early Indian mint-symbolization. In examining the general bearing of these designs, the first point to determine is,—does the Sun here, as the earliest or deepest-sunk emblem, stand for an object of worship? *Savitṛi* or *Súrya* undoubtedly held a high position in the primitive Vedic theogony,<sup>1</sup> and it is a coincidence singularly in accord with its typical isolation on these pieces that the Indo-Aryans, unlike their Persian brethren, dissociated the *Sun* from all other planetary bodies. But, with all this, there is an under-current of evidence that the Scythians had already introduced the leading idea of Sun-worship into India prior to any Aryan immigration; for even the

Vedic devotion to the great luminary is mixed up with the obviously Scythic *aswamedha*, or sacrifice of the horse.<sup>2</sup> Then, again, arises the question as to whether this Sun-type, which appears in the lowest strata among all the mint dies, and is so frequently repeated in slightly modified outlines, does not refer to the more directly Indian traditional family of the *Súrya Vanṣas*,<sup>3</sup> who eventually are made to come into such poetic hostility with the *Chandra Vanṣas*, or Lunar branch. Neither one race nor the other is recognized or alluded to in the text of the Vedas; but abundance of reasons may be given for this abstinence, without implying a necessary non-existence of Children of the Sun before the date of the collection of those ancient hymns. However, looking to the decidedly secular nature of the large majority of the figures in subsequent use upon this class of money, I am content for the present to adopt the popular rather than the devotional solution; or, if the latter alternative find favour, it must be conceded that the Buddhists incorporated the symbolism of the early worship of the Sun into their own system, which in itself may fortuitously have carried them through many sacerdotal difficulties, even as, if we are to credit resemblances, the Aryans successfully appropriated the Buddhist adaptation of an older form in the outrageous idol of *Jagannáth*,<sup>4</sup> or secured as a Brahmanic institution the ancient Temple of the Sun at *Multán*.<sup>5</sup> Whatever may have been the course in other lands, it is clear that, in India, it was primarily needful, for the success of any new creed, to humour the prejudices and consult the eye-training of the multitude, as identified and associated with past superstitious observances.

<sup>1</sup> Wilson, *Rig Veda Sanhitá*, vol. i. pp. xxvii. xxxii.; vol. ii. p. vii.; vol. iii. p. x.

<sup>2</sup> Wilson, *Rig Veda Sanhitá*, vol. ii. p. xiv.

<sup>3</sup> Prinsep's Essays, vol. ii. U. T. pp. 232, 236, and p. 46n. ante.

<sup>4</sup> Stevenson, *J.R.A.S.* vii. p. 7; Cunningham, *Bhilsa Topes*, p. 368, pl. xxxii. figs. 21, 23; Hunter's *Orissa*, i. p. 84: "In the

uncertain dawn of Indian tradition, the highly spiritual doctrines of Buddha obtained shelter [at *Jagannáth*]; and the golden tooth of the founder remained for centuries at *Purí*, then the *Jerusalem* of the Buddhists, as it has for centuries been that of the *Hindús*." See also "*Rural Bengal*," p. 184.—*Áin-i-Akbari*, ii. 18.

<sup>5</sup> Reinaud, *Mémoire sur l'Inde* (Paris, 1849), p. 97.

Among other figures of very frequent occurrence and very varying outlines, a leading place must be given in this series to the so-called *Chaityas* or *Stūpas*.<sup>1</sup> There is little doubt but that the crude tumulus originally suggested the device, for even to the last, amid all the changes its pictorial delineation was subjected to, there remains the clear ideal trace of the central crypt, for the inhumation of ashes, or the deposit of sacred objects to which it was devoted in later times.

Much emphasis has been laid upon the peculiarly Buddhistic character of this symbol. It is quite true that its form ultimately entered largely into the exoteric elements of that creed, but it is doubtful if Buddhism, as pretendedly expounded by *Sākya Sinha*, was even thought of when these fanciful tumuli were first impressed upon the public money; and to show how little of an exclusive title the Buddhists had to the *Chaitya* as an object of religious import,<sup>2</sup> it may be sufficient to cite the fact that, so far as India is concerned, its figured outline appears in conjunction with unquestionable planetary devices on the coins of the Śāh kings of Surāshtra,<sup>3</sup> who clearly were not followers of Aśoka's *Dharma*. But, as the Buddhist religion avowedly developed itself in the land, and was of no foreign importation, nothing would be more reasonable than that its votaries should retain and incorporate into their own ritualism many of the devices that had already acquired a *quasi*-reverence among the vulgar, even as the Sun re-asserted its pristine prominence so certainly and unobtrusively, that its traditional worshippers, at the last, scarcely sought to know through what sectional division of composite creeds their votive offerings were consigned to the divinity whose "cultus" patriarchal sages, here as elsewhere, had intuitively inaugurated.

Many of the singular linear combinations classed under D as *maṇḍalas* (No. 15), which it would be difficult otherwise to interpret, may reasonably be referred to the independent conceptions of primitive magic; as, whatever may have been the religion of the various grades of men in its higher sense, it is manifest that even the leading and more intellectual rulers of the people retained throughout a vague faith in the efficacy of charms. The sacred *Mantras* themselves are often mere incantations, or combinations pretending "to compel the gods." Almost all the tales in Persian or Arabic authors bearing upon Alexander's intercourse with the unconquered nations of India turn upon their proficiency in the black art;<sup>4</sup>—traditions sufficiently warranted by the probability that he, a Greek, would readily seek revelations of this kind, even as he sought the knowledge of the art of the Chaldees.

So also with their own home legends—Buddha himself is made to study *Yoga*<sup>5</sup>—one-half of the revolution wrought by Chandra Gupta's advisers is placed to the credit of magic, and the

<sup>1</sup> The term चैत्य *Chaitya* was originally applied to any large tree held in peculiar sanctity, though the name was ultimately appropriated to the Buddhist *Stūpa*. Cf. τῶφω, τῶμβος, θάπτω, तप *tap*, Zend *tap*, *tafnu*, *dakhma*, تفتن "to burn" (دفن), *tepo*, *tepidus*, Italian *tufu*, hence the place of deposit of ashes, and eventually the *tumulus*. Cf. also स्तूप *stūp* "to heap," γήλοφος, σήμα χείρ, etc., and the Pāli *thupa* of Aśoka, the *thupa* of the Books.—Wilson, Gloss.; Burnouf, i. 348; Stevenson, J.R.A.S. v. 192; Sykes, *ibid.* vi. 452; Pictet, 506.

<sup>2</sup> Prinsep, Journ. As. Soc. Bengal, iv. p. 687.

<sup>3</sup> Journ. R. A. S. xii. p. 1; Prinsep's Essays, i. p. 425, ii. pl. xxxvii. p. 84; Journ. As. Soc. Bengal, vi. p. 377, vii. p. 347. Prinsep's reading of his coin (No. 11, p. 354, Journ. As. Soc. Bengal) as *Jinaddmd*, "votary of Buddha," was an error; the name is *Jiwa Dmd*.

<sup>4</sup> Shāh Nāmāh, Macan, iii. p. 1299; Mujmal-al-Tawārīkh, Journal Asiatique; see also Ibn Khordādbāh, Journal Asiatique, 1865, p. 294; Mas'audi, ii. 452.

<sup>5</sup> Lalita-Vistara, x., quoted by Max Müller, "Science of Language," p. 519. See also H. H. Wilson's Works (Dr. Rost's edit.), vol. iii. p. 354.

Nandas, whom he superseded, appear to have been special proficient in sorcery.<sup>1</sup> If this was the state of things in India in those semi-historic times, may not we adopt the parallel of other nations, and assume that, as so many crude hierarchies grew out of archaic divinings, these Indian symbols,<sup>2</sup> in their degree, may well have been emanations from a similar source, and have run an equal race into the higher dignity of representing things held more sacred? As such, their later reception into the series of the typical adjuncts of a faith formed *in situ*, need excite no surprise.

As most of these symbols will probably recur on the subsequent mintages of the country, where their connexion and bearing may be more closely traced, I content myself with this summary notice of the more prominent objects of the series, leaving to the Editors of succeeding sections of this work the task of more fully describing the typical devices and peculiarities of each in due order.

All critical essays on Numismatics are bound to touch upon the question of the *values*, either absolute or relative, of the currencies of which they treat. In the present instance the systematic scale of proportions—if any such stage had been reached—must rather be guessed at than authoritatively defined. We can, however, closely determine the value of the silver “bits,” as modern analyses have shown that the art of refining was at this period, like the coinage itself, in its infancy. The highest degree of purity attained barely reaches 80 per cent. of silver.<sup>3</sup> The relative and exchangeable values of the three metals, of which we have extant specimens of only two, must equally remain much a matter of speculation; but I am under the impression that there was, even thus early, a tendency to theorize in the quaternary even numbers, which clearly prevailed for ages during the later life of the nation. The normal rate of exchange, judging by the test of more recent evidence, appears to have ruled conventionally, but by no immutable law, at gold to silver 1 : 8, silver to copper 1 : 64.<sup>4</sup>

<sup>1</sup> H. H. Wilson's Works (Dr. Rost's edit.), iii. 174, 175, 178. See also 372, 373, and i. 206, 212; ii. 377; iv. 131; v. 109, 143.

<sup>2</sup> Tantric “*diagrams*” were supposed to be of much efficacy (see Wilson's Works, ii. 78; see also i. 249). Burnouf speaks of “une sorte de diagramme mystique également familier aux Brahmanes et aux Buddhistes” (Lotus de la Bonne Loi, p. 625). We see similar curious linear combinations in the charms suspended from the necklaces at Sanchi (Fergusson, pl. iii. fig. 4). Many of these mystic symbols were affected by the Zoroastrian Persians (J.R.A.S. xiii. 425; Lajard, Culte de Mithra, etc.), and passed on into the Gnostic emblems of the West. See also

Cunningham's Bhilsa Topes, pls. xxxi. xxxii.; Rev. S. Beal, J.R.A.S. n.s. vol. v. p. 164.

<sup>3</sup> General Cunningham has had an elaborate series of analyses made of these coins:—

a. by Native goldsmiths, per-centage of silver.	79·76
b. by Messrs. Johnson	78·31
c. by M. Claudet	76·77

A later set of silver pieces from Mathurá rose to 81·9 per cent.—Numismatic Chronicle, pp. 200, 202.

<sup>4</sup> This question has been fully gone into in my Pathán Kings of Dehli, pp. 231, 364, 367, 409. See also Colebrooke, Asiatic Researches, vol. v. p. 92.

## CHAPTER IV.

### WEIGHTS OF ANCIENT COINS PROVED BY LATER ISSUES.

THE concluding chapter of this series may be brief, its object being simply to prove that my estimate of the theoretical weight of the ancient *rati* at 1·75 grains, if not absolutely final, is a very close approximation to the truth.

The assumed standard may now be tried by the test of the consistent retention of its normal *unit* in the consecutive coinages of the country for a period which can scarcely fall short of some five-and-twenty centuries.

Two different elements have hitherto obstructed any satisfactory determination of the exact weight of this primal basis: the one, the irregularity of the *gunjá* or *rati* seeds themselves, which necessarily vary under the influences of climate, soil, and other incidental circumstances of growth; the other, the importance of which has been completely overlooked, that modern inquirers have usually sought to solve the problem of this national weight by an appeal to modern coins, without having regard to the increase upon the old 175 grain *tankah* introduced in Shír Sháh's new *rupee*, which led to a natural ignoring of the traditional contents of the standard silver *ṣatamána*, or 100 *rati* piece of Post-Vedic authority, on the part of his successors, Native or European.

Those practical experimentists who have tested the weight of the *rati* by averages of the home-grown seeds themselves have arrived at the following varying results:—

1. Sir W. Jones ( $1\frac{1}{16}$ th) <sup>1</sup> . . . . .	1·3125	} Average.
2. Major Jervis <sup>2</sup> . . . . .	1·9124	
3. Major Sykes <sup>3</sup> . . . . .	1·9140	
4. Sir Walter Elliot <sup>4</sup> . . . . .	1·8127	
5. Mirat trials <sup>5</sup> . . . . .	1·93487	
6. Mr. Laidlay <sup>6</sup> . . . . .	1·8250	
7. General Cunningham <sup>7</sup> . . . . .	1·8230	

$$12·53447 \div 7 = 1·79063$$

<sup>1</sup> Gen. Cunningham has proposed a summary rectification of this  $1\frac{1}{16}$  into  $1\frac{2}{3}$ , which would give a decimal return of 1·8333 grains, and would accord more nearly with the other independent results. The matter is not of very high moment, but if error there be in the first fraction, it is curious that it should not have struck Colebrooke, who, writing in 1798, perpetuated the former estimate, which his editor retains in the new issue of his works. London, 1873, p. 529. The original passage, giving Sir Wm. Jones's own interpretation, emphasized by the mention of "diamond scales," is printed in full words and italicized, as "a grain and *five-sixteenths*," in the Calcutta 4to. edition of the Asiatic Researches of 1790. Had the sum been expressed in figures, there might have been more probability of a mistake, such as suggested by Gen. Cunningham; and I notice in so far that, in the reprint of Colebrooke's *Essay*, reproduced in Sir

Wm. Jones's Works, London, 1801, viii. p. 870, the fraction of  $\frac{2}{3}$  is erroneously converted into  $\frac{1}{16}$ .

<sup>2</sup> Jervis, *Weights and Measures of India*, Bombay, 1836, pp. 52, 59.

<sup>3</sup> *Ibid.* p. 59.

<sup>4</sup> *Madras Journal of Literature and Science*.

<sup>5</sup> *Mirat Universal Magazine*, no. xiii. quoted in Sir H. Elliot's *Glossary of Indian Terms*, ii. p. 325.

<sup>6</sup> Gen. Cunningham, *Numismatic Chronicle* (1873), p. 196.

<sup>7</sup> *Ibid.* Gen. Cunningham further cites a return obtained by Mr. Shakespeare, as stated to be given in his *Hindústáni Dictionary*, *sub voce rati*, amounting to 1·7966. The new edition of the work in question merely cites Sir H. Elliot's figures as 1·933, a misprint from No. 5 above given.

I have placed in the full prominence of text type all the verificatory trials I could trace that have hitherto been undertaken to establish the fundamental value of the *rati*, by the criteria of the weight of the modern counterparts of the ancient seed. The average of these independent returns so nearly approaches my own estimate that I need scarcely go further into the question, except to draw attention to the limited range and northerly boundaries of the countries to which the primitive "Laws of Manu" apply,<sup>1</sup> and the enhanced weight of the produce of identical plants with a habitat south of the Vindhya range exhibited in the Table of *phaseoli* at page 11.

Singular to say, Major Jervis, one of our most experienced investigators into the weights and measures of the Peninsula, was sorely puzzled at the extra weight of the *rati* developed in his own and Major Sykes's adjustments of the local seeds; hence his *huns* (gold coins), tried by this test, came to "exceed the weight of every such coin throughout India," and his *bhar*, which according to his calculation should have been 500lbs. avoirdupois, mounted up to a very inconvenient measure wherewith to have to *sell*.<sup>2</sup> This explanation receives additional support when we advert to the descending weight below the *rati*, which in these southern parts is always expressed in grains of rice instead of grains of barley, a gradation that of itself would indicate different accessories of clime and soil. It is however necessary to add, in derogation of this inference of the higher weight of the southern seeds, that confined experiments made at Mirat with 267 *ratis*, gave a return of 1·93487 grains; but, on the other hand, as the condition and surroundings of these seeds is not fully ascertained, and may otherwise have been exceptional, we may set-off the item that old, but very clean and full-sized seeds, now in the Museum at Kew, fall to as low an average as 1·5375 grains.<sup>3</sup> It is a significant fact that though I can afford to disregard these minor divergences, in virtue of the more exact data supplied by my metallic tests, I am able to close this branch of the inquiry by a confession on the part of another of our esteemed administrators of the past generation, that the old seed test continued to be the most effective and trustworthy means of proof for all practical purposes up to very recent times in the outlying districts of British India.<sup>4</sup>

If the above inevitable divergences from the given theoretical system followed the changed domicile of those who confessed to a common basis of reckoning, we may well excuse our own countrymen, who, in the commercial sense, worked upwards from the sea to the old dominion of Kurukshetra, on the Jumna, and who had to learn their early lessons in Oriental currencies in a debased Muhammadanized school in Bengal.

Colebrooke's first essay towards the application of the *sikka* weight test to his "double *rati*" pretends to so little exactness that we need scarcely criticize its terms. He says, "But factitious *ratis* in common use [in 1798] should be double the *gunjá* seed; however they weigh less than

<sup>1</sup> See the geographical distribution, *anté*, p. 10.

<sup>2</sup> Weights and Measures of India, p. 69, etc.

<sup>3</sup> 40 seeds = 61·5 gr. which ÷ 40 = 1·5375.

<sup>4</sup> "In Central India every article is sold by weight. . . . Two species of weights are used in Central India, that of the silversmiths and jewellers, and the large or bazaar weight: the

former is founded on the grain of rice, and the *rati* or seed of the wild *Jamaica liquorice*. It is very simple, and is deemed immutable; while that of the bazaar, having as a standard the current rupee of the country, varies" (considerably).—Major-General Sir John Malcolm, Member of Central India, 1832, vol. ii. page 87.

$2\frac{1}{2}$  grains. For the *sikka* weight contains  $179\frac{2}{3}$  grains nearly; the *masha*  $17\frac{2}{3}$  nearly; the *rati*  $2\frac{1}{3}$  nearly."

Prinsep's investigations were far more searching and elaborate. He rightly estimated the old *rupees* at 175 grains,<sup>1</sup> but he was distracted by vague notions of reconciling *sikka rupees*, Calcutta weights, and Indian measures generally, into one homogeneous whole with European standards.<sup>2</sup> He, too, like less critical inquirers, clearly expected to discover the true *rati* of Manu amid the altered data of the Muhammadan system. But whereas the *rati* of the ancients constituted the essential unit, and secured the basis upon which the 100 *rati* (175 grain) *tankah* was formed, the factitious *rati* of the Muslims was merely an aliquot part— $\frac{1}{16}$  of the comparatively recent *tola*, and  $\frac{1}{16}$  of the newly devised *rupee*; and no concurrent effort was made to secure its coincidence with the earlier sectional divisions established from time immemorial.<sup>3</sup>

The amalgamated scheme of the weights of India in 1528 A.D., prior to Shīr Shāh's intervention, has been preserved for us in the text of the Emperor Bábar's Memoirs, and may be simplified and tabulated as follows:—

TABLE OF INDIAN WEIGHTS (from Bábar's Memoirs, p. 332).

8 <i>ratis</i>	=	1 <i>mdsha</i> .		
32 „	=	4 „	=	1 <i>tang</i> .
40 „	=	5 „	=	1 <i>miṣḡāl</i> .
96 „	=	12 „	=	1 <i>tola</i> .
1344 „	=	168 „	=	14 „ = 1 <i>str</i> .
53760 „	=	6720 „	=	560 „ = 40 „ = 1 <i>mann</i> .
				12 „ = 1 <i>mdni</i> .
				100 „ = 1 <i>mindāsh</i> .

"And it is fixed that everywhere 40 *strs* make one *mann*. . . . They reckon jewels and precious stones by the *tang*." See also note, p. 16, *Āin-i-Akbari*, Blochmann's translation, Calcutta, 1868, and text, pp. 31, 36.

To this table may be added the still more composite scale of weights adjusted in the works of later Muhammadan writers.

<sup>1</sup> Prinsep's *Essays*, Useful Tables, p. 22.

<sup>2</sup> Prinsep pays a parting tribute to the indigenous civilization of India, in regretting the inconveniences resulting from our English interference with the traditions of the people, in respect to the double function of the current coin. The Indian system, when the English first became acquainted with it, combined all the advantages of a direct connexion between the coin and the unit of weight. They were in fact the same thing until the Regulation taking force from the 1st January, 1819, changed the standard purity of the coin by an addition of copper without altering its value in pure contents of silver. This measure increased the weight of the *rupee* by an awkward fraction of  $\frac{12259}{176666}$  parts, and rendered all subsequent conversions of weight into money a matter of intricate calculation; for the old *rupee* was still retained as the unit of weight under the title of *sicca weight*, in contradistinction to the newly introduced *sicca rupee*; and it was allowed to regulate the bazar *mann*, which was 40 *strs* of 80 *siccas* (or 179,666) each.—J.A.S. Bengal, i. p. 445.

<sup>3</sup> We have here an apt example of the conflict arising from

official intervention amid the traditional customs of the country in the contact of unassimilated totals. General Cunningham, without, however, fathoming the cause of the anomaly, observes: "The same confusion of the numbers (as in the *angulas* of the *dhanu*) 96 and 100 exists in the monetary scale, in which we have 2 *bdraganis* or 'twelvings,' equal to one *panchi* or twenty-five."—*Geography of India*, vol. i. p. 576.

KASHMIRI WEIGHTS, from the *Āin-i-Akbari*, ii. p. 156, Gladwin's edition:—

1 *Tola* = 16 *mdshas* of 6 *ratis* each, or 96 *ratis*.

1 *Gold mohur* = 16 *dams* of 6 *ratis* each, 96 *ratis*, or 4 *ratis* more than the Dehli gold *mohur*.

*Rabaamu* is a small coin of 9 *mdshas* or 54 *ratis*.

*Punchee* is a copper coin in value  $\frac{1}{4}$  *dam*; also called *kussereh*.

*Bdrahgdni* is  $\frac{1}{2}$  the *punchee* or  $\frac{1}{8}$  *dam*.

*Shukri* is  $\frac{1}{4}$  *bdrahgdni*.

4 *Punchees* or *kusserehs* = 1 *hut*.

40 „ „ = 1 *admu*, and  $1\frac{1}{2}$  *admu* = 1 *sikkah*.

100 *Sdenus* = 1 *lak* = 1000 royal *dams*.

TABLE OF LATER INDIAN AND OTHER FOREIGN WEIGHTS, from the *Haft Kulaum*.

1 جو <i>jao</i> (जब) barley-corn	= 1 حبة <i>habbat</i> , "a grain, a seed."
1 تشو <i>tashu</i>	= 2 حبة ,,
4 جو barley-corns	= 1 قيراط <i>kirāt</i> (κεράτιον) Carob.
8 حبة ,,	= 1 دانق (أ. دانق) <i>dāng</i> ( $\frac{1}{8}$ th).
48 جو ,,	= 1 درهم (أ. درهم) <i>dirham</i> .
68 حبة ,,	= 1 مثقال <i>misqāl</i> (مذقل).
306 حبة or 4½ مثقال	= 1 استار <i>astār</i> , سير <i>sir</i> (सेटब).
510 حبة or 7½ <i>misqāls</i>	= 1 اوقية <i>aukat</i> (ounce).
6120 حبة or 12 ,,	= 1 رطل <i>raṭl</i> (pound).
12240 ,, 24 ,,	= 1 من <i>mann</i> .
1½ <i>mann</i>	= 1 كيلجة <i>kailajat</i> .

See also variants in *Ā'in-i-Akbārī*, Blochmann's Calcutta edition, p. 36.

Without encumbering this chapter with complicated figures, I summarize my estimates from the extant coins of the time of Shīr Shāh and Akbar. Upon these data I reckon the *tola* of 12 *māshas* or 96 *ratis* at=186·0 grains, the Shīr Shāhi *rupee* of 11½ *māshas* or 92 *ratis* at=178·25 grains, and Akbar's *rupees* at the same rate. This gives a return for the *rati* of 1·9375 grains. Shīr Shāh's copper coinage, however little we could have expected anything definite from such crude materials, gives an absolutely identical result.<sup>1</sup> The late Col. William Anderson, an officer of considerable aptitude and experience in Oriental studies, estimated the *rati* from his own independent examination of the entire series of Akbar's mintages at the self-same 1·93 grains.<sup>2</sup>

I now reach the final stage of recapitulation and juxtaposition of the data embodied in the previous pages, which, however, simply resolves itself into a new application of the classical *Æs triplex*, or the history of the three parallel mechanical divisions of the old coinage elaborated *in situ*. These three concurrent denominations may be traced continuously till they are partially absorbed in the Muhammadan scheme of mint issues, though in some instances the old weights perseveringly made themselves felt in our own monetary system.

The first of these divisions consists of the archaic *purāṇa*, the leading denomination in the present inquiry, whose weight is officially defined as 32 *ratis*; extant specimens of these crude pieces of metal come fully up to the weight of 56 grains.<sup>3</sup> Proceeding onwards, and avoiding any possible complications due to Greek intervention, this same weight re-appears in the money of Sayāla and Samanta Deva, the Brahmanical Sovereigns of the Panjāb and Northern India, in the ninth

<sup>1</sup> Pathān Kings of Dehli, p. 409.

<sup>2</sup> Prinsep's Essays, Useful Tables, p. 22. Prof. Story Maskelyne, of the Mineral Department, British Museum, also undertook an elaborate series of trials and comparisons of weights, with a view to determine the true amount of the

jeweller's *rati*. His conclusions are limited to a range of from 2·488 grains to 2·40 grains.—Journ. R. A. S. ii. n.s. p. 163.

<sup>3</sup> Prinsep's Essays, i. p. 213; Sir W. Elliot, Madras Journal of Literature and Science, p. 229; Gen. Cunningham, Num. Chron. 1873, p. 199.

century of our era.<sup>1</sup> It then runs through the entire issues of their Rájput successors, from whom it passed to Kutb-ud-dín and the Muhammadan conquerors in A.D. 1191, when it had become so much of a national institution, that the representative coins were known by the appropriate name of *Dehliwálas*, the exact weight being retained, though the value had become so irregular that each piece had to be tested for its intrinsic worth by the inevitable money-changer. Once adopted into the Muhammadan system, this weight held its own in defiance of all surrounding modifications up to the time of the reconstruction of the coinage by Bahlól Lódi (A.D. 1451-1488), when we find it intact in the number of grains, but designated by the altered name of *tank*,<sup>2</sup> a weight frequently cited by Bábar himself and the subsequent writers of Akbar's period.

The palpable history of the 140-grain coin commences with the Greek adaptation of the Arachosian copper money noticed at p. 17. A prince of the name of Rámadata,<sup>3</sup> whose period we do not know, but whose coins bear every mark of antiquity, has left us specimens ranging as high as 137·5 grains; and other half pieces of assimilated fabric, of what is termed the Behat<sup>4</sup> group of coins, come fully up to the requisite 70 grains; while the minor subdivisions may be traced in coins which even now weigh 34·5 and 17·4 grains. We need not attempt to follow the onward course of this weight, in intermediate times, as it comes so prominently to the front when 'Alá-ud-dín Muhammad Sháh (A.D. 1295-1315), in his desire to diminish the cost of his army, undertook to cheapen supplies of all kinds,<sup>5</sup> and simultaneously reduced the current silver *tankah* of 175 grains to the 140 grains of the old copper standard of the *kársha*. We have none of 'Alá-ud-dín's coins of this pattern extant, but we meet with them in full and effective use under Muhammad bin Tughlak, in A.D. 1324,<sup>6</sup> when their weights are more accurately defined than could have been looked for in the coarser copper pieces of contemporaneous mintages. Muhammad bin Tughlak, it may be mentioned, introduced on his accession a new gold piece; for whereas the gold coins had hitherto corresponded with the concurrent silver pieces in name and weight of 175 grains, the new gold "*dínár*" was raised to 200 grains. These official changes afforded me fresh means of testing the accuracy of the assumed weight of the 80 *rati* or 140-grain coin, and the proportions required to meet the altered values, in each case, were found to tally exactly with that latter definition. Indeed, had further evidence been necessary, appeals might have been made to the standard weights of Bahlól Lódi,<sup>7</sup> or to the succeeding copper coinage of the early Mughals, the equitable measure of which was left to the responsibility of the various local mints,<sup>8</sup> whose administrators simply followed old traditions in the case of the baser metal, to

<sup>1</sup> Journ. R. A. S. 1848, ix. p. 177; Pathán Kings of Dehli, p. 58; Ariana Antiqua, 428; Prinsep's Essays, i. p. 313; Reinaud, Fragments Arabes, Journal Asiatique, Aout, 1844, Mars, 1845.

<sup>2</sup> Pathán Kings, p. 363. "Whatever doubt might once have existed as to the measure of this weight, it is now satisfactorily set at rest by the coins themselves: the *tank*, in short, is merely the old *dharana* of 32 *ratis* (or 56 gr.)."

<sup>3</sup> Prinsep's Essays, i. p. 217, xx. figs. 47, 48.

<sup>4</sup> "So styled from the cognate specimens found in the Hercu-

laneum of that name north of Saharunpore in the Doáb of the Ganges and Jumna."—Prinsep's Essays, i. p. 200, pl. xix.

<sup>5</sup> Pathán Kings, p. 158. My authority for this statement is the prose work of the celebrated Dehli poet, Amír Khurád, entitled *Tarikh 'Alai*, or *Khaadin al Futuh*. It is as yet unpublished. Elliot's Historians, iii. p. 67; Journ. R. A. S. iii. n.s. p. 115.

<sup>6</sup> *Ibid.* p. 213.

<sup>7</sup> *Ibid.* p. 362.

<sup>8</sup> Anonymous Coins, *ibid.* p. 385.



which, indeed, adhering to the custom of other lands, the alien Sovereigns did not care to lend their names or titles.

With this double scale of proportions any elaborate analysis or recapitulation of the data of the third ratio afforded by the 100 *rati*, or 175-grain coin, would be superfluous. Suffice it to say that, following out the early post-Vedic definition of the "*Sataraktika*," we find this weight still ruling as the official standard for the gold and silver currencies under the Pathán Kings of Dehli from A.D. 1228<sup>1</sup> up to the accession of Muhammad bin Tughlak in A.D. 1324, when, although its supremacy was shaken for the time by the currency re-adjustments of that Prince of Moneyers, it was soon revived as the ordinary<sup>2</sup> mint *unit*, and came down to our time in the Benáres and other local issues,<sup>3</sup> in spite of the authoritative changes and attendant complications introduced by Shír Sháh and Akbar.

The combined scale of proportions, thus established, stands as follows:—

Purána . . . . .	56 ÷ 32 <i>ratis</i> = 1.75 grains.
Kársa . . . . .	140 ÷ 80 „ = 1.75 „
Sataraktika, or Tankah . .	175 ÷ 100 „ = 1.75 „

This, then, is the weight I finally propose to assign to the original *rati*. There may be some doubt about the second decimal, as we are not bound to demand an exact sum of *even* grains, or parts of a grain; but the 1.7 and something like 5, may be accepted with full confidence, leaving the hundredth open to possible controversy, though from preference, as well as for simplicity of conversion of figures, I adhere to the 1½. Under this system the definition of each ancient Indian weight by modern Troy grains will range as follows:—

SILVER . . . . .	{ 1 <i>másha</i>	=	2 <i>ratis</i> or	3.5 grains.
	{ 1 <i>dharaṇa</i> , or <i>purána</i>	=	32 „ „	56.0 „
	{ 1 <i>ṣaṭamāna</i>	=	320 „ „	560. „
GOLD . . . . .	{ 1 <i>másha</i>	=	5 „ „	8.75 „
	{ 1 <i>suvarṇa</i>	=	80 „ „	140. „
	{ 1 <i>pala</i> , or <i>nishka</i>	=	320 „ „	560. „
	{ 1 <i>dharaṇa</i>	=	3200 „ „	5600. „
COPPER . . . . .	1 <i>kársa</i>	=	80 „ „	140. „
Subdivisions of <i>kársa</i> . . . . .	{ ½	=	40 „ „	70. „
	{ ¼	=	20 „ „	35. „
	{ ⅛	=	10 „ „	17.5 „

<sup>1</sup> Pathán Kings, p. 46.

<sup>2</sup> *Ibid.* p. 208. Gold, No. 172, A.H. 727; and Nos. 175, 175a, p. 215, Silver Coin, No. 188, A.H. 734.

<sup>3</sup> Prinsep's Essays, ii. Useful Tables, 20: "We find coins of Akbar's reign dug up in various places, and some weighing from 170 to 175 grains. Cabinet specimens of the coinages of Jahángir, Sháh Jahán, and Aurangzéb have also an average weight of 175 grains pure, and the same prevails, with little

variation, up to the time of Muhammad Sháh, in the coins of opposite extremities of the empire; or struck in the Súbahs of Surát, Ahmadábád, Dehli, and Bengal."—p. 22: "Assay of Dehli Sonát=175.0 grains *pure*; Akbari of Láhór, 175.0; Sháh Jaháni of Agra, 175.0, of Surát, 175.0."—p. 53: "Benáres old weight 175.0, pure silver 169.17; Benáres old standard 175.0, pure silver 168.875."

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## EDITOR'S NOTE.

---

It is to be understood that, in this collection of memoirs, authors have the entire credit, and are in the same degree responsible for their own contributions. In the present article, the author has throughout maintained his right of freedom from editorial control. The leading difference, however, has only extended to the severity of the treatment of a subject which the Editor desired to have cast into a more popular form.

A concession has been made in the appended Table of Alphabets to the demands of the contributors to purely Arabic Numismatics, who hesitated to accept the less elaborate Persian system of transliteration suggested by the Editor in the opening Essay: and, at the same time, advantage has been taken of the opportunity to improve some of the minor details of the latter scheme, so as to bring it more into harmony with the newly adapted Arabic compromise, especially in regard to the group of letters **ص—ظ**, which will now be ranged in more complete unison with the fellow alphabet by the use of single dots below their corresponding Roman letters.

As the retention of the old title of "Marsden" has been misunderstood on the one part, and found to be altogether out of place under the altered conditions of the present publication, the Editor has reverted to the more appropriate term of an *International Edition* of the "Numismata Orientalia."—[E. T.]

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ب	b	b	b	b	b	b	b	b	b	غ	gh	gh	gh	gh	g̃	g̃	gh	gh	gh
پ	p	p	p	p	p	—	—	p	—	ف	f	f	f	f	f	f	f	f	f
ت	t	t	t	t	t	t	t	t	t	ك	ck	k	q	k	k	k	k	k	k
ث	th or s	s	s	s	t	t, θ	th	s	th	گ	k	k	k	k	k	k	k	k	k
ج	j	j	j	dj	g̃	g̃	j	j	j	ل	l	l	l	l	l	l	l	l	l
ح	oh	ch	ch	tch	c	—	—	ch		م	m	m	m	m	m	m	m	m	m
خ	h	h	h	hh	h	h	h	h	h	ن	n	n	n	n	n	n	n	n	n
د	kh	kh	kh	kh	h	h	kh	kh	kh	و	v, w	v	v, w	v, ou	w	v, w, u	w	v, w	w
ذ	d	d	d	d	d	d	d	d	d	ه	h	h	h	h, é	h	h	h	h	h
ر	z	z	z	z	d	d	dh	z	d	ي	y	y	y	y, i	y	y, i	y	y, i, e	y
ز	r	r	r	r	r	r	r	r	r	ا	a	ā	a	e	a, è, e	a or e	a or e	a, ā	a
ژ	z̄	z	z	z	z	z	z	z	z	ی	i	ē	i	i	i, l	i or y	i	i, e	i
س	j	j	j	j	j	—	—	zh	—	و	u	ū	u	u	u, o, ö	o or u	u or o	u	u
ش	s	s	s	s	s	s	s	s	s	ا	ā	—	ā	â	ā	—	á	á	á
ص	sh	sh	sh	ch	s	s	sh	sh	sh	ی	ī or e	—	ī	—	ī	—	ee	í, é	í
ض	ṡ	s	s	s	ṡ	ṡ	ṡ	ṡ	ṡ	و	ū or o	—	ū	ô or ou	ū	—	oo	ú, ú	ú
ط	ż	z	z	z	ḋ	ḋ	ḋ	ż	ḋ	و	{au or aw}	—	au	ôou	au, ô	—	ow, ó	au, ó	au
ظ	ṫ	t	t	t	ṫ	ṫ	ṫ	ṫ	ṫ	ی	ai	—	ay	—	ai, ē	—	ey, ei	ay, ai	ay, ai

The diacritical dots may be omitted at option, but preferentially where the original text accompanies the romanized version.

- No. 1.—Persian Grammar. London, 1828. No. 2.—London, 1841.  
No. 3.—Persian Dictionary. London, 1852.  
No. 4.—Grammaire Persane. Paris, 1852.  
No. 5.—Arabic Grammar. London, 1874–75.

- No. 6.—Hebrew and Chaldee Lexicon. London, 1867.  
No. 7.—Arabic Lexicon. London, 1863–74.  
No. 8.—The International Numismata Orientalia—Persian, etc.  
No. 9.—The International Numismata Orientalia—Arabic.



# THE SANSKRIT ALPHABET,

WITH THE CORRESPONDING SYSTEM OF ROMAN EQUIVALENTS ADOPTED IN THE  
INTERNATIONAL NUMISMATA ORIENTALIA.

Gutturals . . . .	क k,	ख kh,	ग g,	घ gh,	ङ ṅ.	अ a,	आ á.
Palatals . . . .	च ch,	छ chh,	ज j,	झ jh,	ञ ñ.	इ i,	ई í.
Cerebrals . . . .	ट ṭ,	ठ ṭh,	ड ḍ,	ढ ḍh,	ण ṇ.	उ u,	ऊ ú.
Dentals . . . .	त t,	थ th,	द d,	ध dh,	न n.	ऋ ṛi,	ॠ ṛí.
Labials . . . .	प p,	फ ph,	ब b,	भ bh,	म m.	ऌ ṛi,	ॡ ṛí.
Semivowels . . . .	य y,	र r,	ल l,	व v,		ए e,	ऐ ai.
Sibilants and Aspirate	श ṣ,	ष sh,	स s,	ह h.		ओ o,	औ au.
						अं añ,	अः aḥ

Sanskrit vowels.

## AUTHOR'S PREFACE.

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THE present Essay is based upon an article on the coins of the Urtukí princes which I contributed to the *Numismatic Chronicle* in 1873. The earlier treatise was little more than a catalogue of the series of these coins in the British Museum ; but in the present work much has been added from the cabinet of the late Colonel C. Seton Guthrie and from foreign collections described either in published catalogues or in the letters of correspondents abroad. It is needless to say that the whole work has undergone a thorough revision, several errors have been rectified by the acquisition of fresh details, and the historical Introduction has been entirely re-written after a second and more complete examination of the original authorities, and has been supplemented by a comparative table of the contemporary dynasties, including the Kings of Jerusalem and the Emperors of Constantinople ; thus bringing the Turkumán highlandmen into relations with names which are more familiar to English readers, and with which these semi-barbarous chieftains had much more to do than is commonly supposed.

The system of transliteration adopted in the present Essay demands some explanation from me. I am unwilling that it should go forth as my own production, for it is not such a system as I should choose for myself. It does not appear to me to answer what I consider a very important end of transliteration,—a true image of the pronunciation. However, it fulfils the at least equally important object of giving an accurate and consistent reproduction of the original orthography. On the whole, in a composite work like the *Numismata Orientalia*, wherein essays by writers of widely differing languages will have a place, the system of transliteration proposed by the Editor is as satisfactory as need be. As I am at present making use of four different systems of transliteration in four different publications, I am inclined to view with equal toleration all systems that are consistent and intelligible.

The mixture of plates, three autotype-photographic, and three copper-plate, is due to the necessity of supplementing the original engravings of Marsden's work by representations of those additions which have been made to the series of numismatic monuments since his time, and to the superiority of photographic over engraved plates. Of the perfect fidelity and clearness of the autotype photographs it is needless to speak; but with regard to the copper-plates it is necessary to say that whilst in many cases the engraver has succeeded in an admirable degree in representing the coins, in some he has been unfortunate. In such cases the student must trust rather to the description than to the engraving.

In the composition of the Essay I have received valuable assistance, in the way of notes upon the earlier article and references to coins with which I was unacquainted, from M. W. Tiesenhausen, of Warschau; Dr. O. Blau, German Consul-General at Odessa; Dr. E. Ritter von Bergmann, Custos of the Imperial Coin-Cabinet at Wien; and from Mr. J. W. Redhouse. I take this opportunity to express to them publicly the thanks which they have already received in private.

STANLEY LANE POOLE.

CORPUS CHRISTI COLLEGE, OXFORD.  
*October, 1875.*

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### CORRECTIONS.

P. 2, line 16, *for* "Uḡayli," *read* "Uḡaylī."

P. 4, line 24, *for* "Dhānīth," *read* "Ḍānīth."

P. 7, note 5. *For* "The histories can give no information as to the date of Alpi's death, but the coins prove it was 572;" *read*, "The date here given is the traditional one, and I have adopted it as founded probably on some authority with which I am unacquainted. The testimony of Ibn-al-Athīr, indeed, is adverse to the date 572; for although he nowhere records the death of Alpi, he mentions his son Kuṭb-ad-dīn as ruler of Māridīn in 569. The coins afford us no help in this matter. On the whole I have thought it better to follow Marsden in adopting the date 572, for which he probably had some authority, in spite of the solitary notice which Ibn-al-Athīr opposes to it."

P. 14, note 1, *for* "Ṣālīḥ," *read* "Ṣālīḥ"; and *for* "Abu-l-Fida," *read* "Abu-l-Fidā."

P. 14, line 2 from bottom, *for* "Ḳārā-Aralān," *read* "Ḳārā-Aralān."

P. 16, note 1, *dele* comma after "deutscher."

P. 19, no. 15, rev. area, *for* لى *read* بن .

## COINS OF THE URTUKÍ TURKUMÁNS.

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### INTRODUCTION.

§ 1. Oriental coins seldom possess artistic merits, perhaps least of all the coins of the Urtukís, for these have not even the excellence of calligraphy to recommend them. Yet they are far from being the least interesting of their class. The Urtukís are among the few Muḥammadan dynasties who ventured to introduce images on their coins. So strong was the stigma attached to representations of living things by the Prophet of Islám, that the most disreputable prince would not venture to engrave his own or any one else's head upon the currency; for had not the Prophet said that for every image of a living thing that a man made he would be required to find a soul on the day of resurrection; and did not the people believe him? Partly from the fear of offending this prejudice, and partly from a natural predilection for whitening sepulchres and combining questionable practices with an unimpeachable orthodoxy, arose the peculiarity of Muḥammadan coins, the absence of images. The Urtukí princes were almost the first to despise the popular belief, and to introduce figures on their dies. But they did not, except perhaps in one or two ill-established instances, engrave their own heads, or those of their suzerains; but chose instead the types of the gold issues of the Byzantine emperors, and sometimes of the Seleucidæ, or again of the Sassanian kings. Not only do we find heads of Byzantine emperors and other 'miscreant' rulers, but even Christian religious types, the Virgin, and Christ, with sometimes the inscription 'Emmanuel' in Greek letters. The princes who struck these unorthodox coins could have had no idea of what heresies they were circulating: although, perhaps, after the first step of admitting images at all, they might not stick at the propriety of any particular representation. The issuing of imaged-coins had probably very little to do with either the orthodoxy or the self-exaltation of the issuers,—it was almost a commercial necessity. The Urtukí Turkumáns (as well as the contemporary image-coining dynasties) had frequent intercourse with the Greeks and other Christians of the coasts of Asia Minor. To facilitate their monetary exchanges some currency intelligible to both had to be devised. The result was a mixed coinage—Arabic inscriptions with European, generally Byzantine, images. It is true that the Urtukí copy represented a widely different metal-value from the Byzantine gold

original; but the object was merely to give the Greek merchant some intelligible and distinguishing mark, when he could not read the Arabic inscription.

§ 2. The *history* of the Urtukí princes is not eventful. It is precisely the history of all the other petty chiefs of Syria—a series of raids, of guerrillas, of small jealousies, and large crimes. The important part the dynasty played in the wars of the Crusades is the redeeming feature. The influence of the Crusades on Europe has been so great and so many-sided that an interest is imparted to many things which, were it not for their connexion with these wars, might seem uninteresting enough. The annals of these Turkumáns must claim our attention as the history of the most powerful and vigorous enemies the Crusaders encountered before the coming of Šaláh-ad-dín.<sup>1</sup>

The first mention we find of Urtuk, the founder of the dynasty,<sup>2</sup> is when he was serving in the Saljúkí armies under the generalship of Fakhr-ad-daulah ibn Juhayr. When first he comes before us, in the year of the Flight 477 (A.D. 1084–5), he must have already risen high in the service, for at that time Fakhr-ad-daulah was besieging Āmid, and Urtuk possessed sufficient influence to be able to effect the escape of the besieged, the 'Uḡayli Sharaf-ad-daulah Muslim, who had bought the Turkumán's favour by a bribe.<sup>3</sup> Knowing that this connivance, if it took wind, would compromise him in the eyes of his master, Sultán Malik Sháh, Urtuk changed his service for that of Malik Sháh's brother, Tutush, Sultán of Damascus. In 479 Tutush captured Jerusalem, and made Urtuk governor in his name,<sup>4</sup> a post which the Turkumán held till his death in 484;<sup>5</sup> and which his sons Sukmán<sup>6</sup> and 'Īl-Ghází filled till Al-Afdal, the son of Badr Al-Jamálí, added the Holy City to the dominions of the Fátimí Khalífah (489),<sup>7</sup> whereupon Sukmán departed to Ar-Ruhá (Edessa), and 'Īl-Ghází to Al-'Irák, where he possessed some territory.<sup>8</sup> When Sultán Muḥammad came to Ḥulwán in 494, 'Īl-Ghází entered into his service, and in the following year was made the Sultán's *shahnah* or agent at Baghdád,<sup>9</sup> the Saljúkí capital being Iṣbahán. In the same year (495) the other son of Urtuk, Sukmán,<sup>10</sup> rendered assistance to Músá when besieged in Al-Mauṣil (Mossoul) by Jakarmish, and received as reward 10,000 dínars, together with Ḥiṣn Kayfá, a fortress in Diyár-bakr, on the road between Āmid and Jazírat-ibn-'Umar.<sup>11</sup> He had previously possessed, since 488,

<sup>1</sup> My principal authority is Ibn-al-Athír's *Kāmil* (to which I refer by the initials I. A.); but I have also made use of Abu-l-Fidá's *Annales*; Ibn-Khallikán's *Biogr. Diet.*, tr. De Slane; *Récueil des Historiens des Croisades*, vol. i.; and, for the Christian side of the Crusade episode, Michaud's *Histoire des Croisades*, 1857 edition.

<sup>2</sup> The Urtukís are vulgarly called the Ortokites.

<sup>3</sup> Ibn-al-Athír, x. 86.

<sup>4</sup> Ibn-Khallikán, art. *Ortuk*.

<sup>5</sup> *Ibid.*

<sup>6</sup> Sukmán is written *سكمان* on coins, but generally (though not invariably, cf. Ibn-al-Athír, x. 193, note) *سقمان* in MSS.

<sup>7</sup> I. A. x. 193. Ibn-Khallikán gives 491; and Abu-l-Fidá 489.

<sup>8</sup> His father had formerly possessed Ḥulwán and Al-Jabal, according to Ibn-Khallikán, and they apparently descended to

'Īl-Ghází. Ḥulwán is a town on the verge of the Sawád (or district of Al-'Irák, extending from Ḥadīthat-al-Mauṣil to 'Abbádán, and from Al-'Udhayb to Ḥulwán, cf. Lane's *Lex. voc.* *سَوَاد*). Al-Jabal is not so easy to define. It appears to be the province in which are Ar-Rayy and Hamadán, and, in fact, to correspond pretty nearly to Persian 'Irák. See Yáḳút's *Mu'jam-al-buldán* (Jacut, *Geographisches Wörterbuch*) s.vv.

<sup>9</sup> I. A. x. 210, 225.

<sup>10</sup> Ibn-al-Athír mentions a third son of Urtuk, named Sulaymán. But I am inclined to believe this is a scribe's mistake for Sukmán; for at the end of the passage in which Sulaymán is mentioned, the name of Sukmán is introduced in a very similar manner (I. A. x. 188–90). Two other sons of Urtuk are known, 'Abd-Al-Jabbár and Bahrám (see the Genealogical Table).

<sup>11</sup> I. A. x. 234–6. Yáḳút, v. *حصن*. Kayfá is called Al-Ḥiṣn *الحصن* on the coins, and sometimes in Ibn-al-Athír.

the town of Sarúj,<sup>1</sup> in Mesopotamia. Soon afterwards Máridín fell into his hands.<sup>2</sup> War had broken out between Sukmán and Kurbúghá, lord of Al-Mauṣil, and the latter had made prisoner a certain Yáḳútí, son of ʿÍl-Ghází, and incarcerated him in the fortress of Máridín, which at that time was attached to the territory of Al-Mauṣil. At the entreaty of the widow of Urtuk, however, her grandson was set at liberty, and shortly rewarded his liberator by seizing the fortress in which he had been confined. Dying before long, he was succeeded by his brother 'Alí, who, however, did not keep his possession beyond a very short time. He went to Jakarmish of Al-Mauṣil, leaving Máridín in the charge of a lieutenant, who promptly handed it over to Sukmán.<sup>3</sup>

It is not certain at what time Máridín passed into the hands of ʿÍl-Ghází, the founder of the Máridín branch of the dynasty. Abu-l-Fidá states<sup>4</sup> that when Sukmán died in 498, he was succeeded by his son Ibráhím in Ḥiṣn Kayfá, and that Máridín went to ʿÍl-Ghází; but we cannot infer from his words (وصارت ماردین لأخيه إيلغازی واستقرت لولده الى يومنا وهي سنة خمس عشر وسعمائة) that it passed into his possession immediately on the death of his brother. Ibn-Khallikán<sup>5</sup> says that ʿÍl-Ghází became master of Máridín in 501; and he certainly is mentioned by Ibn-al-Athír in 502 as being lord of that fortress.<sup>6</sup> It seems probable that 502 is the true date, for it was in that year that Mujáhid-ad-dín Bahrúz was made *shahnaḥ* at Baghdád<sup>7</sup> in the room of ʿÍl-Ghází, and it would be reasonable to suppose that the latter, on leaving Baghdád, was presented by his nephew Ibráhím with a fortress, or that he took it whether presented or not. In any case, Máridín must have come into his possession between 498 and 502. Another difficulty is raised by the uncertainty of the date of Ibráhím's death. All that is known is that he succeeded his father in 498, and that in 508 his brother Rukn-ad-daulah Dáwúd was governing Kayfá when ʿÍl-Ghází applied for help against Āksunḡur Al-Barsakí.<sup>8</sup>

In 511 (A.D. 1117-8) ʿÍl-Ghází obtained a considerable increase to his possessions, by the acquisition of the city of Ḥalab (Aleppo), which the inhabitants, on the death of their governor Lu-lu, voluntarily handed over to the Urtukí, who left his son Timurtásh in charge.<sup>9</sup> This Timurtásh was in 515 sent by his father to the court of Sultán Maḥmúd, the Saljúkí, to intercede for the Arab prince Dubays ibn Ṣadaḡah; and the Sultán took the opportunity of investing ʿÍl-Ghází with the government of Mayyáfárikín,<sup>10</sup> a very important town in Al-Jazírah, which remained in the possession of the Urtukís until 580, when Ṣaláḡ-ad-dín (Saladin) took it. In 516 ʿÍl-Ghází died.<sup>11</sup>

ʿÍl-Ghází, well-named 'Star of the Faith,' was certainly the most considerable man of the house of Urtuk, and one of the most powerful chiefs of Syria and Mesopotamia. It is true his possessions were not many; but it must be remembered that power at that time meant not territorial sway, but the possession of a few impregnable fortresses, from which the neighbouring country could be scoured.

<sup>1</sup> Abu-l-Fidá, ann. 488 (iii. 298). Cf. I. A. x. 222, from which it may almost be inferred that Sukmán was suzerain of Sarúj, see p. 5, note 4.

<sup>2</sup> Between 495 and 498. The date is fixed by the fact that Jakarmish was ruler of Al-Mauṣil at the time, and that he did not succeed to that government till the death of Kurbúghá in 495; and by Sukmán's death in 498.

<sup>3</sup> The whole story, which is hardly worth enlarging upon here, may be read in Abu-l-Fidá, ann. 498 (iii. 350-3).

<sup>4</sup> *Annales*, iii. 350.

<sup>5</sup> *Art. Urtuk*.

<sup>6</sup> I. A. x. 321. ʿÍl-Ghází seems also to have possessed Niṣībín at that time.

<sup>7</sup> I. A. x. 330. In Abu-l-Fidá, iii. 366, line 14, توفى should be corrected تولى.

<sup>8</sup> I. A. x. 352-3.

<sup>10</sup> I. A. x. 418.

<sup>9</sup> I. A. x. 372.

<sup>11</sup> I. A. x. 426.



Few fortresses were better fitted for this purpose than Máridín; and to the possession of this stronghold much of ʿĪl-Ghází's reputation must be ascribed. It has already been mentioned that the Urtukís took an important part in the wars with the Crusaders. This was chiefly during the period between the First and the Second Crusade, when the Latin kingdom of Jerusalem was in the zenith of its short-lived prosperity. Sukmán distinguished himself in 497 by relieving the Muslims who were besieged in Harrán (Carrhes) by Bohemond of Antioch, Baldwin du Bourg of Edessa, his cousin Joceline de Courtenay, and Tancred of Laodicea. Sukmán headed an army of seven thousand mounted Turkumáns, and joining his forces to those of Jakarmish of Al-Mauṣil defeated the Christian army and took Count Baldwin (called by the Arab writers Al-Ḳummaṣ or Al-Ḳúmas, the *Comes*) and his brother Joceline prisoners.<sup>1</sup>

But ʿĪl-Ghází had very much more to do with the Crusaders than Sukmán. Michaud characterizes him as 'le plus farouche des guerriers d'Islamisme'; and he was certainly the most formidable enemy the Crusaders encountered before Ṣalāḥ-ad-dín arose and drove them before him. The greater part of ʿĪl-Ghází's life was spent in fighting with the infidels; but his principal victory was in 513, when the Crusaders were besieging Ḥalab.<sup>2</sup> It will be remembered that in 511 the Ḥalabís voluntarily accepted the Urtukí as their master. But when they found the city surrounded by the armies of the Franks, instead of appealing to their sovereign, they asked help from Baghdád: but none was given. In this emergency, ʿĪl-Ghází, hearing of their distress, marched from Máridín at the head of three thousand horse and nine thousand foot. On his approach the Crusaders beat a retreat to a strong position on a hill called 'Ifrín, where they did not expect the Turkumán would venture to attack them. Nothing daunted, ʿĪl-Ghází led his men up the hill and gained a signal victory. Among the slain was Roger, Regent of Antioch during the minority of Bohemond II.<sup>3</sup> Soon afterwards, however, Baldwin II. (du Bourg), King of Jerusalem, retaliated by obtaining a victory over ʿĪl-Ghází and Dubays at Dhánith-al-bakl.

When ʿĪl-Ghází died,<sup>4</sup> his elder son Sulaymán succeeded to the government of Mayyáfarīḳín,

<sup>1</sup> I. A. x. 256-7. Michaud thus describes the battle, or rather the surprise:—'Au printemps de l'année 1104, Bohémond avec ses chevaliers, Tancrede alors seigneur de Laodicée et d'Apamée, Baudouin du Bourg, comte d'Édesse ou Roha, et son cousin Joscelin de Courtenai, maître de Turbessel, se réunirent pour passer l'Euphrate et pour mettre le siège devant la ville de Charan ou Carrhes, occupée par les infidèles. . . . Quand les princes chrétiens arrivèrent devant la ville, ils la trouvèrent en proie à la disette et presque sans moyens de défense. Les habitants avaient envoyé solliciter des secours à Maridin, à Mossoul, et chez tous les peuples musulmans de la Mésopotamie. Après quelques semaines de siège, ayant perdu l'espoir d'être secourus, ils résolurent d'abandonner la place et proposèrent une capitulation, qui fut acceptée. Tandis qu'on jurait de part et d'autre d'exécuter fidèlement les conditions du traité, il s'éleva une vive contestation entre le comte d'Édesse et le prince d'Antioche, pour savoir quel drapeau flotterait sur les murs de la cité. L'armée victorieuse attendait, pour entrer dans la ville, que cette contestation fût terminée; mais Dieu voulut punir le fol orgueil des princes, et leur retira la victoire qu'il leur avait envoyée. Baudouin et Bohémond se disputaient encore la ville conquise, lorsque tout à coup on aperçut sur les hauteurs voisines

une armée musulmane s'avancant en ordre de bataille et les enseignes déployées. C'étaient les Turcs de Maridin et de Mossoul qui venaient au secours de la ville assiégée. A leur approche, les chrétiens, frappés de stupeur, ne songent plus qu'à fuir. En vain les chefs cherchèrent à ranimer leurs soldats, en vain l'évêque d'Édesse, parcourant les rangs, voulut relever les courages abattus: dès la première attaque, l'armée de la croix fut dispersée; Baudouin du Bourg et son cousin Joscelin furent faits prisonniers; Bohémond et Tancrede échappèrent presque seuls à la poursuite du vainqueur.'—i. 300, 301.

<sup>2</sup> I. A. x. 389-90.

<sup>3</sup> Michaud (i. 317, 318) gives a somewhat different account of the battle, omitting all mention of the provocation offered by the Crusaders in besieging Ḥalab, and attributing the defeat partly to a sand-storm. This explanation seems, *ei kal γελοϊότερον εἶναι*, to put the cart before the horse. It was doubtless the vigorous action of the feet of the flying Crusaders that stirred up the sand, not the sand that caused the flight.

<sup>4</sup> 'Dieu permit alors que le redoutable chef des Turcomans, Ylgazy, terminât sa carrière, frappé par une mort subite et violente.'—Michaud, i. 319. But he does not give any authority for the 'subite et violente' nature of the death.

Timurtásh to that of Máridín, and their cousin Sulaymán ibn 'Abd-Al-Jabbár ibn Urtuk to that of Ḥalab.<sup>1</sup> This Sulaymán ibn 'Abd-Al-Jabbár had been made governor of Ḥalab by ʿĪl-Ghází in 515, when his son Sulaymán (who afterwards succeeded to the government of Mayyáfarīqín) had endeavoured to stir up a revolt in Ḥalab against his father.<sup>2</sup>

We have now to notice another member of the family of Urtuk, the true successor of ʿĪl-Ghází in his wars against the Crusaders.<sup>3</sup> This was Balak, son of Bahrám, and grandson of Urtuk. He first comes into notice in 497 (A.D. 1103-4), when he possessed himself of 'Ānah and Al-Ḥadīthah, in place of Sarúj, which had been wrested from him in 494 by the Crusaders.<sup>4</sup> He again appears in 515 (A.D. 1121-2) as having made prisoner Joceline de Courtenay, Count of Edessa,<sup>5</sup> and his brother Galerán, and shut them up in a fortress called by the Crusaders Quart-Pierre, by the Muslims Khartapirt, in Diyár-bakr.<sup>6</sup> Baldwin, King of Jerusalem, marching to relieve Kar-kar, which was being besieged by Balak, was defeated and made prisoner, and he too was confined in Khartapirt, where Joceline and Galerán were already incarcerated.<sup>7</sup> 'Les vieilles chroniques ont célébré la valeur héroïque de cinquante Arméniens qui se dévouèrent pour la délivrance des princes chrétiens. Après avoir invoqué la protection du Tout-Puissant, ils s'introduisirent dans la forteresse de *Quart-Pierre*, déguisés, selon quelques historiens, en marchands, selon d'autres, en moines. A peine entrés dans la citadelle, cette élite de braves, quittant leur déguisement et montrant leurs armes, massacrèrent la garnison musulmane, et rendirent la liberté aux illustres prisonniers. Ce château, dont les chrétiens venaient ainsi de se rendre maîtres, renfermait des vivres en abondance et toutes sortes de munitions de guerre. Balac y avait laissé ses trésors, ses femmes et les plus précieuses dépouilles des pays dévastés par ses armes. Les guerriers chrétiens se réjouirent d'abord du succès de leur entreprise; mais bientôt les Turcs du voisinage se réunirent en foule et vinrent assiéger la forteresse où flottait l'étendard du Christ. Le sultan Balac, qui, selon les récits du temps, avait été averti en songe des projets formés contre lui, rassemble son armée et jure d'exterminer Baudouin, Joscelin et leurs libérateurs. Ceux-ci ne pouvaient résister longtemps à toutes les forces réunies des Turcs, s'ils n'étaient secourus par leurs frères les chrétiens. On décide alors que Joscelin sortira de la forteresse et qu'il ira dans les villes chrétiennes implorer le secours des barons et des chevaliers. Joscelin part aussitôt, après avoir fait le serment qu'il laissera croître sa barbe et qu'il ne boira point de vin jusqu'à ce qu'il ait rempli sa mission périlleuse; il s'échappe à travers la multitude menaçante des musulmanes, passe l'Euphrates, porté sur deux outres de peau de chèvre, et, traversant toute la Syrie, arrive enfin à Jérusalem, où il dépose dans l'église du Saint-Sépulchre les chaînes qu'il avait portées chez les Turcs, et raconte en gémissant les aventures et les périls de Baudouin et de ses compagnons. A sa voix,

<sup>1</sup> I. A. x. 426.

<sup>2</sup> I. A. x. 417, 418.

<sup>3</sup> 'Neveu et successeur d'Ylgazy, . . . semblable au lion de l'Écriture, qui rôde sans cesse pour chercher sa proie.'—Michaud, i. 319.

<sup>4</sup> I. A. x. 252. Cf. x. 222. Perhaps Balak governed in Sukmán's name. Cf. p. 3.

<sup>5</sup> Joceline had been the chief advocate of the claims of Baldwin

du Bourg, Count of Edessa, to the throne of Jerusalem, left vacant by the death of Baldwin I., and was presented with the principality of Edessa by Baldwin II. in gratitude for his friendly services. He was also master of Sarúj, formerly the possession of Balak, who owed him a grudge for the loss of the place. Joceline had before been made prisoner by Sukmán, and had been sent to Baghdád, where he remained five years.

<sup>6</sup> I. A. x. 418, 419.

<sup>7</sup> I. A. x. 433.

un grand nombre de chevaliers et de guerriers chrétiens jurent de marcher à la délivrance de leur monarque captif. Joscelin se met à la tête; il s'avance vers l'Euphrate; les plus braves de guerriers d'Édesse et d'Antioche avaient réjoint ses drapeaux, lorsqu'on apprit que le farouche Balac venait de rentrer de force dans le château de Quart-Pierre. Après le départ de Joscelin, Baudouin, Galéran, et les cinquante guerriers d'Arménie avaient soutenu longtemps les attaques des musulmans; mais les fondements du château ayant été minés, les guerriers chrétiens se trouvèrent tout à coup au milieu des ruines. Balac, laissant la vie au roi de Jérusalem, l'avait fait conduire dans la forteresse de Charan.<sup>1</sup> Les braves Arméniens étaient morts au milieu des supplices, et la palme du martyr avait été le prix de leur dévouement. Quand Joscelin et les guerriers qui le suivaient apprirent ces tristes nouvelles, ils perdirent tout espoir d'exécuter leur projet, et retournèrent les uns à Édesse et à Antioche, les autres à Jérusalem, désolés de n'avoir pu donner leur vie pour la liberté d'un prince chrétien.<sup>2</sup>

Balak's career was brilliant but short. Whilst besieging Manbij in 518, he fell by the hand of that very Joceline whom he had formerly imprisoned.<sup>3</sup> His head was carried in triumph before the walls of Tyre, which was then besieged by the Crusaders. His cousin Timurtásh succeeded him in his possessions, of which the most important was the city of Ḥalab, which Balak had taken from Badr-ad-daulah Sulaymán ibn 'Abd-Al-Jabbár in 517,<sup>4</sup> considering him incapable of protecting it from the Franks. Ḥalab did not long continue in the possession of the Urtukís. Timurtásh returned to his favourite heights of Diyár-bakr; and Ḥalab, thus left to take care of itself, when besieged not long afterwards by the Crusaders, opened its gates to Al-Barsakí, and never again owned a member of the house of Urtuk for its master.

Ḥusám-ad-dín Timurtásh died in 547 (A.D. 1152-3), prince of Máridín and Mayyáfárikín, as Ibn-al-Athír expressly states.<sup>5</sup> It will be remembered that when 'Il-Ghází died, his elder son Sulaymán succeeded him in Mayyáfárikín. At what time, then, did the town pass into the hands of Timurtásh? The only clue is supplied by a record by Ibn-al-Athír of the death of a certain Shams-ad-daulah, son of 'Il-Ghází, in 518.<sup>6</sup> As the death of Sulaymán is nowhere mentioned, one cannot help conjecturing that this Shams-ad-daulah was none other than he.<sup>7</sup> Timurtásh was succeeded by his son Najm-ad-dín Alpí.

Meanwhile, Dáwúd of Kayfá was gathered to his fathers, and Kārā-Arslán, his son, ruled in his stead. The death of Dáwúd must have taken place about 543; for he is mentioned by Ibn-al-Athír in 541,<sup>8</sup> and in 542 the "lord of Al-Ḥiṣn" صاحب الحصن is spoken of,<sup>9</sup> but his name is not given, from which we may infer that it was still the name which had been referred to before; and in 544 mention is made of the new ruler Kārā-Arslán.<sup>10</sup> Fakhr-ad-dín Kārā-Arslán governed Kayfá and the greater part of Diyár-bakr<sup>11</sup> till the year 570, when he died; and his son Muḥammad ruled after him.<sup>12</sup>

<sup>1</sup> Of which he had just made himself master, 517.—I. A. x. 433.

<sup>2</sup> Michaud, i. 320, 321.

<sup>3</sup> Michaud, i. 325. I. A. x. 436.

<sup>4</sup> I. A. x. 431. He did not, however, put Sulaymán to death; for this prince is mentioned again by Ibn-al-Athír in 523, as mixing in the political affairs of Ḥalab, of which 'Imád-ad-dín Zangí had then made himself master (x. 457).

<sup>5</sup> I. A. xi. 115.

<sup>6</sup> I. A. x. 441.

<sup>7</sup> I have treated the two as identical in the Genealogical Table.

<sup>8</sup> I. A. xi. 73.

<sup>9</sup> I. A. xi. 81.

<sup>10</sup> I. A. xi. 92.

<sup>11</sup> أكثر ديار بكر, I. A. xi. 217.

<sup>12</sup> Ibn-al-Athír, xi. 207, gives the date 562, but the coins prove it to have been 570, or perhaps 571.

Not long after, the Urtukís heard the first whirr of the machine that was eventually to grind them to powder. It came about in this way. The town of Al-Bírah on the Euphrates (not that near Aleppo) was being besieged by 'Imád-ad-dín Zangí in 539, but matters needed his presence at Al-Mausil, and Zangí abandoned the siege. The 'Franks' who held the town knew well that if Zangí returned, they could not hold out against him; so, making a virtue of a necessity, they handed the place over to Najm-ad-dín Alpí, who is called by Ibn-al-Athír in this instance 'lord of Al-Hiṣn' صاحب الحصن, although Timurtásh was still alive.<sup>1</sup> Some time before 565,<sup>2</sup> Al-Bírah was in the possession of Shiháb-ad-dín, a son of 'Il-Ghází, who had distinguished himself under the great Núr-ad-dín (Nourredin) of Ḥalab in war with the Crusaders. The time of Shiháb-ad-dín's death is not accurately known, but his son, who appears to be nameless,<sup>3</sup> was governing Al-Bírah in 577 (A.D. 1181-2),<sup>4</sup> when his kinsman Kuṭb-ad-dín 'Il-Ghází II. of Máridín, who had come to the throne on the death of his father Najm-ad-dín Alpí in 572,<sup>5</sup> laid siege to the town. Shiháb-ad-dín's son, finding himself deserted by his liege-lord, the Atábég of Al-Mausil, called in the help of the world-famous Ṣalāḥ-ad-dín, who summarily ordered Kuṭb-ad-dín back to his own territory, an order with which the Urtukí thought it prudent not to quarrel. It was thus that the first contact between the houses of Urtuk and Ayyúb came about.

The princes of Kayfá were more far-sighted than their kinsmen of Máridín, and took all pains to keep on good terms with the Ayyúbis. When Ṣalāḥ-ad-dín came northward in 578, Núr-ad-dín of Kayfá was quick to pay homage and to assist in the siege of Al-Mausil. The politic prince was rewarded with the important town of Ámid, which the Ayyúbí gave him in the following year (579).<sup>6</sup> Núr-ad-dín enjoyed his new possession for two years, and then died and left it to his son Kuṭb-ad-dín Sukmán (581).<sup>7</sup>

Here I must notice a small branch of the Kayfá dynasty,<sup>8</sup> which came into existence on the death of Núr-ad-dín in 581. This prince had a brother, 'Imád-ad-dín, who was at the camp of Ṣalāḥ-ad-dín (again lying before Al-Mausil) at the time of Núr-ad-dín's death. In the hope of succeeding to his brother's power, 'Imád-ad-dín immediately set off to Kayfá; but finding his nephew in full possession, he consoled himself with the fortress of Khartapirt,<sup>9</sup> which it will be remembered belonged formerly to Balak.<sup>10</sup> It is not certain when 'Imád-ad-dín died; but in 601 his son Niẓám-ad-dín Abú-Bakr is recorded to have been besieged unsuccessfully by Maḥmúd of Kayfá and Ámid.<sup>11</sup> Khartapirt remained in the family of 'Imád-ad-dín till 620,<sup>12</sup> when it seems to have passed into the hands of the Máridín dynasty; for when it was taken in 631 by Kay-Kubád, the Saljúkí Sultán of Ar-Rúm, the governor was of the family of the Urtukís of Máridín.<sup>13</sup>

<sup>1</sup> I. A. xi. 67, 68. Cf. xi. 115.

<sup>2</sup> Ibn-al-Athír, ann. 565, xi. 232, speaks of Shiháb-ad-dín Ilyás ibn 'Il-Ghází possessing the fortress of Al-Bírah.

<sup>3</sup> Some MSS. of Ibn-al-Athír give اسمه followed by a blank. xi. 313, note.

<sup>4</sup> I. A. xi. 313, 314.

<sup>5</sup> The histories can give no information as to the date of Alpí's death, but the coins prove it was 572.

<sup>6</sup> I. A. xi. 324.

<sup>7</sup> I. A. xi. 339.

<sup>8</sup> This, the *Khartapirt* branch of the dynasty, was entirely un-

known to numismatists before the publication of my *Essay on the Urtukís* in the *Numismatic Chronicle*, vol. xiii. n.s. 1873. The coins struck by Abú-bakr of Khartapirt have always been a puzzle to numismatists, and have given rise to the wildest misreadings.

<sup>9</sup> I. A. xi. 339.

<sup>10</sup> p. 5.

<sup>11</sup> I. A. xii. 132.

<sup>12</sup> I. A. xi. 339.

<sup>13</sup> Abu-l-Fidá, iv. 404.

وكان من الارتقية قرايب  
اصحاب ماردين

The death of Kuṭb-ad-dīn Il-Ghāzī II. in 580<sup>1</sup> was followed by the loss of Mayyāfāriqīn, which the Shāh-Arman took, and which subsequently was given up to Ṣalāḥ-ad-dīn. Kuṭb-ad-dīn was succeeded by his son Yūluḡ- (or Būluḡ- or Būlūḡ-) Arslān;<sup>2</sup> whose brother Urtuḡ-Arslān next followed, some time between the years 596 and 598, as the coins prove.<sup>3</sup> In 599 Al-'Ādil, the brother of Ṣalāḥ-ad-dīn, gave orders to Al-Ashraf to besiege Māridīn; but by the mediation of Aḡ-Zāḥir Ghāzī of Ḥalab an accommodation was arrived at. Urtuḡ-Arslān agreed to insert the name of Al-'Ādil in the Khuṭbah and Sikkah, or public prayer and coinage, and to pay a fine of 150,000 dīnārs.<sup>4</sup> This is well borne out by the coins. A coin of 599 (which must refer to the early part of the year)<sup>5</sup> bears the name of Aḡ-Zāḥir as well as that of Urtuḡ-Arslān, thus showing the friendly relations which subsisted between the two. Further, another coin of 599 (which must have been struck rather later in the year) bears the name of Al-'Ādil as suzerain, thus fulfilling one of the two stipulations of the treaty. After this the Urtuḡīs of Māridīn withdrew from the affairs of Syria, and kept within the limits of their mountain fastness. Abu-l-Fidā continues the list of princes down to his own time (715=A.D. 1315-6) when an Urtuḡī prince was still ruling in Māridīn;<sup>6</sup> and, for aught I know, the family may still have its representative there.

The Kayfā branch came to an end in 629 (A.D. 1231-2). Sukmān II. was killed in 597, by falling from a housetop.<sup>7</sup> He had himself appointed as his successor a Mamlūk named Ayās, to the exclusion of his own brother Maḥmūd; but the amīrs of Āmid invited Maḥmūd to come and take possession, and he did not decline.<sup>8</sup> Maḥmūd died in 619, and his son Al-Malik Al-Mas'ūd Maudūd succeeded.<sup>9</sup> But in 629 Al-Kāmil the Ayyūbī marched upon Āmid, and took it together with its dependencies,<sup>10</sup> which had been diminished by the inroads of the Sultān of Ar-Rūm. Maudūd was imprisoned until the death of Al-Kāmil, when he escaped (635), and took refuge with Al-Muẓaffar of Ḥamāh, and eventually died at the hands of the Tatar invaders.<sup>11</sup> So ends the history of the Urtuḡīs.

### § 3. Five mint-names are found on Urtuḡī coins.

URTUḢIS OF ḤṢN KAYFĀ.  
 الْحَصْن *The Fortress* (sc. Kayfā).  
 آمِد *Āmid*.

URTUḢIS OF MĀRIDĪN.  
 مَارِدِينَ *Māridīn*.  
 دُنَيْسِر *Dunaysir*.  
 كَيْفَا *Kayfā*.

No mint-name has as yet been deciphered on the few coins at present extant of the Urtuḡīs of Khartapirt.

It is difficult to explain the occurrence of the name *Kayfā* on silver coins of Urtuḡ-Arslān.

<sup>1</sup> I. A. xi. 335.

<sup>2</sup> Written in Ibn-al-Athīr بولتي without diacritical points to the first letter.

<sup>3</sup> Ibn-al-Athīr mentions Yūluḡ-Arslān being alive when Māridīn was unsuccessfully besieged by Al-'Ādil in 594-5.—xii. 98.

<sup>4</sup> I. A. xii. 117.

<sup>5</sup> It was in the first month (Al-Muḥarram) that Al-'Ādil gave orders for the siege of Māridīn.—I. A. xii. 117.

<sup>6</sup> Abu-l-Fidā, v. 295.

<sup>7</sup> I. A. xii. 112.

<sup>8</sup> *Ibid.*

<sup>9</sup> I. A. xii. 260.

<sup>10</sup> Abu-l-Fidā, iv. 393.

وسلم آمد و بلادها اليه ومن جملة معاتلها حصن كَيْفَا; but see p. 9 with regard to Kayfā.

<sup>11</sup> Abu-l-Fidā, iv. 393.

There can be no doubt whatever about the reading of the name. The letters بكيف are perfectly clear, and that is sufficient to establish the reading, although the last letter seems to resemble a 4 rather than an 1; it may perhaps be the beginning of the final letter ى, which ends the word according to the Kámús orthography. But how did Kayfá come into the possession of the princes of Máridín? Abu-l-Fidá tells us that in 629 Al-Kámil took Ámid and its dependencies, among which was Hışn Kayfá.<sup>1</sup> His son Aş-Sálih was left in possession of Ámid, and (we infer from Abu-l-Fidá's account) of Hışn Kayfá also. But this coin shows that Kayfá belonged to the prince of Máridín in 628, the year before the taking of Ámid. Either, then, we must suppose Maudúd of Ámid to have recovered Kayfá from his kinsman before Al-Kámil's arrival; or else that Abu-l-Fidá, accustomed to regard Kayfá and Ámid as belonging to the same master, erroneously classed Kayfá among the dependencies of Ámid when the latter was taken by Al-Kámil. With our present data it is impossible to decide the question.

Three other mints have been wrongly attributed to the Urtukí princes:—حمّاه *Hamáh*, دیاربکر *Diyár-bakr*, and میافارقین *Mayyáfárikín*. *Hamáh* is a misreading due to imperfect specimens. Dr. Blau<sup>2</sup> inferred from the letters ھ . . . that the mint was حمّاه, when in fact the letters were . . . ار . . .; and from other specimens I proved the mint to be ماردين *Máridín*.<sup>3</sup> At the time Dr. Blau's coin was struck (545), the Ayyúbí prince Al-Manşúr Muḥammad (uncle of the historian Abu-l-Fidá) was ruling *Hamáh*, and his name would certainly appear on any coin struck there. By *Diyár-bakr* I believe Soret simply to have meant a town in *Diyár-bakr*, namely *Kayfá*, or *Ámid*, or *Máridín*, or *Dunaysir*. *Mayyáfárikín* (میانفارقین or مافارقین *sic!*!) is a magnificent blunder for the words ملعون من يعيره of the damnatory formula ملعون من يعيره.

§ 4. The principal ornaments used on the coins of the Urtukís are the Urtukí damghah or badge (☞); an ornament which I have called 'fleuron' (ﬂ); an inverted chevron, like the orthographical sign *ihmál* or *muhmilah* (∨); a semicircle (⌒); and points, singly or in groups. Diacritical points are used sparingly on the coins, but they are recorded when they occur. There is generally a centre-point, where the point of one limb of the compasses was placed when the marginal circles were being scored. Near the edge of the coin is generally a circle or several circles, usually of dots.

§ 5. To what denomination the Urtukí copper coins are to be referred is not an easy question to answer. Almost all Muḥammadan coins up to the time of these princes belonged to one of the three classes—*dínár* (gold), *dirham* (silver), *fals* (copper). It would be natural to attribute the large copper issues of the Urtukís (and some of the contemporary dynasties) to the class of *fals*; but this is clearly forbidden by the fact that some of these copper coins are inscribed with the words

هذا الدرهم ملعون من يعيره

Cursed be he who tests this *dirham*.<sup>4</sup>

<sup>1</sup> See p. 8, note 10.

<sup>2</sup> *Zeitschrift der deutsch. morgenländ. Gesellschaft*, xi. 453, no. 24.

<sup>3</sup> *Numismatische Chronique*, xiii. p. 280.

<sup>4</sup> Dr. Karabacek's rendering of the word يعيره (*einen Schimpf anthus*) is strictly accurate; and it is quite possible that in this

formula the Urtukí prince intended to forestall any imprecations that might be launched against his copper coinage, by taking the initiative himself in cursing. I think, however, that a more probable rendering is that of *testing* the coin. In Lane's Arabic Lexicon, part v. art. عير, we find the very expression that occurs

This inscription, which occurs on several plain copper coins, suggested the theory which Dr. Joseph Karabacek has ably put forth in the *Numismatische Zeitschrift* of Wien,<sup>1</sup> that the copper issues of the Urtukís, etc., were intended to pass as *dirhams*. There is much in favour of this view, besides the occurrence of the word *dirham* on some of the coins. There can be no doubt that *dirham* at that time meant the same thing as on the coins of the 'Abbásí Khalífahs, namely, a *silver* coin, and that it was not used in a general way (like the plurals of *fals* and *dirham* in modern Arabic) to mean any kind of money. Nor can we suppose that the word was introduced by mistake, instead of *نلس* *fals*; for it occurs on too many coins to be explained by any hypothetical carelessness of the engravers. Granting, then, that when the Urtukís put the name *dirham* on their coins they meant *dirham* and not *fals*, and rejecting the suggestion that the name was inserted by mistake, it is difficult to see how to arrive at any conclusion except that these coins were intended to pass for the same value as silver dirhams. And it would be absurd to limit this to the coins that bear the word *dirham*, for the other copper coins are precisely similar in size and general aspect, with the exception of the curse-formula. We must, therefore, in all reason extend the denomination *dirham* beyond those coins on which the word is found to the whole class of large copper of the same series. A circumstance much in favour of the theory is that many of the large copper coins are covered with a thin coating of silver,<sup>2</sup> and those that are thus ornamented do not bear the name *dirham*. Of course a difficulty arises from the fact that only some, and not all, these coins are silvered. Yet this may perhaps be explained by supposing them to have been silvered with a view to giving a look of respectability to the rest. The entire absence of *silver dirhams* during the period of the issuing of the large copper coins by the Urtukís is greatly in favour of Dr. Karabacek's theory; but it is almost counterbalanced by the fact that after the introduction of a silver coinage by Urtuk-Arslán of Máridín, the copper coinage still continued, though certainly in less numbers and perhaps smaller size. It is difficult to believe that silver and copper dirhams should circulate together, issuing from the same mint; or, on the other hand, that copper coins which had recently possessed the value of silver dirhams should suddenly, on the introduction of silver dirhams, be degraded to the value of ordinary *fulús*. This, in fact, taken together with the small number of silvered dirhams that have been preserved, forms the main obstacle to Dr. Karabacek's view of the denomination of the Urtukí coinage. With regard to the origin of the copper image-coinage, Dr. Karabacek thinks it may be traced to the copper issues of the Latin princes whom the Crusading mania had brought to Syria; and that the principal reason of the substitution of copper for silver was the general exhaustion which oppressed the countries afflicted by the so-called 'Holy War,' and which rendered a silver coinage impossible.

Whilst acknowledging the strength of the arguments in favour of the dirham-view of the

on the Urtukí coins. *عبر الدنيا زير* he weighed the pieces of gold one after another; and, he put, or threw down, the pieces of gold, one by one, and compared them, one by one.' In other words, this form of the verb means, in this application, to test or check or prove money, in order to see whether it is good. The connexion of this meaning with the primary meaning of *عبر*, to

upbraid or declare a thing to be bad, is easily seen; for testing a coin implies the suspicion that it is bad. There is, after all, not much difference between this and Dr. Karabacek's rendering of the word.

<sup>1</sup> Bd. i. (1869) pp. 265-300.

<sup>2</sup> In the British Museum there is one Urtukí coin which is gilded instead of silvered.

Urtukí coinage, it is to be regretted that we have not more positive evidence on the subject. At present, though the weight of the evidence leans heavily to Dr. Karabacek's side, it must be admitted that his point is not yet absolutely proved.

§ 6. The copper coins, which form the great majority of the Urtukí mintage, range in weight from 2·8 to 17·0 grammes (43 to 263 English grains); and in diameter from iv to xi on Mionnet's scale ( $\frac{7}{16}$  to  $1\frac{1}{2}$  English inch). The average weight may be placed at about 11 grammes (170 grains), and the average diameter at about viii ( $1\frac{1}{8}$  inch) of Mionnet's scale.

The few silver coins of the series weigh about 2·9 grammes, and are of the diameter of Mionnet's v. The weight, it will be observed, nearly corresponds with that of the old Amawí and 'Abbásí dirham.

TABLE I.—SUZERAINS TO WHOM THE URTUKÍS DID HOMAGE ON THEIR COINS.

	SUZERAIN.		VASSAL.
<i>Ayyúbiis</i> .....	Şaláh-ad-dín .....	M. <sup>1</sup>	Yúluğ-Arslán, 581, 583, 584, 585, 586.
		K.	Sukmán II., 581, 584.
	Al-'Ádil.....	M.	Yúluğ-Arslán, 589.
			Urtuğ-Arslán, 599, 606, 611.
	Al-Kámil .....	K.	Maḥmúd, 615.
		M.	Urtuğ-Arslán, 615, 620, 628, 630.
	Ağ-Záhir .....	K.	Maḥmúd, 610?, 617, 618.
		M.	Urtuğ-Arslán, 599.
	Al-'Azíz (of Halab).....	M.	Urtuğ-Arslán. [658.
	An-Násir Şaláh-ad-dín II...	M.	Najm-ad-dín Ghází, 654, 655, 656, 657,
	As-Şálih Ayyúb .....	M.	Najm-ad-dín Ghází, 645, 646.
	Al-Afdal and Ağ-Záhir ...	M.	Yúluğ-Arslán, 596.
	Al-Kámil and Al-Ashraf...	K.	Maudúd, 621.
<i>Atábég of Al-Mauşil</i> ..	Núr-ad-dín Arslán Sháh <sup>2</sup> ..	M.	Yúluğ-Arslán, 596.
<i>Saljúkis of Ar-Rúm</i> ...	Kay-Káwus .....	K.	Maḥmúd, 614.
		M.	Urtuğ-Arslán, 623, 625, 634.
		M.	Urtuğ-Arslán, 634.
	Kay-Khusrú II. ....		Najm-ad-dín Ghází, 640-3.
<i>Moguls of Persia</i> .....	Húlagú .....	M.	Ḳarâ-Arslán.

<sup>1</sup> M. represents Máridín; K. Kayfá. The figures after the name of the Urtukí vassal show the years in which he acknowledged the suzerainty of his liege-lord on his own coins. I have not included the 'Abbásí Khalífahs among the suzerains of the Urtukís, although their names often appear on the coinage of

these princes; they merely exercised a spiritual suzerainty, and barely that.

<sup>2</sup> This name appears on the same coin as the names of Al-Afdal and Ağ-Záhir, mentioned above.



TABLE II.—DYNASTIES CONTEMPORARY WITH THE URTUKY TURKUMANS.

[illegible]

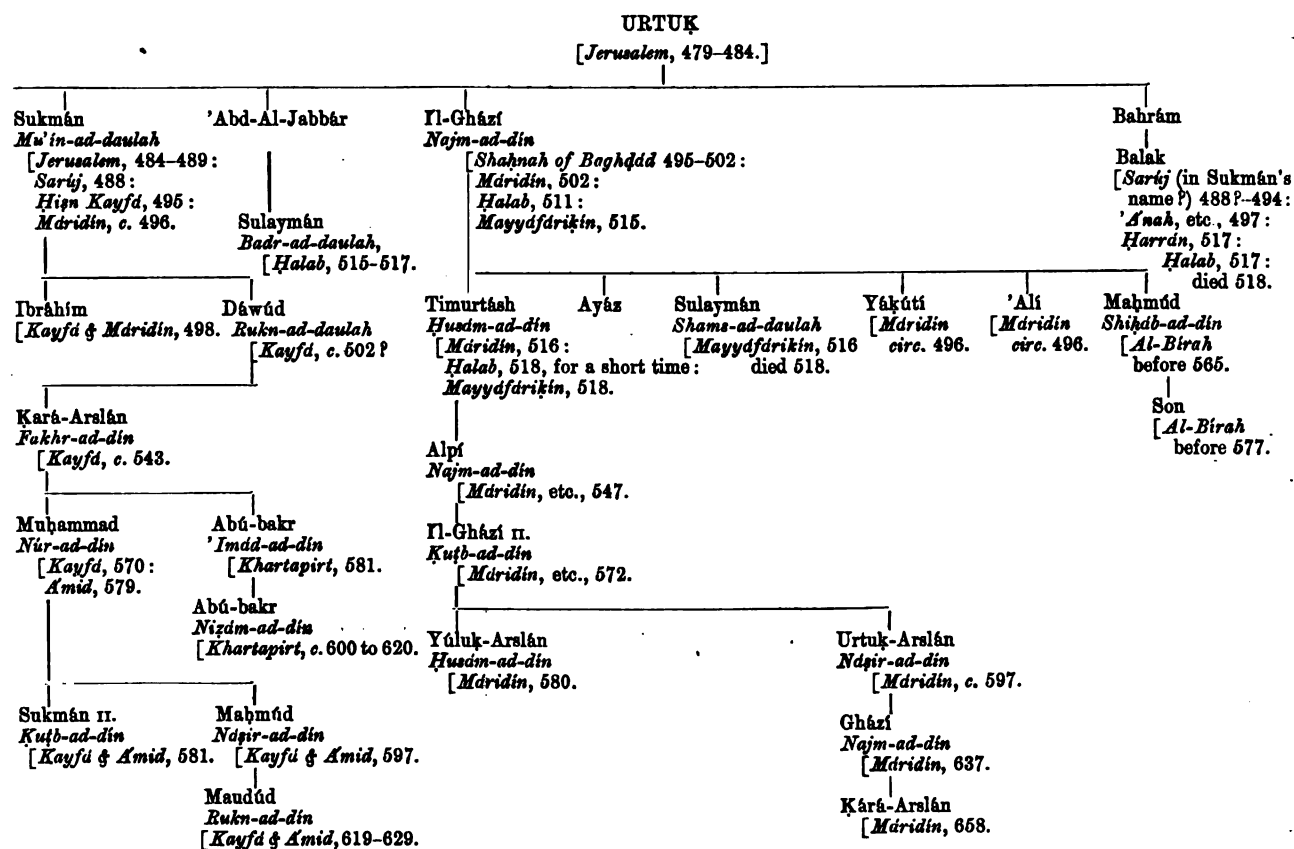
[illegible]

TABLE III.—CHRONOLOGICAL LIST OF THE URTUKI PRINCES.

<p>I. KAYFÁ LINE. A.H. 495-629.</p> <p>I. Sukmán I. 495.</p> <p>II. Ibráhím. 498.</p> <p>III. Dáwúd. c. 502.</p> <p>IV. Kará-Arslán. c. 543.</p> <p>V. Muḥammad. 570.</p> <p>VI. Sukmán II. 581.</p> <p>VII. Maḥmúd. 597.</p> <p>VIII. Maudúd. 619-629.</p> <p>II. KHARTAPIRT LINE. A.H. 581-620.</p> <p>I. Abú-Bakr I. 581.</p> <p>II. Abú-Bakr II. c. 600-620.</p>	<p>III. MÁRIDÍN LINE. A.H. 502-715, etc.</p> <p>I. ʾÍl-Gházi I. 502.</p> <p>II. Timurtásh. 516.</p> <p>III. Alpí. 547.</p> <p>IV. ʾÍl-Gházi II. 572.</p> <p>V. Yúluḡ-Arslán. 580.</p> <p>VI. Urtuḡ-Arslán. c. 597.</p> <p>VII. Gházi. 637.</p> <p>VIII. Kará-Arslán. 658.</p> <p>IX. Dáwúd. c. 691.</p> <p>X. Gházi II. c. 693.</p> <p>XI. 'Alí Alpí. 712.</p> <p>XII. Šálih. 712-715, etc.<sup>1</sup></p>
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<sup>1</sup> Shams-ad-dín Šálih was still reigning when Abu-l-Fida wrote his history in A.H. 715.

TABLE IV.—GENEALOGICAL TREE OF THE HOUSE OF URTUḠ.



## COINS OF THE URTUKIS.

## I. URTUKIS OF KAYFA.

## IV. FAKHR-AD-DÍN KARÁ-ARSLÁN. A.H. circ. 543-570.

## Type I.

1. Copper. (Pl. i. fig. cxlvii.) A.H. 556. (British Museum.
- Num. Chron.*
- vol. xiii. p. 284, no. 1.)

Obv. Half-figure to right: in left hand, sceptre;  
in right, orb.  
[Copied, probably, from a common late-  
Byzantine type, seen on the coins of Con-  
stantine vi. and Eirene.]

Rev. بن داود  
الملك العا  
لم العادل  
فخر الدين  
Below, fleuron.

No points except the diacritical points of *ثنو* and the *ن* of *سنة*. *ثنو* represents 556;<sup>1</sup> the numerical value of *ث* being 500, of *ن* 50, and of *و* 6. The *ا* of *قرا* is omitted, as on many other examples.

## Type II.

2. Copper. (Pl. iv. fig. 1.) A.H. 559. (The late Col. C. S. Guthrie's Collection.)
- <sup>2</sup>

Obv. Half-figure, facing,  
crowned.  
خمسين وخمس مائة

Rev. A. Half-figure, facing, bare-headed.  
M. الملك العادل فخر الدين قرا ارسلان بن داود  
بن ارتق

The first stroke of the *س* of *سنة* is taller than the others; the *ي* of *في* and the *ن* of *سنة* are dotted; so, too, the *خ* and *ي* of *خمسة مائة* and *ي* of *سنة*.

## Type III.

3. Copper. (Pl. iv. fig. 2.) A.H. 560. (British Museum.
- Num. Chron.*
- no. 3.)

Obv. لا اله الا الله  
Head, facing.  
محمد رسول الله  
المستجد بالله

Rev. ملك الامرا  
قرا ارسلان بن  
داود بن سكران  
بن ارتق  
خمسمائة

Diacritical points on reverse to *ن* of *سنة*, *خ* and *ي* of *خمسمائة*, *ق* of *قرا*, and of *بن* and of *سكران*, and a line (representing the two points) over *ت* of *ستين*. The *ق* of *ارتق* is prolonged into a foliate ornament.

<sup>1</sup> It is remarkable that this simple explanation has never before been proposed, except by myself in the *Num. Chron.* vol. xiii. p. 284.

<sup>2</sup> In the British Museum there is another specimen similar to this, but rather inferior in condition, which has been described by me in the *Num. Chron.* vol. xiii. p. 380.

## Type IV.

1.

4. Copper. (Pl. iv. fig. 3.) A.H. 562. (British Museum. *Num. Chron.* no. 5.)

OBV.	سنة وخمسماية	Half-figure, facing. [Copied, perhaps, from a Byzantine coin re- presenting the Virgin.]	سنة وخمسماية	REV.	المستجد بالله	ملك الامرا قرا ارسلان بن داود بن سكمان بن ارتق	سنة وخمسماية
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The ن of سنة, the خ and ى of خمسماية, the ت and ن of المستجد, have their proper diacritical points; though in the case of the ى of مائة the diacritical points can scarcely be called proper, as the letter serves for the base of hemz and therefore should not be dotted.

A variety in the British Museum differs only in points, and not much in them, so far as the indistinctness of the coin permits me to judge.

2.

5. Copper. (Pl. iv. fig. 4.) A.H. 570. (British Museum. *Num. Chron.* no. 7.)

Same: but small winged figure, to left, behind left shoulder of central figure; and, on the opposite side of figure, date سبعين وخمسماية.

Diacritical points to the ت and ن of المستجد.

3.

6. Copper. A.H. 570. (Faba Collection, 450.)<sup>1</sup>

Same as preceding, but rev. marg. الامام | المستنصر بامر الله instead of الله | المستنجد بالله  
and rev. area داود instead of داود.

Until I was informed of the existence of this last coin I was inclined to think that Ibn-al-Athîr was correct in his date of Kará-Arslán's death (A.H. 562), and that the occurrence of that prince's name on a coin of the year 570 (no. 5) was to be explained by Nûr-ad-dîn having omitted to alter the reverse of his father's coin when he changed the date. But no. 6, besides confirming the date 570, brings further evidence by the name of the Khalîfah Al-Mustaḍî, who did not begin to reign till 565, three years after the death of Kará-Arslán, as recorded by Ibn-al-Athîr. We cannot choose but to accept the testimony of these two monuments, and to place the death of Kará-Arslán at 570, or the earlier part of 571. No coin of Nûr-ad-dîn is known of an earlier date than 571, and this too goes to support the evidence of the two coins of Kará-Arslán. One difficulty remains—the coincidence of the name of the Khalîfah Al-Mustanjid, who died in 565, on the coin bearing the date 570. This I think must be explained by the suggestion I offered before as to the reverse of Kará-Arslán's fourth type having been left unchanged when the date on the obverse was altered: the difference I now make in the explanation is that it was left unchanged by Kará-Arslán himself, whereas before I supposed that it was his son Nûr-ad-dîn who had altered the date, but not the reverse.

The orthography داود is very unusual. Ordinarily the name is written داود, in which case the و should be marked with *maddah* (داود) to show that it is a contraction for دَوُّو. The transliteration Dá-úd (based upon the vulgar pronunciation دَاوود) is incorrect; it should be Dáwúd.

<sup>1</sup> Brought to my notice by Dr. Blau, Kaiserlich deutscher, General-Consul, Odessa.

## Type V.

7. Copper. (Pl. iv. fig. 5.) (British Museum. *Num. Chron.* no. 9.)

Obv. A. Full figure of winged Victory to right; holding in right hand tablet inscribed  $\text{VOT}$ , and in left hand wreath; beneath  $\text{SIS}$ .

M. VICTORIA CONSTANTINIAUG.

[Copied from a coin of Constantine, struck at Siscia, in Pannonia.]

Rev.

بن داود  
الملك العا  
لم العادل  
فخر الدين

Beneath, ornament.

## Type VI.

1.

8. Copper. (British Museum. *Num. Chron.* no. 11.)

Obv.  $\text{أحمد طه حرو}$   
The common late-Byzantine type of Christ, aureolate, sitting on throne, holding book.  
[The type may be seen on coins of Manuel I. Comnenus.]

Rev.

بن داود  
الملك العا  
لم العادل  
فخر الدين

On the obv. diacritical points under the three  $\text{سى}^1$  and over the first  $\text{ن}$  of  $\text{المومنين}$ .

On the rev. semicircles over the  $\text{ع}$  of  $\text{العالم}$  and  $\text{العادل}$ , muhmilahs over the  $\text{م}$  of  $\text{لم}$  and the  $\text{خ}$  of  $\text{فخر}$ , and shaddah over the  $\text{د}$  of  $\text{الدين}$ . The  $\text{ب}$  and  $\text{ن}$  of both  $\text{بن}$  are dotted, also the  $\text{خ}$  of  $\text{فخر}$  and the  $\text{ى}$  of  $\text{الدين}$ .

2.

9. Copper. (British Museum. *Num. Chron.* no. 13.)

$\text{١٢٣٤٥٦٧٨٩٠}$  is substituted for  $\text{أحمد طه حرو}$

Points, etc., as (8).

3.

10. Copper. (Pl. iv. fig. 6.) (British Museum. *Num. Chron.* no. 14.)

Same as (9), but a countermark, of unintelligible device, is struck on the obv. left, near the bottom.

No muhmilahs, etc.

The letters and ciphers on the obverse of these coins have never been interpreted, and I do not think any meaning can be attached to them. The explanation of their occurrence which I venture to offer is that the Oriental engraver, unable to decipher the Greek inscriptions  $\text{IC}$ ,  $\text{XC}$ , of the original Byzantine coin, substituted whatever Arabic letters or ciphers first came into his head. The analogy of other coins of the series does not permit us to assume that religious scruples were the cause of the change. It is worth noting that the ciphers which occur on (9) comprise the ten digits, neither more nor less:  $\text{١٢٣٤٥٦٧٨٩٠}$ .

<sup>1</sup> The two dots under  $\text{معين}$  are blundered, so as to form a short horizontal line.

<sup>2</sup> It has been suggested that the letters on (8) are arranged regularly in the order of the older *abjad*  $\text{أ ب ج د هـ و ز ح ط ي ك ل م ن س ع ف ق ر ش ت ث ظ}$ , etc. There is certainly something to justify this view. The four

letters on the left-hand-side might very well be  $\text{أ ب ج د}$ , though it is hard to see why the  $\text{ج}$  and  $\text{د}$  are not connected. Beyond the first four letters, however, the order of the *abjad* is not easily discovered. We should have to change  $\text{حرو}$  into  $\text{هوز}$  and  $\text{طه}$  into  $\text{حطى}$ .

## Type VII.

## 11. Copper. (Pl. iv. fig. 7.) (Col. Guthrie's Collection.)

Obv. Bust of Christ, head surrounded by an aureole of six rays; two dots between alternate pairs of rays. In the field, IC XC and a cross †, and signs designed apparently to represent the letters EMMANOTHA.

[A common Byzantine type.]

Rev.

بن ارتق  
ضرب هذا  
الدرهم ايام  
فخر الدين  
قرا ارسلان

A specimen (a) in the British Museum (*Num. Chron.* no. 16) differs from that described above only in having a line over XC as well as over IC. Another specimen (b) differs from (11) in having four dots instead of two between the alternate rays of the aureole, and في inserted between ايام and الدرهم (*ibid.* no. 15).

The expression "in the days of Kará-Arslán" seems to point to the coin not having been struck by Kará-Arslán himself, but by some governor under him.

## V. NÚR-AD-DÍN MUHAMMAD. A.H. 570-581.

## Type I.

12. Copper. (Pl. i. fig. CLIII.) A.H. 571. (British Museum. *Num. Chron.* no. 17.)

Obv.

Angel, aureolate;

right wing raised;

left hand holding

scroll, which hangs

over right arm.

وخمسة  
سنة

سنة احد وستين

Rev.

ملك الامرا محمد

بن قرا ارسلان بن

داود بن سكما

ن بن ارتق نصير

امير المؤمنين

المستفي بالله

الامام

In the Guthrie collection there is a specimen (a) differing from (12) only in omitting the ا of قرا.

## Type II.

13. Copper. (Pl. i. fig. CLV.) A.H. 576. (British Museum. *Num. Chron.* no. 19.)

Obv.

Within cusped pointed arch of double lines, figure, seated on throne; in

right hand orb, in left sceptre.

Two balls represent the arms of the throne. Above the arch two angels,

each spreading a wing over the acme

of the arch.

سنة  
وخمسة  
سنة

سنة  
وخمسة  
سنة

Rev.

الناصر

ملك الامرا محمد

بن قرا ارسلان بن

داود بن سكما

ن بن ارتق نصيرا

المستفي بالله

الامام

مير المو

- On this coin the final letters of محمد and داود and the ك of سكما and the ص of نصير terminate in an ornament; which, however, Marsden's engraver has omitted to represent in the plate.

## Type III.

14. Copper. (Pl. iv. fig. 8.) Al-Hiṣn. [Kayfā.] A.H. 578. (British Museum. *Num. Chron.* no. 21.)

OBY. A. Head to left, diademed.

[Copied from coin of Seleukus II., but reversed; the engraver having copied the coin directly on to the die, without first reversing it.]

M. على اسم الله ضرب بالحصن سنة ثمان  
وسبعين وخمس مائة

REV.

ملك الامرا محيى  
العدل نور الدين  
محمد بن قرا ارسل  
ن بن ارتق نصير  
الامام الناصر  
لدين الله

The expression *bi-smi-llāh* بِسْمِ اللَّهِ for *ala-smi-llāh* عَلَى اسْمِ اللَّهِ is most uncommon. The curse *ملعون من يعير*, which so long puzzled numismatists, is translated (in its full form as it occurs on coins of Il-Ghāzī II. of Māridīn—no. 35 ff.) by Dr. Karabacek (*Num. Zeit.* Wien, 1869) *Verflucht sei, wer diesem Dirhem einen Schimpf anthut, Cursed be he who puts an affront upon this dirhem, i.e. dishonours it, or damages its credit.* It may better perhaps be rendered *Cursed be he who tests this dirhem* (see p. 9, note 4). *مُحْيِي الْعَدْلِ* The reviver of equity has been differently read, but there can be no question that this, which was published by Castiglioni, is the true form; and that the other suggestions, such as *عين العدل*, were founded on ill-preserved specimens.

## VI. KUTB-AD-DIN SUKMÂN II. A.H. 581–597.

## Type I.

1.

15. Copper. Al-Hiṣn. [Kayfā.] A.H. 581. (British Museum. *Num. Chron.* no. 23.)

OBY. A. Bearded head of king to left.

[Copied from Sassanian coins.]

M. على اسم الله ضرب بالحصن سنة احد  
وثمانين وخمس مائة

(The last two words (خمس مائة) are in an inner line, for want of space in the outer.)

REV.

لدين الله

الملك العادل قطب  
الدين سكران بن  
محمد بن قرا ارسلان  
بن ارتق معين الاما  
م الناصر

Ornament attached to the ك of سكران.

2.

16. Copper. (Pl. iv. fig. 9.) Al-Hiṣn. [Kayfā.] A.H. 581. (Guthrie Collection.)<sup>1</sup>

At sides of rev. ملون من يعيره instead of الملك الناصر صلاح الدين, and the preceding خمس مائة in obv. marg. is in the inner line with خمس مائة.

This is the first occurrence of the name of a liege-lord (except the spiritual suzerain, the Khalīfah) on Urtukī coins. In the same year Salāh-ad-dīn's name occurs also for the first time on the coins of Yūluḡ-Aralān of Māridīn (op. no. 42).

<sup>1</sup> A similar coin belonging to the British Museum is published in the *Num. Chron.* xiii. 293, no. 24.



## Type II.

17. Copper. (Pl. v. fig. 1.)<sup>1</sup> A.H. 584. (British Museum. *Num. Chron.* no. 25.)

Obv. سنة اربع وثمنين و  
خمسة

Two heads, back to back.

[Copied from coin of Augustus and Agrippa  
struck at Nemausus (Nismes).]

Rev. لدين الله  
الملك العادل قطب  
الدين سكران بن  
محمد بن قرا ارسلان  
بن ارتق معين الاما  
م الناصر

Another specimen (a) in the British Museum (*Num. Chron.* no. 26) differs only in having the م in the same line as الاما; and the و in the same line as خمسة.

## Type III.

18. Copper. (Pl. v. fig. 2.)<sup>2</sup> A.H. 594. (British Museum. *Num. Chron.* no. 28.)

Obv. A. Half figure facing, with helmet, and  
aureole; holding in right hand sceptre;  
in left, orb.

[The idea seems to have been taken from  
a Byzantine type of about the time of  
Justinian I.; but the aureole is un-  
accountable.]

M. سنة اربع وتسعين وخمس مائة

Rev. الامام  
الملك المسعود  
قطب الدين سكران  
بن محمد بن قرا  
ارسلان

Over the first letter of سكران, ornament like the sign for Aries, between two points.

In the Guthrie collection there is a specimen (a) similar to (18), but the points in the field of the reverse are wanting, although the ornament remains.

## VII. NĀSIR-AD-DĪN MAḤMŪD. A.H. 597-619.

## Type I.

1.

19. Copper. (Pl. v. fig. 3.) Amid. A.H. 614. (British Museum. *Num. Chron.* no. 31.)

Obv. A. Two-headed Imperial Eagle  
(each wing formed by a man's  
bearded head) standing on  
pedestal of interwoven lines.

M. الملك الصالح ناصر الدنيا والدين ا  
محمود بن محمد بن ارتق

Rev. الامام النا  
السلطان الغالب  
عز الدنيا والدين  
كيكاوس بن كيخسرو  
بن قليج ارسلان  
\* \* \*

Another example (a) in the British Museum has a muhmilah over the س of كيخسرو. A third example

<sup>1</sup> An imperfect specimen belonging to the Marsden Collection is engraved in Pl. i. fig. CLIV.

<sup>2</sup> An imperfect specimen belonging to the Marsden Collection is engraved in Pl. i. fig. CLIX.

(b) differs from (19) in that الدين is divided, ين being put in the lower line; and لب of الغالب is treated in like fashion.

This is the only occasion on which the name of the Saljûkî Sultân of Anatolia (or Rûm) appears on the coins of the Kayfâ and Âmid family.

20. Copper. Al-Hişn. [Kayfâ.] A.H. 615. (British Museum. *Num. Chron.* no. 34.)

Obv. Imperial eagle as before,

but wings not human;

سنة ٦١٥ pedestal different from

preceding; and 𐤀 on

eagle's breast.

Rev.

الإمام

الملك الصالح

محمود بن ارتق

الملك العادل

أبو بكر

Point over م of the first الملك, and ص, of الصالح, and و, of محمود, and م of the second الملك. Point over ن of المومنين and of بن.

Another specimen (a) in the British Museum (Pl. v. fig. 4) differs in having no muhmilahs over the two الملكs, and no point over بن.

Al-Malik Al-'Adil Abû-Bakr, whose name appears on this coin as that of liege-lord, was the brother of Salâh-ad-dîn. He died this same year 615.

21. Copper. (Pl. i. fig. clviii.) Âmid. A.H. 617. (British Museum. *Num. Chron.* no. 36.)

Obv. A. Imperial eagle as before, but smaller, and inclosed in a circular figure formed by the intersection of two quasi-ovals, which are surrounded by a plain circle and an outer dotted circle.

M. Inner. الملك | الصالح | ناصر الدين

Outer. محمود | بن محمد | بن قرارسلان | بن ارتق

Rev.

Hexagram, within circle.

In centre, الملك

الكامل

In the triangular spaces between lines of hexagram,

ضرب | بامد | سنة | سبع | عشر | ستمائة

In spaces between hexagram and circle,

الإمام | الناصر | أحمد | ناصر الدين | محمد

Point over ن of محمد on obverse. Three points over the ش of عشر on reverse.

A variety (a) in the British Museum has the obverse margin divided محمد | بن محمد, instead of محمود | بن محمد (*Num. Chron.* no. 37).

Al-Malik Al-Kâmil Nâsir-ad-dîn Muḥammad was son and principal successor of Al-'Adil.

22. Copper. (Pl. v. fig. 5.) A.H. 610? (British Museum. *Num. Chron.* no. 39.)

Obv. A. Imperial eagle within circle.

M. ناصر الدنيا والدين محمود .. ؟

Rev.

عشر؟

الإمام الناصر

لدين الله أمير

المومنين الملك

الكامل محمد بن ؟



أبو بكر

The two-headed eagle was apparently the armorial badge of the city of Âmid. The first coin struck

at that city since the introduction of images on Muḥammadan coins bears this eagle; and Ramusio<sup>1</sup> records that he observed it on many parts of the walls of Amid. He does not seem, however, to have remarked any eagles with grotesque wings formed of the bearded heads of men, such as appear on the coin described above (19).

The origin of the two-headed eagle is very obscure. One thing alone is certain, that it was known in the East long before it was adopted by the Emperors of Germany. We find it on coins of 'Imād-ad-dīn Zangī of Sinjār, struck in the year 1190 (A.H. 586), and on Urtukī coins of 1217 (614); whilst the Emperors did not make use of it till the year 1345.<sup>2</sup> M. de Longpérier<sup>3</sup> believes that he has discovered the clue to the history of this eagle in a relief at the village of Boghar Kienī, in Asia Minor, on which are represented two attendants of one of the principal ancient divinities, placed upright on a two-headed eagle. Further, on the side of a block of stone (the front of which is hewn into the form of a giant bird), at Euyuk, is cut the figure of a two-headed eagle, which M. de Longpérier conjectures to have been sculptured by the Saljūqīs in imitation of the ancient relief at Boghar Kienī, which may very probably have struck them by its resemblance to the fabulous bird the 'Ankā, described as the greatest of birds, carrying off elephants as a kite carries off a mouse.<sup>4</sup> The Urtukīs and Atábégīs then copied the eagle from the Saljūqīs; and, finally, the Flemish Counts, in their intercourse with the Saljūqīs, became acquainted with the device and introduced it to Europe.

## Type II.

23. Copper. (Pl. v. fig. 6.) A.H. 618? (British Museum. <i>Num. Chron.</i> no. 40.)	
Obv. Man on lion, holding in right	Rev. A. الملك الصالح
hand short sword; behind, 	الملك الكامل
Urtukī damghah. 	محمد
ناصر	M.   الامام   الناصر   امير المومنين   ضرب   سنة   ثمان عشر؟

## VIII. RUKN-AD-DĪN MAUDÚD. A.H. 619-629.

## Type I.

24. Copper. Amid. A.H. 621. (British Museum. <i>Num. Chron.</i> no. 43.)	
Obv. Small Imperial eagle, in circle, within square, within second circle, the whole surrounded by dotted circle.	Rev. Same arrangement of circles and square as on obv., except that the centre circle is ornamented with four loops.
In spaces between inner circle and square.	Within inner circle, الملك الكامل
ضرب   بامد   سنة   ٦٢١	In spaces between inner circle and square,
In spaces between square and outer circle,	الملك   الا   شرف   موسى
الملك المسعود   ركن الدين   مودود بن   محمود بن ارتق	In spaces between square and outer circle,
	لا اله الا الله   محمد رسول الله   الامام الناصر   لدين الله امير المومنين

Another specimen (a) in the British Museum (*Num. Chron.* no. 44) has the date reversed ٦٢٠. (Pl. v. fig. 7.)

The use of ciphers instead of the regular numerals is very unusual on these coins.

<sup>1</sup> *Delle Navigazioni e viaggi raccolti da Gio. Batt. RAMUSIO*, ii. 79 (Venet. 1606).

<sup>2</sup> GATTEBERG, *Comm. Soc. Götting.* x. 241.

<sup>3</sup> LONGPÉRIER (Review of Taxis and Hamilton), *Rev. Archéol.* ii. (old series).

<sup>4</sup> LANE, *Thousand and One Nights*, xx. note 22. In the Guthrie Collection is a remarkable coin representing the Rókh or 'Ankā carrying off several elephants in its talons.

## II. URTUKIS OF KHARTAPIRT.

## I. 'IMÁD-AD-DÍN ABÚ-BAKR. A.H. 581-circ. 600.

## Type I.

25. Copper. (Pl. v. fig. 8.) A.H. 585. (Guthrie Collection.)

Obv. Figure, almost naked, on serpent; tail of  
serpent coiled six times; extremity held  
in left hand of figure.

Rev. الملك الامرا محيى  
العدل عماد الدين  
ابوبكر بن قرا ارسل  
ن بن ارتق نصير  
الامام الناصر  
لدين الله

وخمسة

The British Museum possesses an example of this excessively rare coin,<sup>1</sup> but its condition is not quite equal to that of the specimen contained in the Guthrie Collection.

## Type II.

26. Copper. (Pl. v. fig. 9.) A.H. 588. (Guthrie Collection.)

Obv. Head to left, diademed.

Rev. ملك الامرا  
ابوبكر بن  
قرا ارسلان  
بن ارتق النا  
مرلدين الله  
[زمره مسجده]

ج

There are two specimens of this type (*Num. Chron.* nos. 47, 48) in the British Museum, but neither of them is quite equal in preservation to that of the Guthrie Collection.

<sup>1</sup> It is described in the *Num. Chron.* xiii. p. 301, no. 46; but the illustration of the obverse in the plate accompanying the article was photographed from a cast of Col. Guthrie's specimen, of which both sides are now exhibited in Pl. v. fig. 8.

## III. URTUKIS OF MARIDIN.

## II. HUSAM-AD-DIN TIMURTASH. A.H. 516-547.

## Type I.

27. Copper. (British Museum. *Num. Chron.* no. 49.)

Obv.	Head to right.	Rev.	ایل غازی
	[Copied from coin of Antiochus VII.]		ع
			الملك العالم
			عادل حسا
			م الدين

Beneath rev. fleuron; muhmlah over حسا.

28. Copper. (British Museum. *Num. Chron.* no. 51.)

Same: but counterstamp, upside-down, upon the neck, نجم الدين.

The British Museum possesses a variety (a) which differs from (27) only in the addition of .: over the م of العالم (*Num. Chron.* no. 52)—Pl. ii. cii.

The coins with the counterstamp نجم الدين are none the less to be attributed to Timurtash because (as the stamp shows) they were in currency during Najm-ad-din's reign. To attribute them to the latter would clearly be an error.

## III. NAJM-AD-DIN ALPI. A.H. 547-572.

## Type I.

29. Copper. (British Museum. *Num. Chron.* no. 58.)

Obv.	Head as on preceding coins of Timurtash; on neck نجم الدين, but not upside-down and not as a counterstamp, there being no sign of the edge of the punch such as is seen on the last two coins of Timurtash.	Rev.	ایل غازی
			ع
			ملك الامرا
			ابو المظفر
			البي بن

Beneath rev. fleuron. Muhmlah over المظفر and ب of first بن.

30. Copper. (Pl. ii. ciii.) (British Museum. *Num. Chron.* no. 55.)

Same: but, on the cheek, (shown by square edge of the punch), counterstamp, (nearly obliterating the name on the neck), نجم الدين ملك ديار بكر.

It is evident that Najm-ad-din at first used his father's coins, merely counterstamping them with his own name. When it became necessary to issue fresh money, he struck coins of the same type as those which he had been using; but he altered the reverse, by substituting his own name and titles for those of Timurtash; and he also incorporated into the die of the obverse his own name, which before had only been counterstamped. He then appears to have made some acquisition to his territory, and to have commemorated the accession by putting on his coins a counterstamp which gives him the title of *King of Diyar-bakr*. After this he used other types than that of Timurtash.

## Type II.

31. Copper. (British Museum. *Num. Chron.* no. 57.)

Obv.	نجم الدين	Rev.	بن
	Two busts, diademed, face to face.		Two figures, standing, facing.
	[Copied from coin of Gratian and Valentinian II.]		[Copied from coin of John II. Com- nenus, representing the aureolate Virgin crowning the Emperor stand- ing on her right, his right hand on his breast, his left holding the cross- bearing orb.]
	ملك ديار بكر		ارتق

Diacritical points to ش of تمرش.

The British Museum possesses two varieties (*Num. Chron.* nos. 58 and 59) of the coin just described, of which one is represented in Pl. ii. cv. They both differ from (31) in writing ارتق instead of تمرش. A further distinction between the three coins is to be observed: the first represents the cross (on the orb) by three points .', the second by two :, the third by one.

I have put this type before the next, because I consider the simpler arrangement of its inscriptions, and their shortness, and the absence of any year of issue, as indications of an earlier date.

## Type III.

1.

32. Copper. A.H. 558. (British Museum. *Num. Chron.* no. 60.)

Obv. A.	Head, diademed, nearly facing.	Rev. A.	Bust, crowned, facing.
			[The dress seems to be Byzantine.]
M.	الملك العالم العادل نجم الدين ملك ديار بكر	M.	ابو المظفر البی تمرش بن ایل غازی بن ارتق ثمان و خمسين To sin. وخمسائة

There are two varieties of this coin in the British Museum—(a) Pl. ii. cv. (*Num. Chron.* no. 61), same, but rev. marg. ثمان وخمسائة; and within marg. to sin. ابو المظفر البی بن تمرش بن ایل غازی بن ارتق سنة. —(b) (*Ibid.* no. 62), same as (a), but ثمان وخمسائة and خمسين are transposed and سنة is omitted.

2.

33. Copper. A.H. 559. (British Museum. *Num. Chron.* no. 64.)

Same as (32b): but تسع is substituted for ثمان and سنة is inserted.

## Type IV.

34. Copper. (Pl. ii. cvi.) (British Museum. *Num. Chron.* no. 65.)

Obv.	لا اله الا الله	Rev.	نجم الدين
Two heads facing, slightly turned away one from the other. [A common Byzantine type.]	المستجد بالله	Head facing, crowned; within small circle of dots.	الهي بن ايل غازي
محمد رسول الله			

There are three varieties in the British Museum—(a) (*Num. Chron.* no. 68), same, except that *المستجد بالله* and *امير المومنين* are transposed.—(b) (*Ibid.* no. 69), same as (34), but *المستضى* is substituted for *المستجد بالله* and *بامر الله* for *امير المومنين*.—(c) (*Ibid.* no. 70), same as (34a), but *المستضى* is substituted for *المستجد بالله* and *بامر الله* for *امير المومنين*.

The occurrence of the name of the Khalifah Al-Mustajid limits the date of 34 and 34a to 555–566; whilst that of Al-Mustadfi limits the date of 34b and 34c to 566–575. But it is clear that the *whole* of Type IV. must have followed Type III., for we cannot suppose that 34 and 34a were struck before 558, whilst 34b and 34c were struck after 566. Granting, then, that 34 and 34a were struck after Type III., i.e. after 559, their date is limited to 559–566. On the other hand, 34b and 34c must have been struck between the accession of Al-Mustadfi and the death of Najm-ad-din, i.e. between 566 and 572.

## IV. KUTB-AD-DIN IL-GHÁZÍ II. A.H. 572–580.

## Type I.

## 1.

35. Copper. A.H. 577. (British Museum. *Num. Chron.* no. 71.)

Obv.	سبع وسبعين خمس مائة	Rev.	قطب الدين بن الناصر لدين امير المومنين هذا الدرهم ملعون من يعيره
Two busts, diademed, facing; one larger than the other. [Copied from coin of Heraklius I. and his son Heraklius Constantinus; but the Emperor's beard has been shaved, and the diadems have been much altered.]	المومنين و امير		

Muhmilahs over *المومنين و امير*.

## 2.

36. Copper. A.H. 578. (British Museum. *Num. Chron.* no. 72.)Same: but *ثمان* instead of *سبع*, and *و* inserted before *خمس*. No muhmilahs.

## 3.

37. Copper. A.H. 579. (British Museum. *Num. Chron.* no. 73.)Same as (35): but *تسع* instead of *سبع*, and *و* omitted after *تسع* and after *سبعين*.

4.

38. Copper. A.H. 580. (British Museum. *Num. Chron.* no. 74.)

Same as (35): but سبع وسبعين خمس instead of ثمانين وخمس.  
 مائة مائة

5.

39. Copper. (British Museum. *Num. Chron.* no. 75.)

Same as (35): but سبع وثمان وخمس instead of سبع وسبعين خمس (سبع = سبعين, with the unit and decimal transposed?). مائة مائة

6.

40. Copper. (Pl. vi. fig. 1.)<sup>1</sup> (British Museum. *Num. Chron.* no. 76.)

Same as (35): but سنة تسع تسعين وخمس instead of سبع وسبعين خمس (? سبعين = تسعين).  
 مائة مائة

ملعون من and المومنين Muhmilahs over أمير.

I suspect that the dates of the last two coins are blundered. As they stand, they are undoubtedly incorrect.

On the curse-formula, which appears in its entirety on these coins (هذا الدرهم ملعون من يعيره), see above (*Introduction*, p. 9 and note, and no. 14 of the coins of the Kayfā dynasty).

The name of the Khalifah An-Nāṣir has been the subject of a very common mistake among numismatists. Instead of the full surname *An-Nāṣir-li-dīni-llāh* النَّاصِرُ لِدِينِ اللَّهِ they have sometimes found (as on the coin just described) a form which they read *An-Nāṣir-ad-dīn*. This, I need scarcely say, is a solecism of a grave nature; and numismatists have made a great point of the ignorance or carelessness of those who had to do with the striking of the coins. It seemed to me highly improbable that any one entrusted with the designing or engraving of an Arabic coin should have been so ignorant of the Arabic language as to doubly define a noun; and I therefore thought it worth while to look into the matter a little more closely. The coins in the British Museum bearing the surname of the Khalifah An-Nāṣir, about 250 in number, form quite large enough a collection to allow one to lay down general principles for the orthography of the name. By examining these 250 coins I found that what I had at first suspected was in fact correct—(i) in every instance of the supposed النَّاصِرُ الدِّين there was a connexion between the base of the (supposed) ا and the following ل of الدِّين, thus showing the word to be للدِّين; and (ii) consequently numismatists, ignorant or forgetful of the elementary rule of Arabic orthography, that the alif of the definitive *al*, when preceded by the preposition *li*, is elided, were unable to see the reason for the two lāms occurring in juxtaposition, and accordingly attributed a solecism to the designers of the coin by reading *En-Nāṣir-ad-dīn*. After having investigated the question for myself, I discovered that Fraehn, with his usual accuracy, had already adopted the true reading النَّاصِرُ لِلدِّين.

The correct form, then, of the contracted surname is النَّاصِرُ لِلدِّين *An-Nāṣir-li-d-dīn*. In the full name the word دِين was defined by the following word اللَّهُ; but that being removed in the contracted name, it became necessary to define دِين in some other way, and the definitive ال was accordingly prefixed, the resultant meaning being *to THE religion*, i.e. *Islam*, whereas لدين alone would mean *to A religion*.

<sup>1</sup> An indistinct specimen of this type is engraved on Pl. ii. fig. cviii.



## Type II.

41. Copper. (Pl. ii. fig. cxi.) (British Museum. *Num. Chron.* no. 77.)

Obv.	بن الپی بن	Rev.	ایل غاری
Within dotted square, head to right, diademed.		لمولانا المالک العالم	
[Copied from coin of Constantine I.]		العادل قطب الدین	
تمرتاش بن		ملک الامرا شاه	
		دیاریکر	

There are some varieties in the incorrectness of the spelling of the word *لماالک*—*e.g.* *الملک*. On no example is it correctly spelt.

The unusual form [*Belonging*] to our lord the king, the assemblage of titles, and other peculiarities, induce the opinion that these coins were struck by some governor or chieftain tributary to the Urtuḡī Kūṭb-ad-dīn.

## V. ḤUSĀM-AD-DĪN YŪLUK-ARSLĀN. A.H. 580–597.

## Type I.

1.

42. Copper. (Pl. ii. fig. cxii.) A.H. 581. (British Museum. *Num. Chron.* no. 85.)

Obv.	Half-figure, right hand on breast.	Rev.	Within hexagram of dotted lines,
		ایبو	
		الملک الناصر	
		صلاح الدین	
		والدین یوسف	
		بن	
		Between hexagram and outer dotted circle,	
		ضرب   سنة   احد   ثمانیه (sic)   خمس   مائة	

2.

43. Copper. (*Silvered.*)<sup>1</sup> A.H. 581. (British Museum. *Num. Chron.* no. 83.)

Same: but different obv. inscription, and differently divided: حسام الدین | یولتی ارسلان.

3.

44. Copper. A.H. 583. (British Museum. *Num. Chron.* no. 86.)

Same as (43): but *ثلث* instead of *احد*.

<sup>1</sup> A duplicate of this coin in the British Museum (*Num. Chron.* no. 84) is similarly *silvered*.

4.

45. Copper. A.H. 584. (British Museum. *Num. Chron.* no. 87.)

Same as (43): but أربع instead of احد.

5.

46. Copper. A.H. 585. (British Museum. *Num. Chron.* no. 89.)

Same as (43): but خمس instead of احد.

Pietraszewski (*Num. Muh.* no. 264) publishes a coin (a) which resembles (43) in everything but the date, which is 586 (ست instead of احد).

It has already been noticed (cp. no. 16) that the name of Ṣalāḥ-ad-dīn as liege-lord occurs on the coinage both of Kayfā and of Māridīn in this same year 581.

## Type II.

47. Copper. (Pl. vi. fig. 2.) A.H. 587-9. (British Museum. *Num. Chron.* no. 90.)

Obv.	Rev.
حسام الدين ملك ديار بكر	الملك الناصر
Two heads: that on the right, profile to left; that on the left, smaller, nearly facing, crowned.	صلاح الدين
[The profile is probably copied from a coin of Nero; but the head on the left is clearly Byzantine:— apparently a mixed type.]	محمي دولة
	امير المؤمنين
	Above, fleuron.

Over صلاح on rev., muhmilah.

Three other examples in the British Museum differ slightly from (47):—(a) omitting the fleuron and the muhmilah; (b) *gilt*, substituting a pellet for the fleuron, and retaining the muhmilah; (c) transposing بن أيوب and يوسف, substituting pellet for fleuron (like b), and retaining muhmilah.

We can scarcely suppose that this type was issued before the last coin (46a) of Type I. was struck; the *terminus a quo* of the date is thus fixed at 586. But it is probable that, in the absence of political changes which might necessitate an alteration in the coinage,—and we have no knowledge of such changes in this instance,—a fresh coinage would not be issued till the former one was exhausted, for which we may allow a year. Hence we may fix the earliest date at which Type II. was likely to be struck at the year 587. The *terminus ad quem* is easily seen to be 589; for the name of Ṣalāḥ-ad-dīn occurs on the coin, and he died in 589. Further, a new type of coinage (Type III.) was introduced by Yüluḡ-Arslān in 589. There remains therefore the narrow range of between two and three years (587, 588, and part of 589) during which Type II. must have been struck.

## Type III.

1.

48. Copper. A.H. 589. (British Museum. *Num. Chron.* no. 94.)

Obv. Four full figures: one is seated in the midst, with head dejected; behind stands another, with face in profile and right arm upraised; two other figures stand one on each side of the sitting one, the figure to dexter with arms raised, that to sinister with arms down.

Rev. A. الامام النا

صر للدين

امير المومنين

M. حسام الدين ملك ديار بكر يولى ارسلان

بن ايل غازى بن [ارتق] تسع وثمانين وخمسمائة

Of two varieties in the British Museum (*Num. Chron.* nos. 95, 96):—(a) (Pl. iii. fig. cxv) differs from (48) in having a star before the sitting figure, and inserting سنة before تسع and ر in ارتق; (b) is similar to (a), but omits the star, and adds annulets, one on each side and one a-top of rev. area, and also inserts a muhmlah over صر.

2.

49. Copper. A.H. 589. (British Museum. *Num. Chron.* no. 97.)

Obv. Same as (48): but no star, and slight alterations in the figures, outer drapery being added to the side figures.

Rev. A. الملك العادل

الامام النا

صر للدين  
امير المومنين  
سيف الدين

Fleuron.

M. Same as on (48), but ر inserted in ارتق, سنة before تسع, and the century of the date illegible.

Two other examples in the British Museum slightly differ from (49):—(a) (*Num. Chron.* no. 98) is stamped with a countermark GG (inverted); (b) (*Ibid.* no. 99) *silvered*, omits the fleuron on rev. area.

3.

50. Copper. A.H. 590. (British Museum. *Num. Chron.* no. 100.)

Same as (49): but date تسع وثمانين وخمسمائة instead of تسعين وخمسمائة.

A variety in the British Museum (*Num. Chron.* no. 101) adds a pellet under rev. area.

It has been suggested that this group is intended to record the lamentation of the Muslims on the occasion of the death in the year 589 of their great champion Ṣalāḥ-ad-dīn, who had so long led their triumphant armies against the infidel Franks. This is by no means disproved by Dr. Scott's discovery (*Revue Archéologique*, x. 296) that the representation on these coins bears a strong resemblance to a relief in terra-cotta (in the British Museum) representing the mourning of Penelope for the absent Odysseus. The Urtuḳs may have been anxious to engrave on their coins some mark of their regret (whether sincere or merely politic) for the death of the great Saracen leader, and they found a suitable model in the relief above mentioned, of which they may very possibly have seen an example.

## Type IV.

1.

51. Copper. A.H. 596. (British Museum. *Num. Chron.* no. 102.)

Obv. Helmeted figure, seated cross-legged ;  
holding, in right hand, sword  
horizontally behind his head; in  
left hand, a trunkless, helmeted,  
head, by the plume of the helmet;  
handle of sword crossed, tasselled.  
To dex., stem with three buds.  
Beneath figure, fleuron.

Rev. A.

الناصر لدين

الله امير

المومنين

M. (Inner). الملك الافضل على والملك الظاهر

غازي بن الملك الناصر

(Outer). حسام الدين يولق ارسلان ايل غازي

بن [ا] رتق ضرب سنة ست

وتسعين وخمسمائة

2.

52. Copper. A.H. 596. (British Museum. *Num. Chron.* no. 103.)

Same: but ملك دياربكر بن inserted between ارسلان and ايل غازي, and ا inserted in رتق.

3.

53. Copper. A.H. 596. (British Museum. *Num. Chron.* no. 104.)

Same as (51): but on obv. to dex. (instead of stem with buds) the words written sideways انا نور الدين.

Also on rev. area muhmlah over the الناصر ص. Rev. marg. as on (51), but date stops at تسع. بكت.

4.

54. Copper. (Pl. iii. fig. cxx.) A.H. 596. (British Museum. *Num. Chron.* no. 105.)

Same as (53): but with ملك دياربكر بن inserted as on (52).

A variety (a) in the British Museum (*Num. Chron.* no. 106) omits the muhmlah over the الناصر ص.

5.

55. Copper. A.H. 596. (British Museum. *Num. Chron.* no. 108.)Same as (53): but obverse type *reversed*; sword in left hand, trunkless head in right, etc.

Pellet above rev. area.

6.

56. Copper. A.H. 596. (British Museum. *Num. Chron.* no. 109.)

Same as (55):  
but stem of buds  
restored in place of  
side-inscription.

Rev. A.

الله

الامام الناصر

سرلدين

امير المومنين

The supposition that this type refers to a scene which took place in the tent of Ṣalāḥ-ad-dīn (Abū-l-Fidā, ann. 582) appears to me improbable, as the event took place fourteen years and the principal actor died seven years before the coin was struck.<sup>1</sup>

<sup>1</sup> Before leaving the coins of Yülük-Arslan, I must mention that Soret (3e *Lettre*, no. 59, *Rev. Num. Belge*, iv. 36, 2nde série) attributes to this prince a silver coin which I have no

hesitation in asserting should properly be assigned to Aḡ-Zāhir Ghāzi, the Ayyūbī prince of Ḥalab. The word Soret reads غازي should be يوسف, and ارسلان should be يولق.

## VI. NÂSIR-AD-DÎN URTUĞ-ARSLÂN. A.H. 597-637.

## Type I.

1.

57. Copper. A.H. 598. (British Museum. *Num. Chron.* no. 110.)

Obv.	رتق ارسلان	Bust, facing; on each side, star.	نام الدين ا	Rev. A.	Within hexagram, الله الامام الناصر لدين امير المو منين M. In the spaces between hexagram and double dotted outer circle, ضرب   سنة   ثمان   تسعين   خمس   مائة
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2.

58. Copper. (Pl. vi. fig. 3.) A.H. 599. (British Museum. *Num. Chron.* no. 111.)

Obv.	Same.	Rev. A.	Within hexagram, <sup>1</sup> الله الامام الناصر لدين امير المومنين الملك الظاهر غازى M. ضرب   سنة   تسع   تسعين   وخمس   مائة
------	-------	---------	--

Another specimen (*a*) in the British Museum differs from (58) only in dividing *ارتق* instead of *رتق*, and in offering some obscurity in part of the date, owing to the indifferent preservation of the coin. A third example (*b*) substitutes for *رتق ارسلان* the words *الناصر الدين ا* the words *الناصر*, of which *الملك* is somewhat obscured by having a hole pierced through it. This last piece presents the peculiarity of having its present inscriptions and head struck over those of another coin, which must, of course, have been issued at an earlier date. To this earlier coin must be assigned the words *الملك المظفر* which have obscured the name *ناصر الدين* on the obverse. On the reverse, the inscriptions of Urtuğ-Arslân's die are nearly obliterated, whilst those of the earlier die are more than half legible:—

سنة اربع  
الناصر لدين الله  
منين  
لناصر  
.

This inscription clearly indicates the date 584; and the earlier die may be attributed without hesitation to

<sup>1</sup> A distinction may be noted between this and the preceding hexagram. That of (57) is triple, being formed by two hexagrams of single lines, inclosing one of dots. The hexagram of

(58), on the other hand, is composed of the two lines without the dots, as in the photographic representation on Pl. vi.

Al-Malik Al-Muzaffar Sinjar-Sháh, the Atábég of Al-Jazírah, as a comparison with the coins of that prince clearly shows. It may perhaps seem strange that the earlier inscription should be preserved whilst the later inscription struck over it has almost disappeared; but this may perhaps be accounted for by supposing that the later inscription preserved the older one by undergoing the wear of circulation which would otherwise have fallen upon it. There can be no doubt whatever that the die of Urtuḡ-Aralán is the super-imposed one: this is proved not only by the date of the other die, but by the nature of the surface of the copper, which renders it usually an easy task to determine which of two dies struck on the same place is the older one.

The word الله at the top of the reverse of the preceding four coins must be taken with الناصر لدين. Its unusual position, separated from its connected words, is, we may suppose, due to an attempt at symmetry.

## Type II.

## 1.

59. Copper. (Pl. iii. fig. cxxiv.) A.H. 599. (British Museum. *Num. Chron.* no. 114.)

Obv. Crowned or helmeted centaur-archer [Sagittarius] to left, head turned facing, stretching with right hand the string of a bow which he holds in the left, with the intent of shooting down the throat of a dragon with jaws a-gape. The dragon is nothing else than an extension of the centaur's tail. To the left of the centaur's head is a large point.

In the spaces round the figure,

بماردين سنة تسع وتسعين وخمس | ما

Rev.

بن ايوب

الناصر لدين الامير

المومنين الملك

العادل ابو بكر

ملك ديار بكر

سلان

The first component of the numeral خمسمائة on this coin is reversed (سمط); and the second, though not reversed, is curtailed to ما.

A variety (a) in the British Museum (*Num. Chron.* no. 115) differs from (59) in that نا (of ناصر) is removed from the right side to the same line as ديار بكر, thus ملك ديار بكر نا. A third example (b) (*Num. Chron.* no. 116) is similar to (a), but سمط is changed to خمس and و inserted after تسع. A fourth (c) (*Num. Chron.* no. 117) is like (b), except that نا ناصر is at the side as on (59).

## 2.

60. Copper. A.H. 599. (British Museum. *Num. Chron.* no. 118.)

Same as (59), but the centaur-archer is reversed, to right, bow in right hand, string stretched with left; and the obv. inscription is thus distributed in the spaces—مائة وخمس | مين | تسع وتسعين | ما; and on the rev. نا is moved to the line of ملك ديار بكر as on (59a).

Of two varieties of this coin (*Num. Chron.* nos. 120, 121) in the British Museum, the first (a) divides the obv. inscription thus, تسع وخمس | ما; and the second (b) thus, مائة

بماردين | تسعين | تسع | وخمسمائة, neither of which arrangements in the least affects the meaning of the

date: (a) places نا ناصر as on (59), but (b) as on (59a).

The patronymic بن ايوب on the rev. belongs of course to the Ayyúbí Al-Malik Al-'Adil Abú-Bakr, not

to Nāṣir-ad-dīn Urtuḡ-Arslān, although at first sight it might seem from its position to be a continuation of the latter name.<sup>1</sup>

It is perhaps noteworthy that the piece (no. 59) struck by Urtuḡ-Arslān at Máridīn in the year 598 is the earliest instance of a coin of the princes of Máridīn bearing a mint-name: their Kayfā kinsmen introduced *Al-Hiṣn* twenty years earlier (see no. 14).

## Type III.

61. Copper. (Pl. iii. fig. cxxxv.) Máridīn. A.H. 606. (British Museum. *Num. Chron.* no. 123.)

Obv. A. Man seated on lion to left, hands raised,  
ends of girdle flying behind.

M. الملك العالم العادل ناصر الدين ارتقى  
ارسلان ملك ديار بكر

Rev. A.

وست  
الامام الناصر  
لدين الله امير  
المومنين

M. الملك العادل سيف الدين ابو بكر ابن  
ايوب ضرب بماردين سنة

Of two trifling varieties in the British Museum, (a) differs as to the obv. margin, which stops at ديار, and as to the rev. margin, where ابن is substituted for دين; whilst (b) omits ضرب in rev. margin, and inserts a fleuron above the lowest line of rev. area. (*Num. Chron.* 125, 126.)

A duplicate of (61) in the same collection is plated with *silver*.

The expression سنة ستة, though ungrammatical, is by no means a unique solecism: similar mistakes are not uncommon on coins.

## Type IV.

1.

62. Copper. (Pl. iii. fig. cxxxvi.) A.H. 611. (British Museum. *Num. Chron.* no. 127.)

Obv. A. Head, laureate, facing (slightly turned  
to left).

M. ناصر الدنيا والدين ارتقى ارسلان ملك  
ديار بكر

Rev.

\* ☸ \*  
ابو العباس احمد  
الناصر لدين الله  
امير المومنين  
الملك العادل ابو  
(بكر بن ايوب)

(The words in parentheses are inserted from duplicate specimens.)

<sup>1</sup> It is a graceless office to comment on the mistakes of those scholars who formerly directed their labours to the same field as oneself, but I cannot forbear to mention that in describing the preceding coin (in Eichhorn's *Repertorium*, x. 13. 23), Reiske seems to have tried to make as many egregious blunders as he possibly could. Certain it is that scarcely a line but offers a tempting subject for criticism. Whether Reiske was an Arabic scholar or not, though a sufficiently dubitable question, is not one with which we are at present concerned; but that he was

no Arabic numismatist is a patent fact, and every numismatic statement or theory of his demands the most cautious scrutiny.

<sup>2</sup> Some numismatists, with singular infelicity, have read the top line امر الفلاس احمد, and the engraving in Pl. iii. is likely to confirm this mistake. I need only say that the coins unanimously give the reading ابو العباس احمد, the names of the Khalifah An-Nāṣir, and that the other reading is not only unauthorized but ungrammatical.

Another specimen (*a*) has annulets instead of stars above rev. (*Num. Chron.* no. 129). The photograph (Pl. vi. fig. 4) will convey a better impression of the obverse than the engraving.

## 2.

63. Copper. A.H. 611. (British Museum. *Num. Chron.* no. 132.)

Obv. Head as before, but slightly turned to *right*.

Some illegible characters in the margin.

Rev.

الملك الكامل

محمد بن ايوب

الملك المنصور

ناصر الدين ارتق

(ارسلان)

## Type V.

64. Copper. A.H. 615. (British Museum. *Num. Chron.* no. 135.)

Obv. Within octogram,

الناصر لدين الله

• امير المؤمنين الملك •

الكامل محمد

Between octogram and outer double circle,

لا اله الا الله | (الله) | (محمد | رسول | ل | ال) | له

Rev. Within octogram,

ناصر  
الملك المنصور

• الدنيا والدين •

ارتق ارسلان

Between octogram and outer double circle,

(ضر) | ب | ستة | خمس | عشر | ... | ... | ...

Another example in the British Museum (*Num. Chron.*; no. 137) is struck over a coin of Type IV.

## Type VI.

65. Copper. (Pl. vi. fig. 5.) A.H. 620. (British Museum. *Num. Chron.* no. 138.)

Obv. A. Head to right.

[Copied from coin of Nero.]

M. الملك المنصور ناصر الدنيا والدين ارتق  
ارسلان

Rev.

عشرين

الناصر لدين الله

امير المؤمنين

الملك الكامل

ناصر الدين محمد

بن ايوب

Fleuron over المؤمنين.



## Type VII.

66. Copper. (Pl. vi. fig. 6.) A.H. 623. (British Museum. *Num. Chron.* no. 140.)

Obv. A. Bust facing, with long locks of hair.

M. السلطان الاعظم علا الدين كيقباد بن كي

On left side of head, خس }  
 On right side of head, رو } = خسرو

Rev.

وعشرين و

الامام

المستنصر بالله

امير المومنين

الملك المنصور

ارتقى

The British Museum possesses two varieties of this type besides that just described (*Num. Chron.* nos. 141, 142): of these (a) is noteworthy only because the obv. is struck over a rev. of Type VI., and the rev. over an obv. of Type VI.; and (b) differs from (66) in having two muhnilahs (و), one over المومنين, the other over المنصور, taking the place of the ر, which is on this coin (unlike the preceding) written in line with the rest of the word.

## Type VIII.

1.

67. Silver. (Pl. vi. fig. 7.) Dunaysir. A.H. 625. (British Museum. *Num. Chron.* no. 143.)

Obv.

بالله

الامام المستنصر

ارتقى

الملك المنصور

١٢٥٥

Rev.

بدنيسر سنة

السلطان المعظم

كيقباد بن كاخسرو

١٢٥١

The points on this coin are diacritical: viz. obv. المستنصر عشرين, rev. المعظم كيقباد بن كاخسرو. A variety (a) in the same collection (*Num. Chron.* no. 144) differs only in omitting the points over the خ and the ن.

2.

68. Silver. Dunaysir. A.H. 626. (British Museum.)<sup>1</sup>

Same as (67), but سنة instead of خمس on obv. Points as on (67a), but none to المستنصر.

3.

69. Silver. Dunaysir. A.H. 628. (Faba Collection, no. 440.)<sup>2</sup>

Same as (67), but ثمان instead of خمس on obv.

<sup>1</sup> Cp. Fraehn, *Recessio*, cl. xiii. 11.<sup>2</sup> I am indebted to Dr. Blau for a description of this piece.

## 4.

70. Silver. Dunaysir. A.H. 632. (British Museum. *Inedited*.)Same as (67), but *خمس* | *عشرين* instead of *أثنى عشر* | *عشرين*.Points—obv. *المستنصر*; rev. *المعظم كيقباد بن*. Star over *كيقباد*.

These silver coins—the first in the Urtukî series—are precisely after the model of those issued by the Saljûkî Sultâns of Anatolia: the size, the peculiar ornamentation with three stars, the arrangement of the inscriptions, the style of the writing, all are Saljûkî. In explanation of this, we see the name of Kay-Kubâd on the reverse, showing that at the time these coins were struck the Urtukî prince was doing homage to the Saljûkî Sultân. The acknowledgment of suzerainty seems to have been accompanied by a change in the coinage in imitation of that of the suzerain. In the like manner, a little later, we see the same Urtukî prince copying the well-known type of coinage peculiar to the Ayyûbî princes.

## Type IX.

## 1.

71. Copper. A.H. 626. (British Museum. *Num. Chron.* no. 147.)

Obv. Man seated on lion, similar to Type III.

Rev.

*ضرب سنة**المستنصر**بالمعظم**المومنين**(المستنصر)**بالمعظم*

Circular marginal inscription on obv. and rev., but nearly effaced and quite illegible.

## 2.

72. Copper. A.H. 627. (Müller Collection.)<sup>1</sup>Same as (71), but *سنة* | *عشرين* instead of *سبع* | *عشرين*.

## Type X.

73. Silver. A.H. 628. (British Museum. *Num. Chron.* no. 150.)

Obv. A. Within triple hexagram composed of a dotted line between two plain lines,

*الامام**المستنصر**بالله امير المو**منين*

M. In spaces between hexagram and triple circle similarly composed,

*لا اله الا الله | محمد | رسول الله*

(The words in parentheses are, as before, inserted from other examples.)

Rev. A. Within hexagram (as on obv.),

*محمد**الملك الكامل**الملك المنصور**ارتقى*

M. In spaces between hexagram and circle (as on obv.),

*(ضرب) | بكيف | سنة | ثمان | عشرين | وستمان*<sup>1</sup> Formerly belonging to Dr. O. Blau, German Consul-General at Odessa.

Dr. Blau mentions to me a similar dirham formerly in his possession, bearing the date 625 ثمان وعشرين وستمائة. Can this be a misreading for 628 ثمان وعشرين وستمائة? At least, of the reading of the coin described above I have no doubt.

The photograph (Pl. vi. fig. 8) is taken from a second specimen in the British Museum.

This type of coinage is an exact copy of that characteristic of the Ayyúbis, and seems to have been adopted in token of homage, in the like manner as Type VIII. appears to have been adopted in honour of the Saljúks.

#### Type XI.

74. Copper. (Pl. vi. fig. 9.) A.H. 628. (British Museum. *Num. Chron.* no. 154.)

Obv. Figure seated cross-legged, within square of dotted lines, head projecting above square; star on each side of head; annulets on each side of figure within square.

ناصر الدين

ارتقى ارسلان

|| ≡ ||

Rev.

بالله

الامام المستنصر  
امير المؤمنين  
الملك الكامل  
محمد

وعشرين وستمائة

ثمان

Another example (a) in the same collection differs only in transposing ناصر الدين and ارتقى ارسلان.

#### Type XII.

75. Copper. Máridín. A.H. 634. (British Museum. *Num. Chron.* no. 157.)

Obv. A. Head to face, diademed, similar to Type VII., but broader.

M. السلطان المعظم علا الدنيا والدين كيقباد  
قسيم امير المؤمنين

Rev.

ضرب بماردين  
الامام

المستنصر بالله  
\* \* \*  
امير المؤمنين  
الملك المنصور  
ارتقى

سنة اربع و

ثلاثين وستمائة

A variety (a) in the British Museum divides the date thus اربع وثلاثين | وستمائة and omits كيقباد in obv. margin (*Num. Chron.* no. 159); and a third (b) omits امير المؤمنين in obv. margin, and turns the date round, beginning at left instead of top, اربع | سنة اربع | وستمائة.

The engraving (Pl. iii. fig. cxliv) is from a considerably less perfect specimen than that described above (75).

## Type XIII.

76. Copper. Máridín. A.H. 634. (British Museum. *Num. Chron.* no. 161.)

Obv. A. Figure seated, cross-legged, holding orb  
in left hand.

M. السلطان المعظم غياث الدين كاخسرو  
قسيم امير المومنين

Rev.

(ضرب) بماردين

الله  
بسمه  
والتوفيق

الامام  
المستنصر بالله  
امير المومنين  
الملك المنصور  
ارتق

(التوفيق  
بسمه  
والله)

The British Museum possesses eight specimens of this type, differing only (so far as can be seen) in degree of indistinctness. It is from a comparison with the other seven pieces that the words in parentheses have been inserted. One of the eight is struck over Type VI. (obv. over obv., rev. over rev.). From another of these eight pieces, the representation in Pl. vi. fig. 10 is taken.

The decimal of the date on these coins is so very obscure that there might be some uncertainty as to whether the year were 604, 614, 624, or 634, if it were not for the circumstance that one of them is struck over a die of Type VI. Now Type VI. was issued in 620, and Type XIII. must therefore have been issued later than 620. But the name of Kay-Khusrú occurs on it. This cannot be Kay-Khusrú I., for he reigned from 600 to 607, whereas it has already been shown that Type XIII. must have been issued later than 620. The alternative, Kay-Khusrú II., began to reign in 634. The date of Type XIII. must therefore be 634. A later decad is precluded by the death of Urtuk-Arslán in 637.

## Type XIV.

77. Copper. (British Museum. *Num. Chron.* no. 169.)

Obv.

الامام الناصر  
لدين الله امير المؤمنين  
[منين]

Rev.

[محمد]  
الملك العزيز  
الملك المنصور  
[ارتق]

## VII. NAJM-AD-DÍN GHÁZÍ. A.H. 637-658.

## Type I.

78. Copper. A.H. 640—3. (Soret, *IVe Lettre*, no. 100, *Rev. Num. Belge*, 2e sér. ii. 222.)

Obv.	Within square,	Rev.	Within square,
	السلطان الم...		الامام ا
	غياث الدين الملك		لمستعصم
	السعيد نجم الدين		بالله امير المو

Traces of marginal inscriptions.

The date of this coin is limited to 640—3 by the accession of Al-Musta'sim in 640 and the death of Ghiyáth-ad-dín (Kay-Khusrú II.) in 643.

## Type II.

79. Copper. A.H. 646? (British Museum. *Num. Chron.* no. 170.)

Obv. A.	بالله	Rev. A.	الملك الصالح
	الامام المستعصم		نجم الدين ايوب الملك
	امير المؤمنين		السعيد غازى
			بن ارتق
M.	(الله محمد رسول الله) . . . . .	M.	(ست واربعين وستما؟) . . . . .

(The words in parentheses are inserted from another specimen in the same collection.)

In the late General Bartholomaei's *IVe Lettre à M. Soret* (*Rev. Num. Belge*, ii. 340, 4e série) is a description (no. 25) of a coin resembling the preceding, but with date 645 and a different reverse inscription.

## Type III.

80. Copper. (Pl. vi. fig. 11.) Máridín. A.H. 654. (British Museum. *Num. Chron.* no. 172.)

Obv. A.	Head, facing.	Rev.	Within dotted square.
			• يوسف •
			الملك الناصر
			الملك السعيد
			• غازى •
M.	الامام المستعصم بالله امير المؤمنين		
	Above, two stars.		
			In the spaces between square and outer dotted circle,
			ضرب بماديين سنة اربع وا خمسين ستمائة

## Type IV.

1.

81. Silver. (Pl. vi. fig. 12.) Máridín. A.H. 655. (British Museum. *Num. Chron.* no. 174.)Obr. Within triple hexagram composed of dotted  
line between two plain lines,

الامام  
المستعصم  
بالله امير المومنين

In spaces between hexagram and outer circle.  
similarly composed,  
لا اله الا الله محمد رسول الله

Rev. Within hexagram (as on obr.),

يوسف  
الملك الناصر  
الملك السعيد  
غازي

In spaces (as on obr.),  
(ضرب) | بماردين | سنة | خمس | و | خمسين | (وستمائة)

2.

82. Silver. Máridín. A.H. 656. (British Museum. *Num. Chron.* no. 176.)

Obr. In hexagram (as before),

الله  
لا اله الا  
الله محمد  
رسول

In spaces (as before),  
صلى الله عليه وعلى اله وسلم

Rev. As on (81), but ست instead of خمس.

The rev. marg. inscription has been made out by comparison with other specimens.

3.

83. Silver. Máridín. A.H. 657. (British Museum. *Num. Chron.* no. 177.)

Same as (82), but سبع (or rather سه, it might perhaps be تسع) instead of ست.

4.

84. Silver. Máridín. A.H. 658. (Bartholomaei, *IVe Lettre*, no. 26, *Rev. Num. Belge*, 4e sér. ii.)

Same as (82), but ثمان instead of ست.

The reason for the alteration of the obverse inscription and for the omission of the Khalífah's name is to be found in the fact that Al-Musta'sim, the last of the Khalífahs of Baghdád, was murdered by Húlágú in 656.

## VIII. KARÁ-ARSLÁN. A.H. 658-691.

## Type I.

85. Silver. (Pietraszewski, *Num. Mus.* 308.)

OBS. A. Within hexagram (as on 81).

هولاكو  
المعظم  
و

REV. A. Within hexagram (as on 81).

الملك المظفر  
قرا ارسلان

Marginal inscriptions nearly effaced.

Pietraszewski wrongly attributed this coin to Kiliġ-Arslán, the Salġúġi Sultán of Ar-Rúm.

## Type II.

86. Copper. (Pl. vi. fig. 13.) (British Museum. *Num. Chron.* no. 179.)

OBS. A.

هولاكو  
المعظم

REV. A.

الملك  
المظفر  
قرا ارسلان

M. Illegible.

M. Illegible.

Another example (a) has v beneath obv. area.

## IX. SHAMS-AD-DÍN DÁWÚD. A.H. 691-693.

## Type I.

87. Copper. (Vienna Museum. Fraehn, *Bull. Scient.* ii. 1837, p. 177; Krafft, *Wellenheim Cat.* 12273; engraved in Lelewel, *Numismatique du Moyen-Age*, Atlas, title-page.)

OBS.

Christ, seated on throne;  
similar to Type VI. of  
Kará-Arslán of Kayfá.

REV.

الملك العادل  
شمس  
الدنيا والدين

It must be admitted that this is only a conjectural attribution. The titles and style of the coin lead one to the supposition that it was issued by Shams-ad-dín Dáwúd the Urtukġ; but the evidence is anything but certain. In the absence, however, of a more positive attribution, we may provisionally assign it to the Urtukġ prince.

## APPENDIX A.

### TURKISH NAMES.

In writing Turkish names I have adopted the orthography of the Arabic historians, some of whom were contemporaries of the princes who bore these names and may therefore be supposed to have known how they were pronounced. As, however, this orthography differs considerably from the Turkish, I insert below a list of the names as given by Mr. J. W. Redhouse, who has kindly furnished me with the Turkish orthography and probable meaning of each word.

أورْتوق ارسلان = *covered or hairy lion*.<sup>1</sup>

يولوق ارسلان = *plucked or bald lion*.<sup>2</sup>

قرا ارسلان = *black lion*.

{ سوكمان = *an overboot*; but  
سكمان (Pers.) = *dog-like*; or perhaps  
سگيان (Pers.) = *an attendant on hounds*.

تيمورتاش = *iron-stone, or perhaps [one's] companion-in-iron*.

البي = *probably one who has served under Alp-Arslan, a follower of Alp-Arslan*.

ايل غازی = *hand-victor, or tribe-conqueror*. The significations of the Turkish ايل are too numerous to enable one to determine with certainty the meaning of the name. غازی is Arabic.

## APPENDIX B.

### PALÆOGRAPHY.

The style of Arabic writing employed by the Urtukis on their coins was of a mixed nature. The old rigidly-simple Kúfî character was passing away, and the transitional Kúfî was preparing the road for the Naskhî. We find all three kinds on Urtukî coins. A few present the old Kúfî in very nearly its pristine simplicity, a few on the other hand the Naskhî in almost its modern form, but the majority employ the transitional Kúfî, in which the simplicity of the old character is destroyed by the addition of ornamental turns and other embellishments. All this may be seen at once by a glance at the plates.

Diacritical points are very sparingly used on these coins. The following are all I have met with: فخر الدين, معين امير المومنين, المستأجد, ستس, سكمان, بن, بن, قرا ارسلان, خمسمايه, في سنه, سنه, المعظم, كيقباد, ككفبان, كاخسرو, نمرانش, عشر, المومنين (الدين), and *ihmdl* (or *muhmilah*, as de Sacy calls it) frequently (v). When employed in grammatical works, *ihmdl* shows that a letter is *pointless*; but on the coins, though it is generally used in this manner, it is not always. The examples of its occurrence furnished by the Urtukî coinage are: العالم, العادل, فخر,

<sup>1</sup> أورْتوق from أورْتَمَاق to *cover, envelop, veil*.

<sup>2</sup> يُولُوق from يُولَمَاق to *pluck* (hairs or feathers).



المصور، الناصر، صلاح، ملعون، من، امير المؤمنين، بن، المطهر، محمود، الصالح، الملك، كخسرو. Of these the *ihmdl* over the ع of العالم and العادل is clearly to show that they are not غ. Similarly كخسرو is shown not to be الناصر not الناصر، صلاح not الصالح، كخسرو not كخسرو. But the *ihmdl* over the م of العالم، الملك، seems useless, for there is no risk of confusing م with any dotted letter; unless, indeed, on a badly-engraved coin it could be mistaken for ã or â in the middle of a word. On the other hand, the *ihmdl* over the خ of فخر is not only incorrect but is contradicted by the coin itself, for the خ is in this instance pointed. So again *ihmdl* over the ظ of المظفر is incorrect. It appears to me that whilst this sign was commonly used on the coins to indicate that the letter was *muhmalah* or pointless, it was also sometimes used merely as an ornament. There is nothing else relating to the Arabic palæography of these coins which cannot be learnt from the autotype plates.

## APPENDIX C.

### ASTROLOGICAL TYPES.

Many of the types on the coins described in the preceding pages have been shown to be copies of Byzantine or Seleucid or Roman originals; but many have been left unidentified. Of these I am now in a position to prove that some are *astrological*. Dr. E. von Bergmann lately called my attention to the astrological character of some of the Urtukî types, and referred me to a plate at the end of Reinaud's *Monuments Arabes etc. du cabinet de M. le duc de Blacas*. This engraving represents an astrological mirror, belonging to an Urtukî prince, Nûr-ad-dîn Urtuk-Sháh, great-grandson of Abû-Bakr I. of Khartapirt. One side of this mirror is of course polished; but on the other, besides inscriptions, are two zones or bands, of which the inner contains seven busts representing the planets, and the outer twelve medallions inclosing figures representing the signs of the Zodiac combined with the seven planets. 'Chaque planète a un signe du zodiaque qu'elle affectionne de prédilection et dont elle se rapproche autant qu'il est possible: plus elle est près de ce signe, plus elle conserve d'influence; plus elle s'en éloigne, plus elle s'affaiblit. . . . La planète au reste domine toujours, et la signe est entièrement sous sa dépendance' (Reinaud, ii. 408 ff.). Cancer is under the dominion of the Moon, Leo of the Sun, Virgo of Mercury, Libra of Venus, Scorpio of Mars, Sagittarius of Jupiter, Capricornus of Saturn. But as there are twelve zodiacal signs and only seven planets (in this system) the remaining five signs are distributed to the planets again, beginning with the last: Saturn has Aquarius, Jupiter Pisces, Mars Aries, Venus Taurus, Mercury Gemini.

This curious mirror throws light on more than one of the unexplained Urtukî types. Mars in Aries is represented by a man seated on a ram, holding in one hand a sword and in the other a trunkless head. There can be no doubt, therefore, that Type VI. of Yûluk-Arslân, which represents a similar figure, though without the ram, is intended for the planet Mars. Again, Type II. of Urtuk-Arslân is clearly meant for Sagittarius, and exactly corresponds to the representation of that sign on the astrological mirror: Jupiter, to whom the sign Sagittarius belongs, being sufficiently represented by the man-element in the figure. In a similar manner we shall be able in a future part of the *Numismata Orientalia* to explain some of the astrological types which occur on the coins of the Atábégs.



# URTUKIS of KAYFA'.

CXLVII.



CLIII.



CLIV.



CLV.



CLVIII.



CLIX.



Pl. II. Section 1.

## URTUKIS of MARIDIN.

CII.



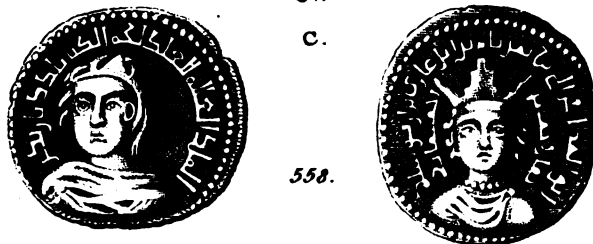
CIII.



CIV.



CV.



# URTUKI'S of MARIDIN

CVI.



CVIII.



CXI.



CXII.

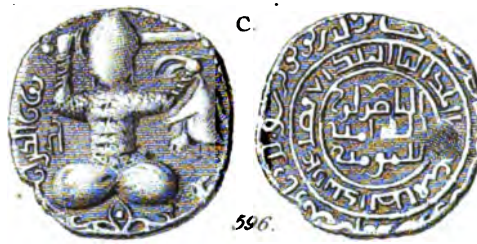


Pl. III.

CXX.



C.



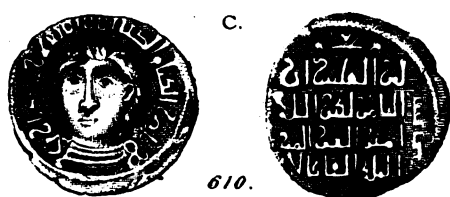
CXXIV.



CXXXI.



CXXXVI.



CXLIV.











URTUKIS OF KAYFA  
AND KHARTAPIRT.

PL. V.



PL. V.



94



1



2



3



5



4



6



7



9



10



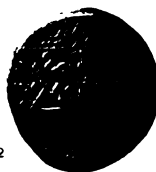
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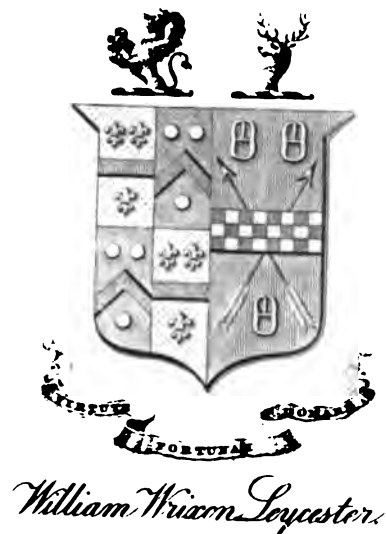
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## AUTHOR'S PREFACE.

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IN a work like the *NUMISMATA ORIENTALIA*, which is designed to embrace the whole field of Oriental Numismatics, the coinage of the great Persian Empire holds of necessity an avowedly leading position. The famous Persian Darics, "the archers," so frequently alluded to in the history of Greece and of which the influence was often so detrimental to the morality of the Hellenes, form the connecting link between the coinage of the Empire of Croesus on the one hand and that of Alexander the Great on the other. We are thus led to commence with the consideration of the coinage of the kingdom of Lydia, a thorough comprehension of which is primarily desirable for those who would attain to a fuller knowledge of Persian numismatics than is to be gained by a mere contemplation of the types of the coins. The Persian daric is the legitimate successor of the gold stater of Croesus, to whose administrative genius must be ascribed the earliest idea of a double currency based upon the relative values of gold and silver. We are therefore called upon to examine, first of all, the origin of the system of weights in use throughout the East in remote times, and to trace back to their source on the banks of the Euphrates and the Tigris the germs of the weights adopted in Lydia by the ancestors of Croesus, according to which the precious metals were then estimated, and passed from hand to hand as recognised measures of the exchangeable value of all other commodities.

These primitive weight-systems were the basis of the future coinage, not only of Asia, but of European Greece; and Lydia is the border-land, the intermediate territory and link between the East and the West. For this reason I have prefixed to my description of the Lydian coinage an introductory survey of the weight-systems in use throughout the East before the invention of the art of coining. These preliminary remarks are, with some small modifications, extracted from an article which I published in the *Numismatic Chronicle* (N.S. vol. xv. p. 247 sqq.) "On the ancient electrum coins struck between the Lelantian Wars and the

accession of Darius." The origin and the nomenclature of the Greek systems of weight is a subject which, until quite lately, has been so much misunderstood both by metrologists and numismatists, that a recapitulation in the present work of some of the chief results of the invaluable labours of Mommsen and of Brandis in this direction will form an appropriate introduction.

But to pass from Metrology to Numismatics. The earliest rude attempts at coining are undoubtedly the issues of the Sardian mint; but when at a somewhat later period, probably during the reign of Sadyattes, the artistic influence of the Greeks of the coast towns began to make itself felt in the Lydian capital, and when the coins of Lydia are first adorned with the figures of animals, it becomes difficult, if not impossible, to draw the line between the coinage of Lydia and that of the Asiatic Greek cities, and more especially Miletus. In still later times, during the reign of Cræsus, the coinage of Lydia again stands out clearly marked and easily distinguishable, with its national type, the fore-parts of a Lion and a Bull face to face. In the intermediate period between Gyges and Cræsus, above alluded to, I have excluded from my Plates all coins not manifestly Lydian in type, thus giving the preference to the Milesian mint over that of Sardes. In this attribution to Miletus of many coins sometimes included in the Lydian series, I am aware that I lay myself open to the charge of having omitted many highly interesting and important electrum coins; but where a line has to be drawn between Lydian and Greek, it seems to me to be better to err on the side of caution, and not to venture upon ascribing positively to Sardes coins which may just as well have been issued by her great commercial rival Miletus, or by other wealthy Greek cities of the coast. I have likewise excluded the coins of the Phocaic standard, struck, with a single exception, by cities in Æolis and the north-western coast lands, although these were perhaps included in the Lydian kingdom or tributary to it.

Descending to Persian times, a similar difficulty arises. A strict line of demarcation cannot be drawn between Persian and non-Persian. The Persian coinage proper consists only of the darics and the sigli, and even of these many, if not the greater number, may have been struck in Asia Minor, rather than in the capital of the Empire. The darics are, however, inseparable from the double darics, which latter are probably Asiatic-Greek coins with Persian types. I have consequently been guided here, as in the case of the Lydian currency, solely by type, accepting

as Persian all coins which bear Persian types, and excluding all such as do not. Of course this is in many cases a purely arbitrary principle of selection, for it cannot be doubted that Persian types were not seldom placed upon some of the coins of Greek cities under the rule more or less direct of Persian satraps; while upon other coins of the same cities this tribute to the supremacy of the Great King was withheld. The former coins are still to all intents and purposes Greek, and not Persian; and in a comprehensive treatise on ancient numismatics they would be inseparable from the series of the coins of the cities to which they respectively belong: but in a work like the present, which deals solely with Oriental numismatics, it is absolutely necessary to bind ourselves down by some such rule as I have here adopted, unless, indeed, we are to restrict ourselves to the royal coinage pure and simple, the darics and the sigli.

The coinage of the Persian satraps has been treated in a similar manner; that is to say, all coins struck by Persian satraps have been excluded, save such, and such only, as bear Persian types; and by Persian types I here mean representations of the Great King.<sup>1</sup>

A treatise on Persian coins in which the money of the satraps is not included may perhaps be likened by some to a nut without the kernel. These coins have, however, been omitted, not from any failure on my part to appreciate at its full value their historical importance, but rather, on the contrary, because I am of opinion that they require a separate monograph.

The history of Lydia and Persia is to so great a degree interwoven with that of Greece, and is, moreover, so generally known, that I have not thought it necessary to give more than the barest outlines requisite for the elucidation of the matter in hand; and in the case of the coins which form the subject of the present article the merest sketch is sufficient, because, owing to the uniformity of type and the lack of inscriptions, it is for the most part impossible to classify them under the several reigns during which they were issued.

I have throughout abstained, as far as possible, from new conjectural attributions, both geographical and chronological, under the conviction that, however plausible such attempts at classifying the coins of the Persian Empire may seem to be, and however intrinsically probable it may be that such and such coins belong to

<sup>1</sup> There will be found in the Plates one or two exceptions to this rule, where coins without Persian types form part of a series from which I have not seen my way to exclude them.

such and such reigns or localities, it is better, where there is room for any considerable divergence of opinion among numismatists, to leave the matter undecided. In some cases, however, where the evidence of the coins seemed to be of sufficient weight, I have ventured upon a general opinion as to the locality of certain classes of coins hitherto unattributed.

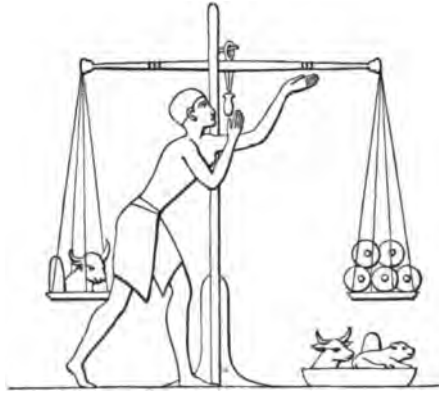
In conclusion, I have to state my acknowledgments to Mr. Hooft van Iddekinge, of the Hague; Herr Dr. J. Friedlaender, of Berlin; Prof. Dr. H. Brunn, of Munich; and M. Chabouillet, of Paris, for most kindly allowing me to have impressions of coins from the various collections in their charge: also to Mr. J. P. Six, of Amsterdam, not only for impressions of coins from his own cabinet, but for many valuable hints as to the classification of doubtful pieces, as well as for his kindness in bringing to my notice several specimens with which I was previously unacquainted.

BARCLAY V. HEAD.

LONDON, *December*, 1876.

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EGYPTIAN WEIGHING RINGS OF METAL WITH WEIGHTS IN THE FORM OF A SEATED LION, ETC.

## THE COINAGE OF LYDIA AND PERSIA.

### INTRODUCTION.

#### SURVEY OF THE WEIGHT-SYSTEMS IN USE FOR GOLD AND SILVER IN THE EARLIEST TIMES.

WHILE the ruder inhabitants of the West were still in search of a method of simplifying their commercial transactions, learning to substitute bronze or iron for the ox and the sheep, the money "*Pecunia*" of primitive times, and the readiest means of barter amid pastoral communities, the precious metals had long since commended themselves to the civilized peoples of the East as being the measure of value least liable to fluctuation, most compact in volume, and most directly convertible.

Untold centuries before the invention of the art of coining, gold and silver were used for the settlement of the transactions of every-day life,<sup>1</sup> either metal having conventionally its crudely defined value in relation to the other. Ingots, or small bars and rings of gold and silver passed from hand to hand estimated by weight, and had to be tested by the scales again and again on every new transfer, being as yet undefined and unsanctioned by any official guarantee of intrinsic value.<sup>2</sup>

<sup>1</sup> For a complete list of all the passages in the Old Testament where uncoined money is mentioned, see Madden in the Num. Chron., 1876, p. 81 sqq.

<sup>2</sup> Smith's Dictionary of Biblical Antiquities, art. 'Money,' by R. S. Poole.



To show how from this rough method of exchange by weight, the precious metals first attained a formal currency, in the true sense of the word, it will be necessary to pass in review the principal weight-systems in use for gold and silver under the great empires of the East, in so far as we are able to follow the authoritative evidence of such Assyrian and Babylonian weights as have been fortuitously preserved to our own times.



BRONZE LION-WEIGHT FROM NIMRUD.

It is already twenty years since Mr. Norris first published, in the *Journal of the Royal Asiatic Society*,<sup>1</sup> the Assyrian and Babylonian weights made in the form of Lions and Ducks, the discovery of which, among the ruins of ancient Nineveh, we owe to Mr. Layard. These interesting monuments of remote antiquity, it is almost needless here to repeat, are of the very highest importance to the student of Numismatics, indicating as they do, in the clearest possible manner, the original source of the systems of weight in use throughout Asia Minor and in Greece. The bronze lions and stone ducks are, however, not merely signposts pointing to the banks of the Euphrates and the Tigris; they present us with authentic official documents, inscribed, for the most part, with a double legend, one in Cuneiform characters, the other in Aramaic, generally giving the name of the King of Assyria or of Babylonia in whose reign they were made, together with the number of minæ or of fractions of a mina which each piece originally weighed.

As these weights have lately been all accurately weighed anew, in a balance of precision, I have only to refer the reader to the Ninth Annual Report (1874-5) of the Warden of the Standards, under whose superintendence a complete list of the whole series has been drawn up. It is, therefore, here only necessary to state that the results of this careful reweighing are in the main identical with those arrived at by the late Dr. Brandis, whence it would appear that the mina in use in the ancient Assyrian and Babylonian Empires, during the extended period from B.C. 2000-625, existed in a double form, the heavy mina, falling gradually from a maximum of 1040 grammes [16,068 Eng. grs.] to a minimum of 960

<sup>1</sup> Vol. xvi. p. 215 seq. See also Layard's *Nineveh and Babylon*, p. 601.

[14,832 Eng. grs.], the lighter from about 520 grammes to 460 [8,034—7,107 Eng. grs.]. Dr. Brandis<sup>1</sup> had fixed the weights of these two minæ at 1010 and 505 grammes [15,600 and 7,800 Eng. grs.] respectively, and the evidence of the earliest coins, which must not be neglected in this matter, tends to show that about the time when the Greeks of Asia Minor first became familiar with them, their weights were approximately what Dr. Brandis supposed.

There seem to be but slight grounds, however, in favour of the theory, first broached by Mr. Norris, that the lighter of the two minæ was peculiar to the Babylonian and the heavier to the Assyrian Empire, but it is probable that the use of the heavy mina was more extended than that of the lighter; hence perhaps the addition of an Aramaic inscription on most of the weights belonging to the former, which was probably not only the standard-weight in Assyria, but accepted throughout the whole of Syria, Palestine and Phœnicia.



ASSYRIAN DUCK-WEIGHT (Nimrud).

The lighter mina would nevertheless seem to have been the form more generally adopted in Babylon, although there is nothing to prove that it may not have been also used in Nineveh.

The system according to which the Assyrian and Babylonian talents were subdivided was the sexagesimal, the talent being composed of sixty minæ and the mina of sixty shekels, the shekel being again divided into thirty parts. This sexagesimal system, which pervaded the whole of the Assyrian weights and measures,<sup>2</sup> both of space, of material and of time, in which latter it has maintained itself down to our own age, is for practical employment in weighing and measuring decidedly preferable both to the decimal and the duodecimal, because the number 60 upon which it is founded possesses a far greater power of divisibility than either 10 or 12. The weights of the two talents and their divisions are as follows:—

Heavy Talent	60·600 kilogr.	= 936,000 grs.
„ Mina	1010 grammes	= 15,600 „
„ $\frac{1}{6}$ Mina	16·83 „	= 260 „
Light Talent	30·300 kilogr.	= 468,000 „
„ Mina	505 grammes	= 7,800 „
„ $\frac{1}{6}$ Mina	8·415 „	= 130 „

<sup>1</sup> Brandis, Münz- Mass- und Gewichtswesen in Vorderasien bis auf Alexander den Grossen, p. 45 (Berlin, 1866).

<sup>2</sup> Brandis, p. 7.

Of these two talents the heavy, or so-called Assyrian talent, seems to have passed by land through Mesopotamia and Syria to the Phœnician coast towns and to Palestine, where we find it in use among the Israelites in a somewhat modified form; the Hebrew gold shekel weighing only 253 grs. instead of 260.<sup>1</sup> By the Phœnician traders the heavy talent and its divisions was made known to the Greeks on either side of the Ægean Sea.

The light, or so-called Babylonian talent, on the other hand, found its way from the banks of the Euphrates by land into the kingdom of Lydia, whose capital Sardes was intimately connected on the land side with Babylon, with which it was in constant commercial intercourse.

From these two points, Phœnicia on the one hand and Lydia on the other, the Greeks of Asia Minor received the two units of weight on which the whole fabric of their coinage rests.

How long before the invention of coining these Assyrian and Babylonian weights had found their way westwards, it is impossible to say. It is probable, however, that the Greeks of Asia had long been familiar with them, and that the small ingots of gold and silver, which served the purposes of a currency, were regulated according to the weight of the sixtieth part of the Babylonian mina. It is true that, not bearing the guarantee of the State, it was necessary to put them into the scales and weigh them, like all other materials bought and sold by weight, whenever they passed from the hands of one merchant to those of another; thus although the invention of coining brought with it no essential change in the conditions of commercial intercourse, the precious metals having for ages previously been looked upon as measures of value, it nevertheless very greatly facilitated such intercourse, rendering needless the cumbrous and lengthy process of weighing out the gold or silver to be received in exchange for any given commodity.

In adopting the sixtieth part of the ancient Babylonian mina as their stater or shekel, neither Greeks nor Phœnicians adopted the sexagesimal system in its entirety, but constituted new minæ for themselves, consisting of fifty staters instead of sixty. Thus the Greek stater was identical with the Assyrian and Babylonian sixtieth; but the Greek mina was not identical with the Assyrian mina, since it contained but fifty of these units. On the other hand, the Greek talent contained, like the Assyrian, sixty minæ, though only 3,000 instead of 3,600 staters.

The accepted value of gold as compared with silver was in these times, and for long afterwards, as 13½ is to 1;<sup>2</sup> and from this relation of gold to silver the standard by which the latter metal was weighed seems to have been developed in the following manner. The proportion of 13·3 to 1 made it inconvenient to weigh the two metals according to one and

<sup>1</sup> Josephus, Arch. xiv. 7, 1, alluding to a weight of gold, says, ἡ δὲ μὲν παρ' ἡμῶν ἰσχύει λίτρας δύο καὶ ἡμισυ. The λίτρα here intended is of course the Roman pound=327·45 gr., therefore 2½ Roman pounds=818·62 gr.; and as the Hebrew gold shekel was the fiftieth part of the mina, it must have weighed about

16·37 gr., or about 253 English grains.

<sup>2</sup> Herodotus (iii. 89) says 13 to 1, but this is not quite exact, as has been shown by Mommsen, "Note sur le système métrique des Assyriens," which is appended to his Hist. Mon. Rom. ed. Blacas, vol. i. p. 407. See also Brandis, p. 62 seq.

the same standard, as in that case a given weight in gold would not have been exchangeable for a round number of bars of silver, but for thirteen and one third of such bars; hence, in order to facilitate the exchange of the two metals, the weight of the silver stater was raised above or lowered beneath that of the gold stater, in order that the gold sixtieth might be easily convertible into a round number of silver staters.

Now the sixtieth part of the heavy gold Assyrian mina was a piece weighing about 260 grs. Dividing this piece again by sixty, we obtain a minute gold piece weighing only 4·3 grs.; if we multiply this by 13·3, the proportionate value of silver to gold, we arrive at a unit in silver of about 57 grains. Thus arose the silver drachm introduced by the Phœnicians into Greece, upon which the so-called Græco-Asiatic or Phœnician silver-standard is based. According to the sexagesimal system, its value was that of the sixtieth part of the sixtieth of the gold mina. Four of these silver sixtieths formed a piece of metal weighing about 230 grs. (maximum). This became the stater of the Phœnician silver-standard, and as fifteen of these silver staters go to form one gold sixtieth, this standard has been designated by Brandis as the Fifteen-stater standard.

The people of Lydia, adopting a different method, arrived at a silver stater of a different weight. We have seen that at Sardes the light or Babylonian gold mina, travelling by land, had become domesticated. The sixtieth of this mina, weighing 130 grs., multiplied by 13·3, yields about 1729 grs. of silver. Applying to this silver-weight a decimal division, they arrived at a convenient silver stater of about 170 grs., and as ten of these pieces are equivalent to one gold sixtieth, this standard has been called by Brandis the Ten-stater standard.

Both the Fifteen- and the Ten-stater standards are thus in reality based upon one and the same unit, viz. a piece of about 57 grs. This is the third part of the stater of 170 grains, and the fourth part of the stater of 230 grs. We therefore see why the former of these staters is regularly divided into three, and the latter into two and four parts.<sup>1</sup>

As the Phœnicians had penetrated everywhere, establishing, with their accustomed enterprise, their factories on almost every coast, they soon discovered the metallic wealth of the land, and began to work for the first time the veins of silver which had lain for ages unsuspected in the mountains. Hence, little by little, the Phœnician silver weight became widely known throughout the Greek world. The Babylonian silver standard, on the other hand, outside the kingdom of Lydia, was hardly known at all until after the Persian conquest, when it was adopted for the silver currency of the Empire and its dependent satraps.

The Greeks, however, when they first struck coins of silver, did not everywhere adopt the prevalent Phœnician standard. Chalcis and Eretria, perhaps the most important commercial cities of European Greece, had established, as early as the eighth century B.C., an active maritime trade with the opposite coasts of Asia Minor, and from these coasts they received the Babylonian gold mina with its sixtieth, viz. 130 grains. As there was little or no gold

<sup>1</sup> Brandis, p. 58.

on their own side of the sea, while silver, on the other hand, flowed into Euboea from her colonies in the mining districts of Macedon and Thrace, the cities of that island transferred to silver the standard with which they had become familiar in their commerce with the Ionian towns, and on this Babylonian gold standard they struck their earliest silver staters, weighing 130 grains. Their example was soon followed by Corinth and Athens, and the Babylonian origin of this weight was lost sight of by the Greeks, and the name of the Euboic talent was applied by them to the old Babylonian gold weight; all coins, whether gold or silver, struck not only in Greece, but in the East, on this weight, being said to follow the Euboic standard. The name of the Babylonian standard, nevertheless, remained in use for the Lydian and Persian silver weight,<sup>1</sup> which had been developed by the Lydians out of the light gold mina. By the Babylonian talent the Greeks therefore understood a silver standard, the stater of which weighed 170 grs.; while by the Euboic talent they understood a standard used either for silver or gold, the stater of which weighed 130 grains.

About the end of the eighth century B.C., or in other words about the time when the Greeks of Asia Minor or the Lydians first hit upon the idea of stamping the bars of metal with official marks as guarantees of their weight and value, the following were therefore the weights generally current in commercial intercourse:—

(a.)

(i.) The 60th of the heavy Assyrian mina in gold, weighing 260 grains.

This weight had found its way through Syria and Phœnicia to the coasts of Asia Minor. The earliest coins of this class are said to have been issued at Phocæa. Hence the earliest gold staters of 256 grains (maximum), with their subdivisions, have been designated as of the Phocaic standard.

(ii.) The corresponding silver piece of 230 grains, fifteen of which were equal in value to one Phocaic gold stater.

This weight, which was also of Phœnician transmission, was adopted by many of the coast towns of Asia Minor for their silver currency. The actual weight of the coins of this standard seldom came up to the normal weight of 230 grains, 220 grains being about the average. As the earliest coins of this weight were issued by Greek cities of Asia Minor, it has obtained the name of the Græco-Asiatic standard. Brandis calls it the Fifteen-stater standard.

<sup>1</sup> This is clear from the statement of Herodotus (iii. 89) concerning the revenues of the Great King, where he gives the sums paid in silver by the nineteen satrapies in Babylonian talents, while the twentieth (the Indian), he says, paid in Euboic talents

of gold. Concerning this whole passage, vide Mommsen, *Hist. Mon. Rom.* ed. Blacas, vol. i. p. 27 sq.; Brandis, p. 63; Hultsch, p. 276.

(iii.) The weight adopted by Pheidon, when, some time before the middle of the seventh century, he first instituted a mint in the island of Ægina.

This appears to be only a degradation of the Phœnician silver standard,<sup>1</sup> the maximum weight of the earliest Æginetic staters being as high as 212 grs., though the average weight is not more than 190 grs. The Æginetic standard in the earliest times was prevalent throughout the Peloponnesus, in the Chalcidian colonies in Italy and Sicily, in Crete, on the Cyclades, especially Ceos, Naxos, and Siphnos, and even in certain towns in Asia Minor, among which Teos and perhaps Cyme may be mentioned, as well as in many other localities which need not here be particularized.

(β.)

(iv.) The 60th of the light Babylonian gold mina, weighing 130 grains.

This weight found its way by land from the banks of the Euphrates to Sardes, and from Sardes probably through Samos to the important commercial cities of Euboea, Chalcis and Eretria, where silver coins of 130 grs. were first issued. Whether used for silver as in Greece, or for gold as in the East, this weight went by the name of the Euboic standard.

(v.) The corresponding silver piece of 170 grains, ten of which were equal in value to one Euboic gold stater of 130 grains.

This weight, being first met with in the silver coinage of the Lydians, who had doubtless derived it from Babylon, retained its original name, and was known as the Babylonian silver standard. It has been designated by Brandis as the Ten-stater standard.

<sup>1</sup> Brandis ingeniously develops the Æginetic silver standard out of the electrum stater of 220 grs. in the following manner. In the first place he supposes the electrum stater to contain about one-third of silver; he then takes what remains of pure gold, viz.

about 146 grs., the silver equivalent of which, according to the recognized proportionate value of the two metals, is 1941 grains of silver or just 10 Æginetic silver staters of 194 grs.

## ELECTRUM.

Besides gold and silver, a third precious metal was recognized by the ancients, which as early as the time of Sophocles was known by the name of electrum. It was also called white gold, and appears to have been always looked upon as a distinct metal.<sup>1</sup>

Electrum was obtained in large quantities from the washings of the Pactolus, and from the mines on Tmolus and Sipylus. It was composed of about three parts of gold and one part of silver. It therefore stood in an entirely different relation to silver from that of pure gold, the latter being to silver as 13·3 is to 1, while electrum was about 10 to 1.<sup>2</sup>

This natural compound of gold and silver possessed several advantages for purposes of coining over gold, which, as might have been expected, were not overlooked by a people endowed in so high a degree with commercial instincts as were the inhabitants of the coast towns of Asia Minor. In the first place, it was more durable, being harder and less subject to wear; secondly, it was more easily obtainable, being found in large quantities in the immediate neighbourhood; and, lastly, standing as it did in the simple relation of 10 to 1 as regards silver, it rendered needless the use of a different standard of weight for the two metals, enabling the authorities of the mints to make use of one set of weights and a decimal system easy of comprehension and simple in practice.

On this account electrum was weighed according to the silver standard, and the talent, the mina, and the stater of electrum were consequently equivalent to ten talents, ten minæ, or ten staters of silver of the same weight.

The weight of the electrum stater in each town or district thus depended upon the standard which happened to be in use there for silver bullion or silver bar-money, the practice of the new invention of stamping metal for circulation being in the first instance only applied to the more precious of the two metals, the electrum stater representing, in a conveniently small compass, a weight of uncoined silver, or silver in the shape of bars or ingots, ten times as bulky and ten times as difficult of transport. Once, however, in general use, the extension to silver and to gold of the new invention of coining could not be long delayed.

As the standards according to which bullion silver was weighed were various in various localities, having been developed, as we have seen above, by different methods out of the sixtieth

<sup>1</sup> It does not appear, however, that money coined in this metal was called by a different name from that used to designate pure gold. Thus in the Attic inscriptions (Corp. Inscr. Att. ed. Kirchhoff, vol. i. no. 301) we find χρυσοῦ στατήρης Κυζικηνοί or χρυσίου Κυζικηνοῦ στατήρης, in these cases electrum, and Δαρείου χρυσίου στατήρης, in this case gold. The real distinction lay, not

in the name of the metal, but in the specifications Κυζικηνός or Δαρείος, just as in English we speak of German silver.

<sup>2</sup> This applies only to the period when gold was as 13·3 is to 1. In later times, when gold had fallen to 10 : 1, electrum would only be about 7½ : 1, as is evident from Demosthenes's valuation of the Cyzicene stater at 28 Attic drachma.

parts of the heavy and light Babylonian gold minæ, so also were the earliest electrum staters of different weights, depending everywhere upon silver, and not upon gold. Consequently, as might have been expected, we meet with electrum coins of the Phœnician, the Æginetic, the Babylonian and the Euboic systems.<sup>1</sup> The coins of the so-called Phocaic system stand on a somewhat different footing. This standard, as we have seen above, was not a silver standard, but a gold one, based upon the 60th of the heavy Babylonian gold mina weighing about 260 grains; hence the electrum coins which follow this standard are clearly distinguishable, not only by their weight, but by their colour, from the electrum of the four silver standards. Whether they ought to be included under the heading of Electrum is almost a question; for the majority of these coins approach more nearly to gold in colour, and they were probably intended to circulate as gold,—the metal of which they are composed not being the natural electrum, as found in Lydia, but an artificial compound, the use of which, as representing gold, may have been a source of some profit to the State.

<sup>1</sup> Num. Chron. 1875, pp. 254 sqq.



## PART I.

## L Y D I A .



The preceding review of the principal systems of weight used in the East and in Asia Minor for the precious metals, circulating simply as such and not as coins, leads us to the more immediate subject of this article, the COINAGE OF LYDIA AND PERSIA.

Lydia, as Prof. E. Curtius remarks in his History of Greece, was in ancient times "the western outpost of the Assyrian World-empire"; and when this empire fell into decay, Lydia, following the example of Media and Babylonia, threw off the yoke she had worn for five centuries, and under a new dynasty, the Mermnadæ, entered upon a new and independent course of national life. The policy of the new rulers of the country, who were originally Carian mercenaries, was to extend the power of Lydia towards the West, to obtain possession of towns on the coast, and thus to found a naval power, in which the boldness and enterprise of the Greek might be, as it were, engrafted upon the spirit of commercial activity which the natives of Lydia possessed in common with all people of Semitic race.

## PERIOD I. REIGNS OF GYGES AND ARDYS.

With this object, Gyges, the Founder of the dynasty of the Mermnadæ, who ascended the throne shortly before B.C. 700, established a firm footing on the Hellespont, where, under his auspices, the city of Abydos was founded.<sup>1</sup> His next step was to secure, if possible, the dominion of the entire Ionian coast. In this project he met with considerable success, but did not live to see the realization of his dreams.

His successor Ardys, B.C. 660-637,<sup>2</sup> prosecuted the war with the Ionians with uninterrupted ardour, and would doubtless have succeeded in uniting the whole coast-line under the dominion of Sardes, had not the invasion of the Cimmerian hordes called off his forces to protect his own dominions from the incursions of the Barbarians.

<sup>1</sup> Strabo, xiii. p. 590: "Αβυδος δὲ Μιλησίων ἐστὶ κτίσμα, ἐπι-  
τρέψαντος Γύγου τοῦ Λυδῶν βασιλέως ἣν γὰρ ὅτι ἐκείνη τὰ  
χωρία καὶ ἡ Τρωὰς ἀπῆσα.

<sup>2</sup> Maspero. Hist. anc. des peuples de l'orient, Paris, 1875,  
p. 483.

To the reign of Gyges, the Founder of the new Lydian Empire, as distinguished from the Lydia of more remote antiquity, which, as we have seen above, was closely united with the Empire of Assyria, must be ascribed the earliest essays of the art of coining. The wealth of Gyges in the precious metals may be inferred from the munificence of his gifts to the Delphic shrine, consisting of golden mixing cups and silver vessels, and amounting to a mass of gold and silver such as the Greeks had never before seen collected together.<sup>1</sup> It is in conformity with the whole spirit of a monarch such as Gyges, whose life's work it was to extend his empire towards the West, and at the same time to keep in his hands the lines of communication with the East, that from his capital Sardes, situate on the slopes of Tmolus and on the banks of the Pactolus, both rich in gold, he should send forth along the caravan routes of the East, into the heart of Mesopotamia, and along the river-valleys of the West down to the sea, his native Lydian ore gathered from the washings of the Pactolus and from the diggings on the hill-sides. This precious metal he issued in the form of ingots stamped with a mark to guarantee their weight and value. For his commerce with Babylon by land a crude lump of electrum was issued weighing 168·4 grains and consequently worth, at the proportion of 10:1 to silver, exactly one-fifth of the Babylonian silver mina of 8420 grains.<sup>2</sup> On the other hand, for dealings with the Ionian coast towns, where the Babylonian silver mina was unknown, it was necessary to put into circulation an electrum stater of the weight of 224 grains, five of which would exchange for one Græco-Asiatic silver mina of 11200 grains.<sup>3</sup> Thus then the first issues of the Sardian mint went forth in two opposite directions, embracing both East and West in the circle of their far-reaching currency. The commercial instincts of the Lydians guiding the policy of the State even in times of war, for the border-feuds with the Ionian territory by no means interfered with the intercourse between Greeks and Lydians, as is evident from the care taken by the Lydian kings to conduct the war with extreme moderation, all Temples of the gods and even human habitations being spared in the struggle for hegemony between Lydia and Ionia.

To the reigns of Gyges and Ardys, B.C. 700–637, may probably be attributed all such staters of electrum as bear no type,—the obverse being plain and the reverse marked with three deep incuse depressions, the one in the centre oblong, and the others square,—together with certain similar smaller coins which appear to represent the  $\frac{1}{2}$ , the  $\frac{1}{3}$ , the  $\frac{1}{4}$  and the  $\frac{1}{5}$  parts of the larger of the two staters.

The following is a description of the earliest issues of the Sardian mint, none of which would appear to be later than the reign of Ardys.

<sup>1</sup> Curtius, Gr. Gesch. Bd. i. p. 466, Berlin, 1857. Herod. i. 14: *ὁ δὲ χρυσὸς οὗτος καὶ ὁ ἀργυρὸς, τὸν δὲ Γύγης ἀνέθηκε, ὑπὸ Δελφῶν καλεῖται Γυγίδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίῃ.*

<sup>2</sup> There was another form of the Babylonian silver mina, weighing 8645 grs., but this does not appear to have come into

use until Persian times, the Persian siglos weighing 86·45 grs. and the stater 172·9. It is therefore convenient to distinguish this heavier form by the name of the Perso-Babylonian silver mina.

<sup>3</sup> The full weight of the stater and mina of this standard were 230 and 11500 grs.

## ELECTRUM.

## (i) BABYLONIC STANDARD.

*Stater.*

WEIGHT.	OVERSE.	REVERSE.
166·8	Plain ( <i>Typus fasciatus</i> ).	Three incuse depressions, that in the centre oblong, the others square, within the central oblong a Fox ?? running left.

[Brit. Mus. Plate I. 1.]

## (ii) GRÆCO-ASIATIC STANDARD.

*Stater.*

219	Plain ( <i>Typus fasciatus</i> ).	Similar: the devices contained in all three incuses visible: in the centre a Fox, in the upper square an animal's head (? Stag's), in the lower an ornament X.
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[Lenormant, Monnaies Royales de la Lydie, p. 1.]

*Half-Stater.*

105·8	Plain ( <i>Typus fasciatus</i> ).	Three incuse depressions: that in the centre oblong, the others square. Double struck.
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[Brit. Mus. Plate I. 2.]

*Sixth.*

37	Plain ( <i>Typus fasciatus</i> ).	Two incuse squares of different sizes.
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[Brit. Mus. Plate I. 3.]

*Twelfth.*

18	Plain ( <i>Typus fasciatus</i> ).	Incuse square.
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[Mus. Luynes. Plate I. 4.]

*Twenty-Fourth.*

9	Plain ( <i>Typus fasciatus</i> ).	Incuse square.
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[Brit. Mus. Plate I. 5.]

In the Fox, which is more or less visible in the central incuse on the staters both of the Babylonian and Græco-Asiatic standards, M. F. Lenormant recognizes a symbol of the Lydian Dionysus, whose name Bassareus may be connected with the word Bassara or Bassaris, a Fox.<sup>1</sup> From the Temple treasury of this god the earliest coins of Sardes may therefore have been issued.

The example, having been once set by Sardes, of stamping pieces of electrum with punch-marks containing small devices as a guarantee of their weight, was soon followed by her haughty rival Miletus, the wealthiest commercial city on the whole Asiatic coast, and the artistic Greek

<sup>1</sup> Stephanus, Thesaurus, s.v.

was quick to adopt and to beautify the Lydian invention. The first issues of the Milesian Mint, while retaining the form of incuse peculiar to the Lydian money, bore upon the obverse the figure of a Lion generally in a recumbent attitude with head turned back. Ephesus, Cyme, and another city which has not been identified with certainty, soon followed suit, striking electrum staters with their respective types, the stag, the fore-part of a horse, and a bull; the Ephesian stater bearing in addition to its type an inscription in archaic characters which has been read by Mr. Newton (*Num. Chron.* n.s. vol. x. p. 237), ΑΜΒΖΙΜΕΘΟΝΕΑΦ, "I am the token or coin of the Bright One" (*i.e.* Artemis). This stater, now in the collection of the Bank of England, is the earliest inscribed coin known.

All these cities, in applying the Lydian invention, restricted their first issues to electrum, which they coined according to the Græco-Asiatic or Phœnician silver standard, the average weight of the stater of which is about 220 grains.

Samos alone adopted a different standard,<sup>1</sup> and struck her electrum coins according to the light Babylonian gold mina, the stater of which weighed about 130 grains; and as we know that this standard was in use for silver in the island of Eubœa, there is every reason to suppose that we possess in this circumstance the key to the otherwise anomalous fact of electrum and gold being weighed according to one and the same standard. To account therefore for the weight of the Samian electrum stater, we must suppose that the Euboic silver mina was in use in that island as well as in Eubœa; but whether Chalcis originally derived it from Samos, or Samos from Chalcis, it is impossible to say with certainty.

## PERIOD II. REIGNS OF SADYATTES AND ALYATTES.

The second period of the coinage of Lydia extends from the accession of Sadyattes in B.C. 637, to that of Cræsus in 568.<sup>2</sup> Sadyattes, the son of Ardys, after the Cimmerian hordes had been at length finally expelled from Asia Minor, found himself at liberty again to turn his attention to the West. He laid siege to Miletus, and year after year wasted her fertile lands; but, owing to the obstinate resistance of the citizens, was never permitted to enter their walls as a conqueror. He was succeeded by his son Alyattes, who continued for some years longer the blockade of the great Ionian city, but with no more fortunate result. Under their Tyrant Thrasybulus, the Milesians, though indeed hard pressed for food, contrived to deceive the Lydian monarch as to the extent of their remaining resources, and finally he was induced to abandon all hopes of subduing them by force of arms, and to conclude with them a treaty of alliance after a war which had lasted for the space of eleven years.

During this time of hardship and impoverishment it is probable that Miletus ceased to issue

<sup>1</sup> *Metrol. Not. on Anc. El.* pp. 26-37; *Num. Chron.* 1876, p. 270 sq.

<sup>2</sup> The dates here assigned to the Lydian kings can only be

looked upon as approximate. Chronologists are still at variance respecting them.

stater, and that her coinage was restricted to the smaller denominations such as Thirds and Sixths, which would suffice for her domestic necessities; the mintage of the Græco-Asiatic stater being transferred to her ally Chios and to other coast towns. Among these electrum staters of the second period, which are all probably subsequent to the siege of Miletus, specimens have come down to us of Chios, Clazomenæ and Chalcis in Ionia, and of Lampsacus and Abydos in the North. The reverses of these staters are no longer of the primitive Lydian type, but exhibit the ordinary incuse square sometimes divided into four quarters. The character of the work upon the obverses of these later coins is also more advanced than that of the extremely archaic staters of Miletus, Ephesus and Cyme mentioned above (p. 13).

In the mean time the coinage of the Lydian Empire itself seems to have undergone some modification. The influence of the arts of Ionia began to be felt in Sardes, and instead of the uniform plain surface of metal, relieved only by irregular streaks, which characterizes the coins of the reigns of Gyges and Ardys, those of a somewhat later period, which I would give conjecturally to the time of Sadyattes and Alyattes, are adorned with types after the Greek fashion, and, if we may judge by their style, are the works of Greek engravers in the employment of the Lydian monarch. It is indeed impossible to distinguish them with absolute certainty from the coins of the Greek coast towns, and there will always be some difference of opinion among Numismatists as to which are Greek and which are Lydian. It is only by comparing them with the coinage of Cræsus, which as I shall show later on is well defined and uniform in type, that we are able to set aside from the numerous types of the Græco-Asiatic electrum stater of this period one or two specimens as Lydian. The money of Cræsus, both of gold and silver, is distinguished by one invariable device, which is the same on all the denominations, from the gold stater to the smallest silver coin—the fore-parts of a Lion and Bull; and this same device, or at any rate something of a similar nature, would seem to have been the special mark of the Lydian currency from the time of Sadyattes or thereabouts. This imperial device—the Arms, so to speak, of the city of Sardes—was doubtless, like the types of all the earliest coins of Greek cities, of religious origin, and is therefore to be distinguished from that of the Royal Persian money of Darius and his successors, which was adorned with the effigy of the Great King himself.

The only stater of the Græco-Asiatic standard which in my judgment is undoubtedly Lydian, and of the time of Sadyattes or Alyattes, is one which may be thus described.

## ELECTRUM.

## GRÆCO-ASIATIC STANDARD.

*Stater.*

WEIGHT.	OBVERSE.	REVERSE.
215·4	Fore-parts of Lion and Bull turned away from each other and joined by their necks.	Three incuse depressions, that in the centre oblong, the others square.

[Munich. Plate I. 6.]

The following I should prefer to attribute to Miletus during the time of her prosperity before the wars with Lydia, rather than to Sardes, notwithstanding the occurrence of the Fox upon the reverse of the Half-stater. The Lion on the obverse is the principal type, and by this we must be guided in our attribution. The Stag's head and the Fox on the reverse of the Half-stater may simply indicate that the coin, although issued from the Milesian Mint, was current both in Ephesus and Sardes.


## ELECTRUM.

## GRECO-ASIATIC STANDARD.

*Staters.*

WEIGHT.	OBVERSE.	REVERSE.
215.3	Fore-part of Lion, right, star above forehead. [Brit. Mus. Num. Chron. n.s. vol. xv. pl. vii. 3.]	Three incuse depressions, that in the centre oblong, the others square.
217.8	Lion recumbent right, looking left. [Brit. Mus. Brandis, p. 402, incorrectly described as a Chimæra.]	Similar, but incuses containing ornaments.
218	Lion recumbent left, looking right, within an oblong frame. [Cabinet de France. Brandis, p. 394.]	Three incuse depressions, that in the centre oblong, the others square but irregularly formed.

*Half-stater.*

107	Lion recumbent right, looking left, within an oblong frame. [Brit. Mus. Num. Chron. n.s. vol. xv. pl. viii. 4.]	Similar, but each sinking containing a type; the upper square a Stag's head, the central oblong a Fox walking l., the lower square an ornament  .
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*Third.*

72	Lion recumbent left, looking right. [Cabinet de France. Brandis, p. 394.]	Two incuse squares, containing respectively  and  .
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The Thirds, Sixths, etc., having on the obverse the head of a Lion surmounted by a star, are undoubtedly Milesian, and represent, in my opinion, the later period of the activity of the Milesian Mint; for the Milesian electrum would seem to have undergone some alteration in its value, if, as is generally the case, the numerous countermarks which occur on nearly all the coins to which I am now alluding are any indication of a reissue. This alteration in the value of the Milesian electrum, and if of the Milesian probably also of the Lydian electrum, may be in part the effect of the rise in importance of Phocæa, and of the first issue of a comparatively pure gold coinage on the so-called Phocaic standard, a coinage which would naturally serve still further to depreciate the value of the less-pure Lydian metal, already perhaps circulating somewhat above its intrinsic value. It is not, therefore, sur-

prising if we notice about this time (circ. B.C. 600) a general cessation of the pale electrum coinage of Lydia and the Greek coast towns, and on the other hand a corresponding extension of the coinage of dark-coloured electrum, probably circulating as gold, according to the Phocaic system.

Now between the cessation of the pale electrum coinage shortly after the Milesian war and the accession of Cræsus in B.C. 568, there is a period of about half a century during which the city of Phocæa seems to have obtained a considerable increase of power and influence, more especially upon the sea. It may therefore be considered as certain that the rise and extension of the Phocaic standard coincides with this period, during which the Phocæans, owing in part perhaps to the troubles of Miletus, are said to have been supreme upon the sea (*θαλαττοκρατεῖν*). This period, according to Eusebius (*Chron. ii. ed. Mai, p. 331*), lasted forty-four years, commencing from B.C. 575. It has, however, been proved that this date is erroneous, and that the commencement of the Phocæan Thalassocracy should be placed in the year B.C. 602.<sup>1</sup> From this time until that of Cræsus, the influence of Phocæa, both by sea and land, appears to have been sufficiently strong to carry through a reform in the gold currency of the greater part of the Asiatic coast lands; and it is therefore worthy of remark that the staters of the Phocaic standard, as originally issued by the cities of Phocæa, Teos, Cyzicus, and others, are not of the pale-coloured electrum of the old Milesian and Lydian standard, but are of comparatively pure gold, and that they follow the standard afterwards adopted by Cræsus for his royal gold coinage, the Phocaic stater weighing 256 grains, which is, allowing for a slight per-centage of alloy, just double the value of the staters of Cræsus. This is a coincidence which leads me to infer that the cities which took part with Phocæa in the issue of this new coinage intended their money to circulate as gold, and not as electrum, and that, therefore, although they retained the globular form of coin with which the Asiatic Greeks had been long familiar, they at the same time selected the old Babylonian gold standard with its sixtieth of 260 grains for their new gold stater.

It has been generally supposed that the Phocaic coinage was contemporary with the Milesian, and that Miletus, contemporaneously with her electrum of 220 grains, struck gold on the Phocaic standard of 250 grains (*Brandis, p. 395*); and the stater attributed to that city, with the type of the Lion's head described below, has even been considered by Burgon to be the oldest of all Greek coins. In my judgment both the Milesian origin and the supposed high antiquity of this piece are exceedingly doubtful. The style in which the Lion's head is executed differs essentially from that of the early coins of Miletus, and may be called barbaric rather than archaic. It bears a much closer resemblance, on the other hand, to the Lions' heads upon the staters of Cræsus, but is even more roughly executed. Now, as I have shown above, it was from the first the policy of the Mermnadæ in Lydia to render the coinage of Sardes conformable, on the one hand, to that of the wealthiest and most important of the Greek coast towns with which Sardes carried on an active

<sup>1</sup> Goodwin, "De potentis veterum gentium maritimæ epochis apud Eusebium," Göttingen, 1855.

commercial intercourse, and, on the other, with the vast empires of the interior. I would therefore suggest that the gold stater with the Lion's head may be also Lydian, and that it may represent an endeavour on the part of Alyattes to assimilate his currency, not only in value, but also in fabric, to that of the Ionic coast towns; and as during the latter part of his reign the influence of Phocæa seems to have been predominant, and the Phocaic gold stater to have been little by little ousting the pale electrum, so Alyattes, in order to facilitate intercourse with the Greek cities which had adopted this standard, may have struck the gold staters, which may be thus described, of the fabric and weight of those of Phocæa.

## GOLD.

## PHOCAIC STANDARD.

*Stater.*

WEIGHT.	OBVERSE.	REVERSE.
248	Head of Lion left with open jaws and protruding tongue.	Incuse square roughly executed.

[Brit. Mus. Plate I. 7.]

*Sixth.*

42·5	Lion's head left on round shield.	Incuse square.
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[Brit. Mus. Plate I. 8.]

The attribution of these coins to Sardes rather than Miletus is of more importance than might be at first imagined, since it enables us to define within more reasonable limits the territory over which the influence of Phocæa extended, while at the same time we are no longer compelled to suppose that Miletus suddenly changed the standard of her coinage or issued contemporaneously coins of two different systems; for it is probable that during the period to which I propose to attribute the issue of Phocaic gold, viz. about B.C. 600-560, Miletus was still striking Thirds and Sixths on the Asiatic standard, although doubtless the activity of her mint had been much affected by her wars with Lydia.

The territory over which the influence of the Phocaic gold coinage extended would seem therefore, judging from the coins which have come down to us, to have included the district from Teos northwards to the shores of the Propontis, together with, in all probability, the islands of Lesbos and Thasos on the opposite coast of Thrace.

The following is a list of the Phocaic gold staters which are to be found in various collections. Among them is the stater with the Lion's head, described more fully above.<sup>1</sup>

## GOLD.

## PHOCAIC STANDARD.

*Statere.*

WEIGHT.	CITY.	OBVERSE.	REVERSE.
254	Phocæa.	Seal right, beneath O.	Two incuse squares of different sizes.

[Munich. Num. Chron. N.S. vol. xv. pl. x. 6.]

<sup>1</sup> It is unnecessary here to enumerate the smaller coins of the same system, of which a complete list will be found in my paper in the Numismatic Chronicle, N.S. vol. xv. p. 292.



WEIGHT.	CITY.	OBVERSE.	REVERSE.
256	Teos.	ΤΣΟΜ Griffin's head. [Munich. Brandis, p. 397.]	Small incuse square.
248	Sardes.	Head of Lion l. with open jaws and protruding tongue. [Brit. Mus. Plate I. 7.]	Incuse square roughly executed.
252	Cyzicus.	Tunny fish between two fillets. [Brit. Mus. Num. Chron. n.s. vol. xv. pl. x. 7.]	Two incuse squares, the larger one containing zigzag ornaments, the smaller a Scorpion or Cray- fish ( <i>δοτακός</i> ?).
252·7	Zeleaia.	Chimæra walking left. [Brit. Mus. Num. Chron. n.s. vol. xv. pl. x. 9.]	Two incuse squares of different sizes.
252	Thrace or Thasos.	Centaur carrying off a nymph. [Bank of England. Num. Chron. n.s. vol. xv. pl. x. 11.]	Deep incuse square quartered.

That Alyattes should have added to the Lydian electrum coinage a gold piece of the Phocaic standard, in order to bring his currency into harmony with that of the north-western coast district, is just what might have been expected of a prince whose ability and good fortune were such that, after proving himself able to maintain intact the eastern boundary of his kingdom, the river Halys, in the face of an invasion led by the allied kings of Media and Babylonia, he again turned his attention with renewed vigour to the sea-coast, where he endeavoured by force of arms, as well as by peaceful means, to strengthen the Lydian power.

His two sons Cræsus and Adramytes were sent to uphold their father's authority in Mysia, where, at the head of the great gulf which bore its name, opposite the island of Lesbos, the city of Adramytteum was founded, as a Lydian commercial settlement, in the heart of the district over which the Phocaic gold coinage prevailed. For the space of nearly a quarter of a century, Cræsus, as his father's viceroy, ruled over the north-western portion of Asia Minor, during which period of uninterrupted prosperity the commercial intercourse between Sardes and the sea was, in this direction, brought to its fullest development.

That the gold coinage of Phocæa and the north-western portion of Asia Minor possessed advantages over the pale electrum of Sardes, as being more widely acceptable in foreign commerce, must have soon become apparent to a man possessed of the insight and sagacity of Cræsus, to whose influence it is doubtless owing that the Phocaic gold stater was engrafted upon the ancient electrum currency of his father's dominions. When therefore, in B.C. 568, he succeeded to the throne of Sardes, one of his first objects was to carry through and develop the monetary reform which had already been commenced by the introduction, during the reign of Alyattes, of the Phocaic stater. No man of his time knew the mission of gold as Cræsus did, and to substitute an imperial currency of pure gold which might be universally accepted both in Greece and in

Asia, instead of the electrum money of ancient times, was a stroke of policy calculated in the highest degree to raise the prestige of the Lydian power in a commercial point of view over that of any other state.

### PERIOD III. REIGN OF CROESUS; HIS MONETARY REFORMS.

When Croesus ascended the throne of the Mermnadæ, one of his first acts was to propitiate the Hellenes on either side of the sea by magnificent offerings of equal value to the great sanctuaries of Apollo both at Delphi and at Branchidæ.<sup>1</sup> He next proceeded to obtain a recognition of his sovereignty from all the Greek cities of Ionia, of Æolis, and of Mysia, which one after another fell into his hands, and were for the most part peaceably incorporated into the Lydian Empire, to which they were in future to pay tribute, retaining at the same time their full autonomy. Henceforth, as Prof. Curtius remarks,<sup>2</sup> "the burdensome stoppages between the coast and the interior were removed, and a free interchange took place of the treasures of the East and West. All the ports were open to Croesus, and all the maritime population at his disposal; all the industry and sagacity, all the art and science, which had been developed on this coast, were ready to serve him in return for his money. . . . By his resolution and sagacity he had realized the objects of the policy of the Mermnadæ, which had been pursued with rare consistency through five generations of their house. His empire, acknowledged as one of the great powers of Asia, had been the first among the latter to obtain possession of the sea-coast, and to overcome the opposition between the Hellenes and the Barbarians. Beside being a land power of the interior, feared in all Asia, and based on a well-defined and richly endowed system of landed property, on sturdy popular forces and an efficient army, it included the splendid succession of flourishing sea-ports; and the Pactolus unceasingly rolled his golden sands before the portals of the royal citadel of Sardes."

Croesus, as we have seen, on his accession found two electrum staters current in his kingdom in addition to the Phocaic gold stater, which he had himself lately introduced; one weighing 220 grains for commerce with Miletus and the Greek cities which had adopted the Milesian standard, and another weighing 168 grains for the purposes of the trade by land with the interior and with Babylon.

Both these electrum staters he abolished at a single stroke, and in their place a double currency consisting of pure gold and pure silver was issued. In the introduction of this new currency, however, a wise regard seems to have been had to the weight of the previously current electrum staters, each of which was thenceforth to be represented by an equal value, though of course not by an equal weight of pure gold. Thus the old Græco-Asiatic electrum stater of 220 grains was replaced by a new pure gold stater of 168 grains, equivalent, like

<sup>1</sup> Herod. i. 46, 50, 92.

<sup>2</sup> Hist. Gr. Eng. Tr. vol. ii. p. 115.

its predecessor in electrum, to 10 silver staters of 220 grains (one-fifth of the Græco-Asiatic silver mina), as current in the coast towns; and the old Babylonian electrum stater of 168 grains was replaced by a new pure gold stater of 126 grains, equal in value, like it, to one-fifth of the Babylonian silver mina, or to 10 silver staters of 168 grains as now for the first time coined. This latter gold stater possessed moreover the advantage of being also equivalent to one-half of the Phocaic gold stater of 256 grains (maximum), a coin which therefore, very soon after its introduction, became superfluous in the Lydian currency. The *κροῖστος στατήρ*, weighing 126 grains, was therefore equally acceptable, both in the East, where the Babylonian system was universal, and in the West, wherever the Phocaic system had been adopted. Hence the gold pieces of 126 grains were coined in far larger quantities than the heavier pieces of 168 grains, the circulation of which was of a more limited and local character.

Each of these gold staters was divided, according to the ancient Asiatic system, into thirds, sixths, and twelfths, so that there were no less than eight different denominations of gold money issued simultaneously by Cræsus when he reformed the Lydian coinage, one and all bearing the arms of the Imperial city Sardes, the fore-parts of the Lion and the Bull facing each other.

The silver stater, which Cræsus introduced for the first time into Lydia, was so regulated as to stand in the fixed legal proportion of ten to one gold stater of 126 grains. Not that Cræsus was the first to introduce this decimal system, for it had existed in the earlier times, not only in Lydia, but in Babylon, for uncoined gold and silver: the Babylonian silver mina having been constituted of a weight, which at the fixed proportionate value of 13·3 to 1, should exchange for  $\frac{1}{13}$  of the gold mina. The manifest convenience of exchange thus secured was, there can be no doubt, the reason why the weights of the silver talent, mina, and shekel were regulated in such a manner that 10 talents, 10 minæ, or 10 shekels of silver should be the recognized price of 1 talent, 1 mina, or 1 shekel of gold. But Cræsus was the first to apply to *coined* silver the ancient Babylonian system; his silver stater of 168 grains being the 50th part of the light Babylonian silver mina, just as his gold stater of 126 grains was the 50th part of the light Babylonian gold mina.

The silver money of Cræsus bore uniformly the same type as the gold, and was divided into halves, thirds and twelfths, weighing respectively 84, 56, and 14 grains. What is especially noticeable in this coinage is the multiplicity of the denominations and the fixity and uniformity of type. This is in fact the earliest Imperial coinage in the history of the world, and to Cræsus must be ascribed the initiation of a currency on a comprehensive scale as distinguished from the more or less local and circumscribed issues of other contemporary States; a currency which was doubtless designed by him to supersede all existing mintages, and to be accepted throughout Asia Minor as the sole Imperial coinage. The object of Cræsus seems to have been to give his Lydian money an international character; hence the extreme care taken that the weight of every denomination should be so fixed and determined as to represent exactly the value of some one or other of the many municipal and local coins current at the time, not only in his own dominions, but in independent Greek cities.

That this grand attempt to inaugurate a universal currency failed to attain a lasting success is due, not so much to any inherent impracticability in a design which would have been at that time, in a far higher measure than in the present day, a real boon to mankind at large, and a material aid and advancement of future civilizing influences; but its failure was due to events which Cræsus could not foresee, and which, could he have foreseen them, he would have been powerless to ward off.

The following Table may serve to exhibit to the reader the whole system of the Lydian currency as reformed by Cræsus, with all its ingenious and elaborate combinations:—

## LYDIA. TIME OF CRÆSUS, B.C. 568-554.

## GOLD OF LYDIA.

## EQUIVALENTS IN NATIVE AND FOREIGN MONEY OF THE TIME.

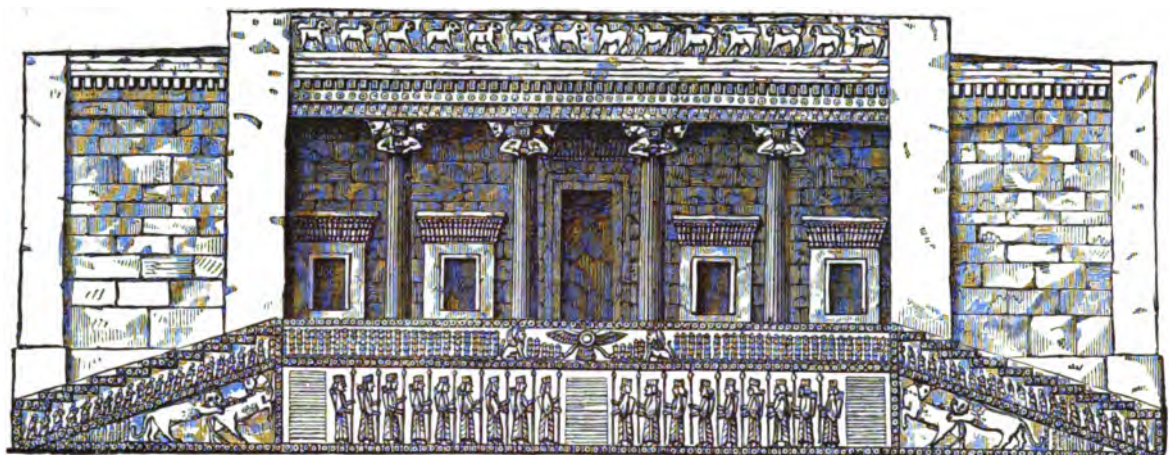
	IN GOLD.	IN ELECTRUM.	IN SILVER.
(i) BABYLONIC SILVER STANDARD.			
<i>AV</i> Stater [Pl. I. 9] 168 grs. =		1 Græco-As. stater . . 224 grs.	$\left\{ \begin{array}{l} 10 \text{ Græco-Asiatic staters of 224 grs.} \\ 20 \text{ " " } \frac{1}{2} \text{ " } 112 \text{ " } \\ 40 \text{ " " } \frac{1}{4} \text{ " } 56 \text{ " } \end{array} \right.$
<i>AV</i> Tritē . . . . . 56 grs. =		1 " " trite . . . 74 "	$\left\{ \begin{array}{l} 6 \text{ Euboic staters of 124 grs.} \\ 12 \text{ " drachms of 62 grs.} \end{array} \right.$
<i>AV</i> Hecte . . . . . 28 grs. =		1 " " hecte 37 "	6 " " of 62 "
<i>AV</i> Hemihecton . . 14 grs. =		1 " " hemihecton 18 "	3 " " of 62 "
(ii) EUBOIC STANDARD.			
<i>AV</i> Stater [Pl. I. 10] 126 grs. =	$\frac{1}{2}$ Phocaic stater of 253 grs. . . . .	1 Babylonian stater of 168 "	$\left\{ \begin{array}{l} 10 \text{ Babylonian staters of 168 grs.} \\ 20 \text{ " drachms of 84 grs.} \\ 30 \text{ Græco-Asiatic } \frac{1}{2} \text{ staters of 56 grs.} \\ 40 \text{ Euboic tetradrachms of 42 grs.} \end{array} \right.$
<i>AV</i> Tritē [Pl. I. 11] 42 grs. =	1 <i>AV</i> Phocaic hecte of 42 grs. . . .		10 Græco-Asiatic $\frac{1}{2}$ staters of 56 grs.
<i>AV</i> Hecte . . . . . 21 grs. =	1 <i>AV</i> " hemihecton of 21 grs.		10 $\left\{ \begin{array}{l} \text{Græco-As. trihemiochols} \\ \text{Babylonian diobols} \end{array} \right\}$ of 28 grs.
<i>AV</i> Hemihecton . . . 11 grs. =	1 <i>AV</i> " twenty-fourth, 11 grs.		10 Babylonian obols of 14 grs.

## SILVER OF LYDIA.

## EQUIVALENT IN LYDIAN GOLD.

BABYLONIC STANDARD.	
<i>AR</i> Stater [Pl. I. 12] 168 grs. =	$\frac{1}{10}$ of the gold stater of 126 grs.
<i>AR</i> $\frac{1}{2}$ Stater [Pl. I. 13] 84 grs. =	$\frac{1}{20}$ " " " 126 grs.
<i>AR</i> $\frac{1}{4}$ Stater . . . . . 56 grs. =	$\frac{1}{40}$ " " " 126 grs.
<i>AR</i> $\frac{1}{12}$ Stater . . . . . 14 grs. =	$\frac{1}{120}$ " " " 126 grs. or $\frac{1}{10}$ of the <i>AV</i> Hemihecton of 11 grs.

*N.B.*—In the above Tables fractions of grains are not given.



SOUTH FRONT OF THE PALACE OF DARIUS, PERSEPOLIS, RESTORED (AFTER FLANDIN).

## PART II.

# P E R S I A.

The events which led to the downfall of Cræsus from the height of his prosperity and power, and to the incorporation of his dominions, including the Greek coast towns, into the Empire of Cyrus, are too well known to need repetition here. This is commonly supposed to have occurred in the year B.C. 546, but the latest investigations point to the year 554 as the most probable date. But, however momentous the change from a political point of view, nevertheless it is almost certain that no immediate alteration in the coinage was attempted by the new rulers of Western Asia: for it must be remembered that the Persians, like the Medes and Babylonians, were at this time without a specific coinage of their own; the tradition which ascribes the origin of the daric to a King of Persia of the name of Darius, who is said to have been one of the predecessors of Cyrus, being unworthy of credit, as it rests only upon the statement of Harpocration.<sup>1</sup>

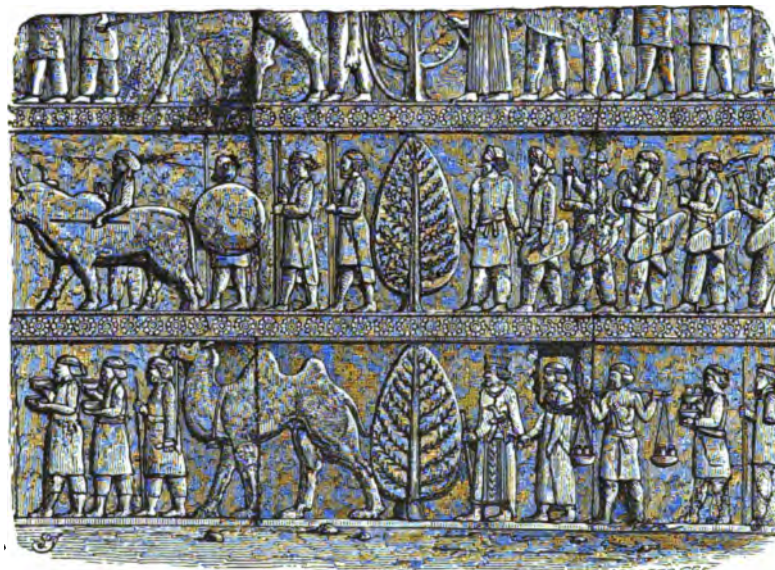
The electrum coinage of the Greek cities had already been superseded by the Imperial

<sup>1</sup> s.v. Δαρεικός—οὐχ ὡς οἱ πλείστοι νομίζουσιν, ἀπὸ Δαρείου τοῦ Ήρξου πατρός, ἀλλ' ἀπ' ἑτέρου τινὸς παλαιότερου βασιλέως. As Harpocration was an Alexandrian Greek, who lived certainly not earlier than the second century A.D., no value whatever should be attached to a statement of this sort. The whole passage in which it occurs was copied at a later period by Suidas, and again inserted by Musurus in the Aldine edition of the Scholiasts ad Aristoph. Eccles., 602.

Perhaps Xenophon is responsible for the error of Harpocration; for in his *Cyropædeia* (v. 2, 7) he represents darics as in use in the time of Cyrus I.: *ἔπειδ' ὁ δὲ ἔνθον ἦσαν ἐκφέρων ὁ Γωβράς φιδίαν χρυσῆν καὶ πρόχυν καὶ κάλπιαν καὶ κόσμον παντοῖον καὶ δαρεικοὺς ἀμέτρους τινὰς καὶ πάντα καλὰ, καὶ τέλος τὴν θυγατέρα κ.τ.λ.* It is needless to say that this work of Xenophon's is a mere romance, and utterly without historical value.

currency of Lydia; and, in the times of distress and impoverishment which followed the Persian conquest, it is unreasonable to suppose that there could have been any revived mintage in these towns with the single exception of Samos, which, under the rule of Polycrates, still maintained its independence until B.C. 520.

Whether or not the Persian Governor of Sardes continued to issue the gold and silver money of Croesus during the reigns of Cyrus and Cambyses must remain, for the present, a matter for conjecture. It is possible, and even probable, if we may judge from the quantities of these coins which have escaped the Persian melting-pot, that no change was at first made in the arrangements of the Sardian mint, and that both gold and silver money was put into circulation from time to time as necessity required, the old dies being retained, as a matter of course; for it was not part of the policy of Cyrus to introduce uncalled-for changes in the internal government of the various conquered States which contributed to form the vast Empire of Persia. The blending of the motley throng into one homogeneous whole was reserved for the organizing spirit of Darius, the son of Hystaspes, in whose reign the famous Persian "Archers" first went forth into the world.



PERSIAN SUBJECTS BRINGING TRIBUTE TO THE KING (PERSEPOLIS).

The first five years of the reign of Darius were occupied in the extinction of a series of formidable rebellions in various parts of his extensive dominions, and it was not till the year B.C. 516 that he found leisure to devote his mind to the civil organization of his Empire. The division of the whole into Satrapies, at first twenty in number, and the imposition upon each of these principalities of a fixed sum of money to be collected by the several Satraps, and to be paid by them into the royal treasury, was one of the methods which Darius adopted



for welding into one coherent State, the various Provinces which together constituted the Persian Empire. The assessment of this tribute led to the institution of an Imperial coinage, the first idea of which may have been suggested to Darius by the gold and silver money of Lydia still circulating in the western Satrapies since the time of Croesus. It is probable also that the manifest advantages of current money, guaranteed by the State, were beginning to be appreciated beyond the limits of Asia Minor, to which it had hitherto been confined; and the system of rapid communication, by means of post horses and couriers, between the most distant portions of the empire and the capital, would naturally tend in no small degree to facilitate the adoption of the Western habit of receiving and paying sums of gold and silver by tale, without having recourse to weights and scales, as had been hitherto the custom in the East.

An Imperial coinage once decided upon, the first and most important consideration for the Great King was necessarily the standard which would be most easily understood by his subjects, and in the choice of this there could not have been room for much hesitation; for, with the exception of Syria, Phœnicia, and the Greek coast towns, where the so-called Græco-Asiatic or Phœnician standard prevailed, the Babylonian gold and silver talents were everywhere in use. Darius had therefore only to follow in the footsteps of Croesus, by whom the Babylonian standard had already been adopted.

Nevertheless the Persian Imperial coinage differed considerably from that of Lydia, and was as simple as the latter was complex. We have seen that in the Lydian coinage of Croesus there were no less than eight different denominations of gold money, each of which was regulated in such a manner as to pass readily at a fixed equivalent in the markets of the tributary Greek towns in exchange for the local electrum and silver money of the district, of whatever standard that might happen to be, as may be seen by referring to the table given above (p. 21). Darius could afford to cast all such considerations to the winds. The very extent of his enormous Empire rendered any attempt at following out the minute arrangements of the Lydian royal coinage impracticable. Simplicity therefore is the chief characteristic of the Persian Imperial currency as first determined by Darius. There was to be one denomination of gold and one of silver, the gold piece to be worth 20 pieces of silver. This result might doubtless have been arrived at without issuing a new coinage, by simply retaining the gold stater of Croesus of 126 grs., and the silver drachm or siglos of 84 grs., and allowing all the other denominations of the intricate Lydian system to fall into disuse: but the type of the Lydian coin, the Lion and the Bull, was hardly appropriate to the money of the Great King, and if, as may well have been the case, this type possessed any symbolic or religious signification, it would moreover have been repugnant to the prejudices of an earnest Zoroastrian like Darius. The image of the Great King himself was accordingly substituted for the Lion and Bull—this one type, which I shall describe more minutely later on, being adopted for the Royal coins of both metals.

Darius, although he selected the gold stater of Croesus of 126 grs., and his siglos of

84 grs., as the prototypes of the Persian currency, sought nevertheless to give his new money a prestige of its own, by making a small addition to the weight both of the gold and of the silver coin. These seem to have been fixed respectively at 130 and 86 grs. In this, perhaps, the normal weights of the Babylonian gold and silver talents may have been reverted to, which in their passage westwards and during the lapse of time may be supposed to have suffered some slight diminution.

The metal of the Persian money, especially of the gold coinage, was of remarkable purity, —the daric, according to an analysis furnished by Letronne (*Considérations*, p. 108), containing only 3 per cent. of alloy. The result was, that the Persian gold coinage immediately obtained a reputation which enabled it to supersede the gold money of all other states, and to maintain its position as the sole gold currency in the ancient world. As long as and wherever Persia was supreme, the coinage of gold remained a prerogative of the Great King.

Not so the silver currency: for the very fact of the siglos being the only Imperial silver piece is sufficient to prove that it could never have been intended to supersede the many smaller and larger denominations necessary for small traffic and retail trade actually current in many districts of the Empire. The silver coinage was not the sole prerogative of the Great King or even of the Satraps, but appears to have been issued by the Great King, by his Satraps, and by large numbers of subject or tributary towns, according to their various requirements.

The coinage of the Persian Empire may be divided into four main categories:—

- I. THE ROYAL COINAGE.
- II. THE PROVINCIAL COINS WITH ROYAL TYPES.
- III. THE SATRAPAL COINAGE.
- IV. THE LOCAL COINAGES OF THE TRIBUTARY STATES.

In the following pages I propose to consider the first two of the above classes only. A separate article in the *Numismata Orientalia* by Prof. Julius Euting, of Strassburg, is, I understand, to be devoted to the coins with Phœnician and Aramaic inscriptions, among which those of the Satraps will be included. The local coinages of the Greek tributary cities, although these undoubtedly formed part of the Persian Empire, we may dismiss as beyond the scope of the *Numismata Orientalia*.



## I. THE ROYAL COINAGE.

Of the Royal Persian Coinage, commencing with Darius, the son of Hystaspes, and ending with the Macedonian conquest, the following varieties are known. The uniformity of style and the absence of inscriptions renders it impossible to classify them according to the several reigns in which they must have been issued.

## GOLD.

*Darics.*

WEIGHT.	OBVERSE.	REVERSE.
129·7	The king, bearded, crowned, and clad in the Persian <i>candys</i> , kneeling r. on one knee, at his back a quiver, in his right a spear, and in his outstretched l. a strung bow. [Brit. Mus. Plate. I. 14.]	Irregular incuse of oblong form.
128·7	Similar, of more recent style. [Brit. Mus. Plate I. 15.]	Similar.
127·5	The king, bearded, crowned, and clad in long robe, with belt round waist, and annulets or buttons in front, kneeling r. on one knee; at his back a quiver, in his r. an arrow, and in his outstretched l. a strung bow. [Brit. Mus. Plate I. 16.]	Similar.
132	Youthful king, without beard, wearing on his head the <i>kidaris</i> , and clad in long robe, close-fitting and flecked, with sleeves to the elbow and trousers to the knee of the same material. He kneels r. on one knee, and holds spear in r. and strung bow in outstretched l. [Mus. Luynes, 132 grs., Brit. Mus. 126·8 grs.] [Plate I. 17.]	Irregular oblong incuse, containing a naked figure seated, with arm raised above head; beside the incuse a countermark? also incuse, representing a bearded head of Pan having stag's horns. The figure within the incuse, as well as the little head of Pan, are of Greek work.
<i>Double Darics.</i>		
258	The king, bearded, crowned, and clad in Persian <i>candys</i> , kneeling r. on one knee, at his back a quiver, in his r. spear, and in l. strung bow: no letters or symbols. [Coll. de Luynes.]	Irregular incuse, crossed by wavy lines in relief.

Seven or eight specimens of the double daric, as above described, without letters or symbols in the field, have been published at various times. One of them was found in 1826 near Philadelphia in Lydia. See Madden, Jewish Coinage, p. 273.

WEIGHT.	OBVERSE.	REVERSE.
257·5	Similar. In field, l. wreath; r. M. [Bank of England. Plate I. 18.]	Similar.
257	Similar ? [Cabinet of M. Six.]	Similar.
257	Similar. In field, l. wreath; r. X or X. [Cabinet de France. Plate I. 19.]	Similar.
257	Similar. In field, l. A. [Imhoof-Blumer. Plate I. 20.]	Similar.
?	Similar. In field, l. AY. [Zeitschrift. f. Num. Bd. iii. p. 351.]	Similar.
254·5	Similar. In field, wreath. [Cabinet de France. Plate I. 21.]	Similar.
256	Similar. In field, tiara with band ? [Ivanoff 665.]	Similar.
257	Similar. In field, l. Φl. [Cabinet de France. Another at the Hague. Plate I. 22.]	Similar.
255	Similar. In field, l. X. [Cabinet de France. Plate I. 23.]	Similar.
255	Similar. In field, l. λ. [Cat. Hoffmann, Feb. 1874. Plate I. 24.]	Similar.
252	Similar. In field, l. ϙ. [Coll. de Vogüé.]	Incuse square irregularly divided.

## SILVER.

*Sigli.*

83·7	The king, bearded, crowned, and clad in the Persian <i>candys</i> , kneeling r. on one knee, at his back a quiver, in his r. a spear, and in his outstretched l. a strung bow. [Brit. Mus. Plate I. 25.]	Irregular incuse of oblong form.
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WEIGHT.	OBVERSE.	OBVERSE.
85	The king, bearded, crowned, and clad in long robe, with belt round waist, and ornamented with annulets or buttons in front, kneeling r. on one knee, at his back a quiver, in his r. an arrow, and in his outstretched l. a strung bow. [Brit. Mus. Plate I. 26.]	Similar.
84·7	Similar, but king holds short sword or dagger instead of arrow. [Brit. Mus. Plate I. 27.]	Similar.
83·4	The king, bearded, crowned, and clad in Persian <i>candys</i> , kneeling r. on one knee and drawing bow; at his back quiver. [Brit. Mus. Plate I. 28.]	Similar.
82·6	The king, half length, bearded, crowned, and clad in Persian <i>candys</i> . He holds short sword in his r. and strung bow in his l. [Brit. Mus. Plate I. 29.]	Similar.

A close examination of the gold darics enables us to perceive that, in spite of their general similarity, there are differences of style. Some are archaic, and date from the time of Darius and Xerxes, while others are characterized by more careful work, and these belong to the later monarchs of the Achæmenian dynasty.<sup>1</sup>

Among these latter are to be classed the double darics, of which about twenty specimens have been published at various times. The double darics, however, are not purely Persian, but bear evidence of having been struck in Greek cities, as the greater number of the known specimens have Greek letters or symbols in the field. The same remark applies to the daric (No. 4) with a portrait of a youthful king, and with a bearded head of Pan of Greek work incuse on the reverse, a symbol which may, however, be a countermark. It is not an easy matter to affirm with certainty to what district of Asia Minor the double darics ought to be assigned; but a comparison of their style with that of the silver staters figured in Pl. III. 14-20 leads me to infer that they were struck in the western portion of Asia Minor.

Herodotus (iv. 166) is the first Greek writer who alludes to the gold money of Darius, who he said was "anxious to leave such a memorial of himself as had been accomplished by no other king;" wherefore, "having refined gold to the utmost perfection, he struck money."

As early as the time of the expedition of Xerxes against Greece, immense numbers of these gold coins must have been in circulation, for the Lydian Pythius had in his own

<sup>1</sup> Lenormant's attempt to attribute the darics to the several reigns according to the differences in the portraits of the king as visible upon them appears to me to be a refinement of classification.

possession as many as 3,993,000 of them, a sum which Xerxes, by presenting him with 7000 in addition, was munificent enough to make up to the good round total of four million.<sup>1</sup>

It is remarkable that no writer mentions the double daric; hence we may infer that the issue of these coins was restricted probably to a single district, and that they were not minted during any long period of time.

Half-darics are by some supposed to be alluded to by Xenophon in the following passage: *προσαυτοῦσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται ἡμόλιον πᾶσι δώσειν οὐ πρότερον ἔφερον ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ* (Anab. i. 3, 21). None of these coins have been handed down to us, nor do I see that we are bound to take Xenophon's words, *ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά*, to mean literally that each soldier had three golden half-darics promised him every month. I should rather be inclined to take *τρία ἡμιδαρεικά* simply to mean a sum of money equivalent to a daric and a half (cf. *τριημι*—, the ordinary way of expressing one and a half).

The royal silver coin is in every respect similar to the daric, and may even sometimes have been called by the same name,<sup>2</sup> but the ordinary appellation appears to have been the *σίγλος Μηδικός*, or simply *σίγλος*. Xenophon (Anab. i. 5, 6) furnishes us with a most valuable datum as to the current value of the *σίγλος* in Attic money, "*ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικῆς*." This gives us a weight of 84·37 English grains, which is the full average weight of the sigli that have come down to us. The type of the *σίγλος* is not so constant as that of the daric, and many specimens betray great carelessness of workmanship.

The normal weight of the Persian silver must be placed as high as 86·45 grs., although the average actual weight is only about that given by Xenophon. The siglos was the half of the Perso-Babylonian silver stater of 172·9 grs. so frequently met with in the towns along the south coast of Asia Minor, in Crete and in Cyprus, etc. Consequently it may be correctly designated as a drachm (the term *drachm* being properly applicable only to the half-stater), one hundred of which constituted a Perso-Babylonian silver mina of 8645 grs., and 6000 the talent.

Having thus ascertained the weight of the Persian drachm, it remains to be seen how many of these coins exchanged for one daric. Here again Xenophon comes to our assistance, and supplies us, though indirectly, with the required information in the following passage: *ἐνταῦθα Κύρος Σιλανὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν Κύρος δ' εἶπεν. Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν ἐπεὶ παρήλθον αἱ δέκα ἡμέραι* (Anab. i. 7, 18). Whence it follows that 300 gold darics were considered by Cyrus the Younger as equal to 1 talent, or, in other words, to 6000 sigli. Hence 5 darics would be worth 1 mina, and 1 daric would be current for 20 sigli. We also see from the

<sup>1</sup> Herod. vii. 28.

<sup>2</sup> Plutarch, Cimon x. 11, λέγεται γέ τοι Πρωσάκην τινὰ βάρβαρον ἀποστάντην βασιλέως ἐλθεῖν μετὰ χρημάτων πολλῶν εἰς Ἀθήνας

καὶ σπαρτατόμενον ὑπὸ τῶν συκοφαντῶν καταφυγεῖν πρὸς Κίμωνα, καὶ θείναι παρὰ τὴν αἰλίαν αὐτοῦ φιάλας δύο, τὴν μὲν ἀργυρεῖαν, ἐμπλησθέντων δαρεικῶν, τὴν δὲ χρυσῶν.

above calculation that the relative value of gold to silver in Asia was still as 13·3 : 1, hence:

$$1 \text{ A}^v \text{ Daric of 130 grs.} \times 13\cdot3 = 1729 \text{ grs. of silver} = \begin{cases} 10 \text{ Perso-Babylonian staters of 172·9} \\ 20 \text{ Sigli . . . . . of 86·45} \\ 15 \text{ Phœnician drachms . of 115} \\ 30 \text{ ,, drachms . of 57} \end{cases}$$

It is the *Persian* therefore, and not the *Attic* drachm, which we must understand when Harpocration, in his Lexicon, s.v. Daricus, says, λέγουσι δὲ τινες δύνασθαι τὸν Δαρεϊκὸν ἀργυρᾶς δραχμὰς ἑ, ὡς τοὺς ἐ Δαρεϊκὸν δύνασθαι μνᾶν ἀργυρίου.

i.e. 1 Daric=20 [Persian] silver drachms.

5 Darics=1 [Perso-Babylonian] silver mina.

There is absolutely no evidence in favour of the opinion which has been advanced by some, that the daric was worth 20 *Attic* drachms, for even in Greece, where gold was cheaper than in Asia, it must have been worth at least 24 *Attic* drachms, and in all probability passed current for 25, while in Asia it was worth more than 25½, the relative value of coined gold to coined silver in European Greece having been until the time of Philip of Macedon, and according to Brandis (p. 251) even later, as high as 12½ : 1.

Naturally a single silver coin like the Persian drachm could not suffice for the wants of the people, and it was probably at no time the intention of the Great King to supersede the local silver coinages, although the royal money was perhaps the only legally recognized currency, and the only coin accepted by the government at its nominal or current value, all other moneys being simply received by weight, and afterwards melted down and preserved in the royal treasury as bullion until the time came to coin them again into darics and sigli, when just so much and no more than was necessary for the immediate need was put into circulation.<sup>1</sup>

The capital punishment inflicted by Darius upon Aryandes, the Satrap of Egypt, must not be taken as evidence that the Great King reserved for himself the sole prerogative of striking silver as well as gold, for Aryandes was not punished with death for coining silver, but for coining it of finer quality than the money of the Great King; and even this offence was not considered sufficient to warrant his execution, for Darius had to bring another charge against him, viz. that he was planning a rebellion, before he felt himself authorized to order him to be put to death.<sup>2</sup>

<sup>1</sup> Brandis, p. 219. Herod. iii. 89, 96.

ἀρχὰς δὲ καὶ φόρων πρόσθεον τὴν ἐπέτεον κατὰ τὰδε διεῖλε. τοῖσι μὲν αὐτέων ἀργύριον ἀπαγινέουσι, εἰρητο Βαβυλωνίων σταθμὸν τάλαντον ἀπαγινέειν· τοῖσι δὲ χρυσίον ἀπαγινέουσι, Εὐβοικόν. τὸ δὲ Βαβυλωνίων τάλαντον δύναται Εὐβοΐδας ἑβδομήκοντα μνᾶς. (iii. 89.)

τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρόπῃ τοιῷδε. ἐς πῆχους κεραμίους τήξας κατεγγείη· πλήσας δὲ τὸ ἔγγος, περιαιρεί τὸν κέραμον. ἐπεὶ δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτο ὅσου ἂν ἐκαστοτε δέηται. (iii. 96.)

In the first of these passages, and in the calculations which follow it, errors have crept into the text. It has been proved by Mommsen (ed. Blacas, vol. i. p. 28) that instead of 70 Euboic minas being equal in weight to one Babylonian talent, Herodotus must have written 78. See also Brandis, p. 63, sq.

<sup>2</sup> Herod. iv. 166: ὁ δὲ Ἀρυάνδης . . . . . ἰδὼν Δαρεῖον ἐπιθυμῶντα μνημόσυνον ἐνωτοῦ λιπέσθαι, τοῦτο τὸ μὴ ἔλαβ' εἴη βασιλεῖ καταργασμένον, ἐμμέτετο τοῦτον· ἐς οὗ ἔλαβε τὸν μισθόν. Δαρεῖος μὲν γὰρ χρυσίον καθαρότατον ἀπεψήσας ἐς τὸ δυνατότατον, νόμισμα ἐκόψατο· Ἀρυάνδης δὲ, ἔρχων Αἰγύπτου, ἀργύριον τὸ αὐτὸ τοῦτο ἐπέειε· καὶ νῦν ἐστὶ ἀργύριον καθαρότατον τὸ Ἀρυανδικόν. μαθὼν δὲ Δαρεῖος μὲν ταῦτα ποιεῖντα, αἰτίην οἱ Ἕλληες ἐπενείκας, ὥς οἱ ἐπανιστάται, ἀπέκτεινε. This silver money was still circulating in the time of Herodotus, but no specimens are now known, for Brandis has restored to Phœnicia (Kings of Byblos) the coins formerly attributed to Aryandes by Ch. Lenormant. The inscription APTAN, said by some to be legible on one or more of these coins, is not sufficiently distinct to warrant us in transferring to Aryandes a series of coins so manifestly Phœnician in character as the pieces alluded to.

## II. THE PROVINCIAL COINS WITH ROYAL TYPES.



PERSIAN KING HUNTING THE LION, FROM THE SIGNET-CYLINDER OF DARIUS-HYSTASPES.

Under this head I propose to include several distinct series of coins, which, however, have this in common, viz. that they all bear evidence of having been issued under the auspices of the Great King. On some he will be seen in his chariot accompanied by his charioteer and engaged in the favourite royal pastime of the chase; on others also in his chariot, but in stately procession, and followed by an attendant, who holds over him a standard or sceptre; on others, contending with a rampant lion, which he seizes by the mane, and is about to stab with a short sword; while on others again we shall see him, as on the Imperial coinage, as a kneeling archer. On another, and a distinct series, his portrait only will appear wearing the tiara, and sometimes the word *Βασιλεύς*, accompanying some merely local type, will sufficiently prove that the coin was issued by some city subject to the authority of the King.

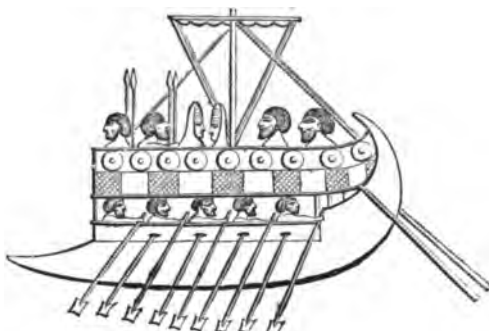
KING CONTENDING WITH A LION  
(PERSEPOLIS).

It will not be always possible to say in what locality, or under whose reign, these various coins were struck; but that they were current in different districts of the Persian Empire in the time of the successors of Darius there can be no room for doubt. Neither can it be a matter for dispute that these several currencies are provincial or local in character rather than Imperial, for the weight-systems according to which they are regulated enable us to define within certain limits the districts of the empire in which they must have circulated.

Of these districts the most important is that which lay between the Euphrates and the Phœnician sea, which formed part of the Ninth and Fifth Satrapies of the Empire. In the interior of this district were situated the important cities of Thapsacus on the Tigris, the residence of the Satrap of Syria, of Bambyce, of Chalybon, of Hamath, and of Damascus, where was a royal treasury; while on the coast were the far-famed Phœnician towns of Sidon, of Tyre, of

Byblus, of Aradus, of Marathus, and others. These latter, for the most part governed by their own kings, struck also their own coins, municipal or regal, which may, for convenience sake, be distinguished from those which bear Persian types, and which I shall not include in the present article. Whether the Phœnician cities on the sea-coast, or the Syrian towns on the upper reaches of the Euphrates, are the places where the coins which I am about to include in Series I. and II. were minted, it is difficult to determine with certainty. The weight-system of this currency is identical with that which is prevalent on the Phœnician coast at the cities of Tyre, Byblus, and Aradus; while the fact that specimens of these coins have been found in the Tigris is no proof of a Syrian origin, and perhaps only indicates the course of the Phœnician trade with the interior, and shows that the Phœnician system of weights and money extended from the Tigris and the Euphrates to the sea.

It will be seen from the description which follows how much these pieces have in common with the recognized money of Phœnicia both in type and fabric. Indeed, were it not that the forms of some of the letters upon a few of the inscribed specimens seem to be of an Aramaic rather than a purely Phœnician character, all the evidence would be in favour of the coins which follow being Perso-Phœnician rather than Perso-Syrian.



PHœNICIAN BIREME (KOUTUNJIK).

## SERIES I.

### CLASS 1.

#### PHœNICIAN STANDARD.

#### *Double Shēkel or Octadrachm.*

WEIGHT.  
422·8

#### OVERSE.

Phœnician war-galley, with mast, sails, and oars advancing l., beneath, waves; the whole within a border of dots.

#### REVERSE.

Incuse square, within which the king accompanied by charioteer in quadriga l., the horses walking. In the upper portion of the square is the fore-part of a wild goat standing towards l. with head looking r., the goat incuse.

[Brit. Mus. Plate II. 1.]

$\frac{1}{2}$ <i>Shekel or Didrachm.</i>		
WEIGHT.	OBVERSE.	REVERSE.
105	Similar to preceding.	Incuse square, within which the king as archer standing r. and drawing bow. In front of him the head of a wild goat, incuse r., and behind him the face of another goat l., also incuse. [Brit. Mus. Plate II. 2.]
$\frac{1}{4}$ <i>Shekels or Obols.</i>		
12·8	Similar.	Incuse square, within which the king as archer, kneeling r., drawing bow. [Brit. Mus. Plate II. 3.]
11	Similar.	The king as archer standing, drawing bow. [Mus. Vogüé, Brandis, p. 427.]

These four coins are remarkable as furnishing us with a representation of a war-galley under sail, a type which points clearly to Phœnicia, for on the Tigris and Euphrates ships of this description with sails were never used. The reverse types, on the other hand, are clearly Persian, and the union of the two seems to indicate that this class of coins was issued for the convenience of the traders between the interior and the coast. The place of mintage may therefore have been Tyre, whose close commercial relations with Syria and with the interior of Asia generally are well known, cf. Ezekiel, xxvii., who, in his picture of the glory of Tyre, says, "Syria was thy dealer from the multitude of thy fabrics: with jewels and purple and embroidery and cotton and corals and rubies they furnished thy markets. . . . . Damascus was thy dealer in the multitude of thy fabrics from the abundance of all riches, in the wine of Helbon (*Χαλυβών*, Aleppo) and white wool."

The obverse type of these coins would seem, as is not unfrequently the case in the archaic period, to be the one which indicates the place of issue. The Persian reverse in the present instance is perhaps only intended as an assertion of the supremacy of the Great King, and as a sort of guarantee that the coins should pass current in the interior as well as in Phœnicia. The two types taken in this sense as having a double reference to the actual place of mintage, governed by its own semi-independent rulers, and to the lands under the direct government of the Great King, may be compared with the double inscriptions on the Lion weights of an earlier age in Cuneiform and in Phœnician characters: "Fifteen manehs of the King—fifteen manehs of the country. Five manehs of the King—five manehs of the country," etc. etc.

Of the cities of Phœnicia, Tyre is one to which, in my opinion, the type of the obverse seems to point with especial appropriateness. Ezekiel (chapter xxvii.) had already likened this city, seated in the midst of the waters, to a ship. "Thy borders are in the heart of the waters; thy builders have perfected thy beauty. They have made all thy planks of fir from Shenir; they have taken cedar from Lebanon to make thee a mast. Of the oaks of



Bashan they have made thine oars; thy row-benches of ivory in box from the coasts of Chittim. Fine linen with embroidery from Egypt was spread out for thy sail; thine awning was of blue and purple from the coasts of Greece. The inhabitants of Zidon and Arvad were thy mariners. Thy skilful men, O Tyre, were in thee as pilots," etc. etc.<sup>1</sup>

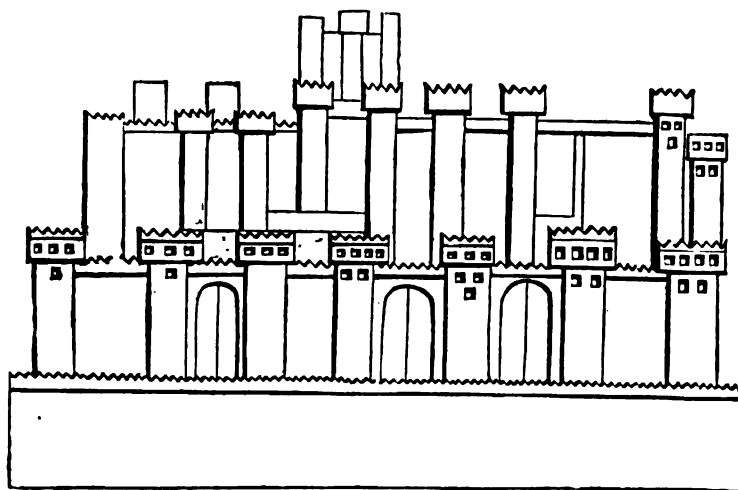
The large size of some of these coins is also an indication of their having been minted by some city of great commercial renown, such as Tyre, which was at one time pre-eminent among all the cities of the Persian Empire in this respect, although the claims of Sidon ought not to be overlooked.

The types of the reverses of the coins above described, although most distinctly Persian in character, betray nevertheless a peculiarity of workmanship which would seem to have been not unusual in Phœnicia. I allude to the strange habit of making an incuse addition to the type in the shape of an animal, which is sometimes a symbol, as on these coins, and sometimes forms an integral part of the type, as on the coins of some of the Kings of Byblus (see Brandis, pp. 511-12). This incuse addition must not be mistaken for a countermark. In the present instances the fore-part of the ibex or wild goat is added to the main type on the octadrachm, perhaps to convey the idea that it is the ibex which the Great King is represented as setting out in his chariot to hunt. This animal is enumerated among others as frequently hunted by the early Assyrian kings in the region of the Upper Tigris and in Syria (Rawlinson, *Anc. Mon.*, 1st ed. vol. i. p. 279). It is also mentioned by Xenophon (*Cyrop.* i. 47) as one of the animals hunted by Cyrus.

<sup>1</sup> The translation as given above is from Mr. Kenrick's *Phœnicia*, p. 193.



PERSIAN KING KILLING WILD GOAT (FROM A CYLINDER).



FORTIFIED PLACE BELONGING TO AN ENEMY OF THE ASSYRIANS (NIMRUD).

## CLASS 2.

## PHOENICIAN STANDARD.

*Double Shekels or Octadrachms.*

WEIGHT.	OBVERSE.	REVERSE.
425	City-wall with five battlemented towers, before which lies an armed galley. At the stern is a standard, surmounted by a disc and crescent. In the exergue are two lions back to back. Above the exergual line the Phœnician letters <i>hO</i> . . . cable border.	Incuse circle and dotted border, within which the king and his charioteer in quadriga, l.; horses galloping; beneath the horses an ibex or wild goat, <i>incuse</i> , stretched out towards l., its head turned right. Under the goat a Phœnician inscription (retrograde?) <i>○𐤏𐤕𐤕</i> ?
	[Brit. Mus. Plate II. 4.]	
414·5	Similar. (To right of wall a man standing.) No inscription.	Similar, (man behind chariot,) beneath . . <i>𐤏𐤕𐤕</i> ?
	[Brit. Mus. Plate II. 5.]	
426	Similar.	Similar, but border within circle plain. No inscription, and no figure behind chariot.
	[Brit. Mus. Plate II. 6, reverse only engraved.]	
416·2	Similar.	Similar, border dotted. Above chariot in field, l. the Phœnician letters <i>○𐤕</i> .
	[Brit. Mus., much worn.]	

The above described pieces are all in the British Museum. Nos. 2 and 3 are said to have been found in the Tigris in the year 1818. They were originally in the collection of Mr. Rich. I give the Phœnician letters as I see them. Though very indistinct, they are certainly Phœnician characters, and in no case Greek. This leads me to infer that the letters on a similar coin in the Behr Collection (No. 839), which M. F. Lenormant read AYP A, and explained as the beginning of the name Aryandes, retrograde, are probably also Phœnician, and that they have been misread by Lenormant; for Brandis, on the same coin, failed to decipher the letters AYP A.

With the reverse type may be compared the signet cylinder of Darius, the son of Hystaspes, now in the British Museum (engraved above, p. 31), representing the King with his charioteer hunting the lion. The action of the horses and the position of the dead lion beneath them, bear so striking a resemblance to our coins that we shall not be far from the truth if we attribute them to the same period.

$\frac{1}{2}$  *Shekels or Didrachms.*

WEIGHT.	OBVERSE.	REVERSE.
107·6	City-wall, with four battlemented towers, before which lies an armed galley l. In the exergue are two lions back to back. Border of dots.	Incuse square, within which, the king, crowned, and clad in <i>candys</i> , his arms bare, standing l., and seizing with his left hand a rampant lion by the forelock, and about to stab him with a dagger which he holds in his r. Between them an uncertain letter?
[Brit. Mus. Plate II. 7.]		
97·9	Another re-struck on a half-shekel of the type of Class 1, No. 2. Of the older type the waves of the sea are visible on the right side of the coin.	Similar. No letter.
[Brit. Mus. Plate II. 8.]		
99·4	Similar type; above the city-wall the letter 9.	Similar.
[Brit. Mus. Plate II. 9.]		
103·7	Similar type; above the city-wall the letters 90.	Similar; between king and lion 90.

[Brit. Mus. Plate II. 10.]

With these didrachms may be compared a Persian cylinder engraved above, page 34, where the King is seen killing an ibex in the same way precisely as he kills the lion on the coins.

The Persian King is also often represented in the Persepolitan sculptures as slaying a monster in the same attitude as upon the coins.



KING KILLING A MONSTER (PERSEPOLIS).

✠ *Shekels or Obols.*

WEIGHT.	OBVERSE.	REVERSE.
10·8	City-wall, with three battlemented towers, before which lies an armed galley l. The standard at the stern, as in No. 1 of this class, plainly visible. In ex. lion l.	Incuse square, within which the king, as archer, standing r. and drawing bow, in front of him, the head of a wild goat <i>incuse</i> r., and behind him the face of another goat l. also <i>incuse</i> , as on No. 2 of Class 1.
	[Brit. Mus. Plate II. 11.]	
10·8	Same.	Same.
	[Brit. Mus. Plate II. 12.]	
	✠ <i>Shekel or Hemibol.</i>	
6	City-wall, with three battlemented towers, before which, galley, l.	The king as archer kneeling, in his l. bow, in his r. lance.
	[Turin Mus. Found at Aleppo.]	

## CLASS 3.

## PHOENICIAN STANDARD.

 $\frac{1}{2}$  *Shekel or Drachm.*

WEIGHT.	OBVERSE.	REVERSE.
51.4	Head of goddess (Astarte?) r. wearing stephane: border of dots.	Incuse square, within which, on a slope, <i>glacis</i> , city-wall, with three battlemented towers, behind which two palm-trees.

[Brit. Mus. Plate II. 13.]

 $\frac{1}{4}$  *Shekel or Obol.*

10.6	Similar head.	Incuse square, within which, on a glacis, city-wall, with three battlemented towers, behind which two palm-trees. On the glacis in front of the fortification a wild goat is stretched out <i>in relief</i> . Cf. the <i>incuse</i> goat on the octadrachms.
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[Brit. Mus. Plate II. 14.]

The coins of the above series, 17 in number, although of various types, have much in common, *e.g.* the Goat, which is seen on nine of them, with one exception always incuse; also the fortified city, which is seen on thirteen out of the 17; this last-mentioned type being doubtless a representation of the city where the coins were struck. The galley lying in front of the city-wall shows that this town must have been situated by the sea or on a river; while the Phœnician letters occurring on several specimens, although they have never been satisfactorily explained, some indeed being here given for the first time, would seem to point to the Phœnician coast; and among all the Phœnician towns Tyre is, perhaps, the most probable place of mintage, for her situation on a rocky island, surrounded by a fortified wall, answers to the types of these coins with singular appropriateness.

## SERIES II.

The second series of provincial coins in many ways resembles that which has been already described, but the points of divergence are no less clearly marked than those of resemblance.

This series, like Series I., may be divided into several classes, which are to be distinguished by the inscriptions 9, 97, 00, 90, and Z724.

The coins of these five main classes are all of them clearly later in date than those of Series I.; the specimens are, moreover, generally dated, the dates commencing with year 1 under each separate class. The dates at present recorded are the following:

Class 9	No dates.
„ 97	Years 1, 3, 13.
„ 00	„ 1, 2, 3.
„ 90	„ 1, 2, 3, 4, 5, 6, 7, 8, 12, 13.
„ Z724	„ 1, 2, 9, 20, 21.

Brandis has suggested that these five classes may correspond with the reigns of the five Kings of Persia, Xerxes B.C. 486-465; Artaxerxes I. 465-424; Darius II. 424-405; Artaxerxes II. 405-359; Artaxerxes III. 359-338, chiefly, I imagine, because in no case do the dates upon the coins transgress the limits of the several reigns.

## CLASS 1.

*Double Shekels or Octadrachms.*

WEIGHT.	OBVERSE.	REVERSE.
426·2	Armed galley with oars advancing l., in the stern a standard surmounted by a disc and crescent, beneath galley, waves; above it ♀: cable border.	Incuse circle, within which the king with his charioteer in quadriga l., horses walking; behind follows an attendant carrying a one-handed vase and a sceptre or standard ending in an animal's head? Cable border.

[Brit. Mus. Plate II. 15.]

430	Similar (no letter).	Similar.
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[Brandis, p. 424.]

 $\frac{1}{2}$  *Shekel or Didrachm.*

97·3	Armed galley with oars advancing l., in the stern a standard, beneath, waves; above, ♀: cable border. Above the galley is the Phœnician letter 𐤄, and in front apparently e (‘?) both <i>graffito</i> .	Similar type.
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[Brit. Mus. Plate II. 16.]

The Galley on these coins bears in the stern the same standard as the galley which lies before the walls of the fortified town on the coins of Series I. This standard, which consists of a disc surmounted by a crescent, may be compared with a similar one which occurs on a sardonix inscribed with the name of Abibal, King of Tyre, engraved in de Luynes' *Satrapies*, pl. xiii. No. 1. The weight of the octadrachms of this class fully comes up to that of the earlier coins—a fact which is conclusive as showing that the coins of this class stand first in the second series. Whether they are Tyrian is doubtful; but that they belong to the Phœnician coast can, I think, hardly be disputed.

 $\frac{1}{4}$  *Shekels or Obols.*

12·6	Similar galley l., above, ♀.	King contending with a rampant lion: between them, O.
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[Brit. Mus. Plate II. 17.]

12	Similar (no letter).	Similar. Between them a cock and O.
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[Brandis, p. 425.]

On these small coins the letter 9 on the obverse should perhaps be taken as a portion of the legend 90 or 09, the 0 being placed on the other side of the coins.

## CLASS 2.

*Double Shekels or Octadrachms.*

WEIGHT.	OBVERSE.	REVERSE.
393.5	Armed galley with oars advancing l., in the stern a standard, surmounted by a disc and crescent. In the prow an armed man? beneath, waves; above, 1 (year 1): border of dots.	The king with his charioteer in quadriga l., horses walking; behind, attendant carrying goat-headed sceptre and vase; above, 0/7: border of dots.

[Brit. Mus. Plate II. 18.]

397	Similar. III (year 3).	Similar.
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[Coll. de Luynes.]

 $\frac{1}{4}$  *Shekels or Obols.*

10	Galley l. as above (no date).	Incuse square, within which king contending with lion: between them 0/7?
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[Brit. Mus.]

12	Similar. III- (year 13).	Similar, 0/7.
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[Paris.]

With this class the weight of the octadrachm falls from about 430 to about 400 grs., and all traces of the incuse square or circle have disappeared on the larger specimens. The interpretation of the Phœnician letters I leave to those who are capable of giving an opinion on the matter; one thing, however, seems certain, that letters which vary on coins otherwise identical, can hardly stand for the name of the city where the coins were struck, unless indeed we presume the existence of a federation of towns using the same coin-types, for which there is no evidence.

## CLASS 3.

*Double Shekels or Octadrachms.*

397.7	Galley as before. Above, 1 (year 1).	The king with his charioteer in quadriga l., horses walking; behind, attendant carrying sceptre and vase; above, 00: border of dots.
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[Mus. Luynes.]

398.2	Similar. II (year 2).	Similar.
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[Brit. Mus. Plate II. 19.]

400	Similar. III (year 3).	Similar.
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[Paris.]

		✠ <i>Shekels or Obols.</i>	
WEIGHT.	OBVERSE.	REVERSE.	
10·1	Similar. II (year 2).	Incuse square, within which king contending with lion; between them OO.	
		[Brit. Mus. Plate II. 20.]	
10	Similar (no date).	Similar.	
		[Coll. de Vogüé.]	

## CLASS 4.

*Double Shekels or Octadrachms.*

398·5	Similar. I (year 1).	Quadriga, etc., as before; above, 90.	
		[Brit. Mus.]	
398	Similar. II (year 2).	Similar [90].	
		[Brandis, p. 425.]	
395	Similar. III (year 3).	Similar.	
		[Brit. Mus. Plate III. 1.]	
397	Similar. III (year 3).	Similar [90].	
		[Paris.]	
388·5	Similar. IIII (year 4).	Similar.	
		[Brit. Mus.]	
395·9	Similar. II III (year 5).	Similar.	
		[Brit. Mus.]	
399	Similar. IIII III (year 7).	Similar.	
		[Brandis, p. 425.]	
397	Similar. II- (year 12).	Similar.	
		[Paris.]	
395·4	Similar. Uncertain date.	Similar.	
		[Brit. Mus.]	
386 5	Similar (double struck).	Similar.	
		[Brit. Mus.]	

 $\frac{1}{2}$  *Shekels or Didrachms.*

94·8	Similar. III (year 3).	90. Similar type, no attendant.	
		[Brit. Mus. Plate III. 2.]	
98	Similar. IIII IIII (year 8).	Similar.	
		[Paris.]	

 $\frac{1}{4}$  *Shekels or Drachms.*

49	Similar. I (year 1).	90. Similar.	
		[Coll. de Luynes.]	
50	Similar. \ <i>sic</i> (year 1).	Similar.	
		[Paris.]	

HEAD

6



WEIGHT.	OBVERSE.	REVERSE.
49	Similar. III III (year 6). [Bank of England. Plate III. 3.]	Similar.
47	Similar. III IIII (year 7). [Coll. de Vogüé.]	Similar.
	¼ <i>Shekels or Obols.</i>	
10	Similar. II (year 2). [Brandis, p. 426.]	90 King and Lion as before.
13	Similar. III (year 3). [Paris.]	Similar.
12	Similar. I IIII (year 5). [Coll. de Luynes.]	Similar.
10·4	Similar. III- (year 13). [Brit. Mus. Plate III. 4.]	Similar.

The coins of this class are more numerous than any of the others. From No. 3 (engraved on Pl. III. Fig. 1), an unusually fine specimen, it appears that the sceptre carried by the attendant is surmounted by an animal's head with long ears of Egyptian style. On No. 1 of Class 2, with O/7, it resembles the head of a goat, the beard being clearly visible, with this may be compared the heads of this animal, incuse, on the coins of Series I.

## CLASS 5.

*Double Shekels or Octadrachms.*

396	Similar. Above 𐤃.	Quadrige as before, above 𐤆𐤇𐤅𐤆. [Coll. de Vogüé.]
396·7	Similar. Above 𐤃 (year 1). [Brit. Mus.]	Similar.
398	Similar. Above 𐤃𐤃 (year 2). [Coll. de Luynes.]	Similar.
398	Similar. 𐤆𐤃 (year 20). This date is accompanied by the letter 𐤀 ( <i>graffito</i> ). [Paris. Plate III. 5.]	Similar.
397·2	Similar. 𐤆𐤃 (year 21). [Brit. Mus.]	Similar.
398·5	Similar. 𐤆 ? (year 21 ?). [Brit. Mus.]	Similar.
	¼ <i>Shekels or Obols.</i>	
10·5	Similar. III III III (year 9). [Brit. Mus. Plate III. 6.]	King and lion as before, between them 𐤆𐤇.

WEIGHT.	OBVERSE.	REVERSE.
13	Similar. Above 𐎧 and 𐎠.	King and lion. [Berlin.]
11	Similar. Above 𐎧𐎧𐎡.	Similar, between them, cock. [Coll. de Luynes.]

The coins of this class are in many respects different from all which precede, although the types are the same. In the first place, the style of art has become almost barbarous: witness the elongated figure of the king on one of the coins of year 21, where he is enormously out of proportion to the size of the chariot.

In the next place, the fabric is peculiar, the edges of the coins being often hammered flat as on the double darics. The forms of the letters are also different, the Aramaic form 𐎧 taking the place of 𐎡. The inscription on the reverse 𐎠𐎧𐎡𐎧 has been read מור or מורי. This word occurs frequently on the autonomous coins of Tarsus in the fourth century B.C., and under the Seleucide rule, see Brandis, pp. 500, 501; also on the Satrapal coins of the same city (Brandis, p. 430). But at Tarsus the forms of the characters are somewhat different: 𐎧𐎧𐎡 instead of 𐎠𐎧𐎡𐎧. Nevertheless, that these are two forms of one and the same word has been recognized by all (see Waddington, *Mélanges*, 1861, p. 70; Levy, *Phœn. Stud.* 1857, p. 40), although all are not agreed as to the meaning of the word. Levy reads it Mazdi (for Ahuramazda). Blau, on the other hand, compares it with the Zend *mizda*, 'pay.' On the obol the word is abbreviated 𐎡𐎧. Brandis looks upon it as equivalent to the Greek ἀργύριον or κόμμα on the silver-staters of Seuthes, and this is perhaps, on the whole, the most probable interpretation.

As to the attribution of the coins with this inscription, I am inclined, chiefly on account of their fabric, to doubt whether they are Phœnician, like the coins of the other classes. The types of the widely-circulating Perso-Phœnician coins may well have been adopted by some inland district or city of Syria, possibly Thapsacus, which would fully account for the difference of fabric and for the varying forms of the letters. Thapsacus may also have been in close commercial relations with Tarsus, with which it was connected by the route which passed through Beroea (Aleppo) and the Syrian gates. This would account for the use of the word מור on the coinage of the two cities.

Before passing to the next series, we must not omit to mention certain small copper coins, which, by their types, attach themselves to the Perso-Phœnician silver coins of the second series described above. These may be divided into three classes as follows.

## CLASS I.

OBVERSE.	REVERSE.
The king and his charioteer in quadriga l., horses walking: border of dots.	Phœnician galley to l.; beneath, waves.

[Brit. Mus. Plate III. 7.]

## CLASS II.

OVERSE.	REVERSE.
The king kneeling r. holding bow in l. and spear in r. : border of dots.	Galley as before.
[Brit. Mus. Plate III. 8.]	

Similar. | Similar. III (year 3).  
[Brandis, p. 549.]

Similar. | Similar. III II (year 5).  
[Brit. Mus.]

Similar. | Similar. III III (year 6).  
[Brit. Mus.]

## CLASS III.

Head of king, bearded, r. wearing tiara. | Phœnician galley l.; above, I— (year 11).  
[Brit. Mus.]

Similar. | Similar, II— (year 12).  
[Paris. Plate III. 9.]

As these copper coins can hardly have been issued before the middle of the fourth century B.C., they afford an indication of the date of the later silver coins, with which they correspond.

It will be well also to notice in this place several other coins, which may be compared with those of Series II. Of these the most remarkable is one of the two didrachms which bear the name of Abd-Hadad. (Brandis, p. 431.)

## BAMBYCE.

## ATTIC STANDARD.

*Didrachm.*

WEIGHT.	OVERSE.	REVERSE.
132	Head of the goddess Atergatis l. with long hair and lofty head- dress. Behind, the date 〇〇 (year 30).	𐤀𐤁𐤃𐤕𐤁𐤁 (Abd-Hadad). The King accompanied by his charioteer in quadriga l.

[Mus. Luynes. Plate III. 10.]

M. Waddington (*Mélanges*, 1861, p. 90) gives good reasons for attributing this coin to a dynast or satrap of the name of Abd-Hadad, who ruled at Bambyce (Hierapolis) in Syria. The date, year 30, M. Waddington thinks, can only refer to the reign of Artaxerxes Mnemon.

The coin would therefore have been struck in B.C. 375, another indication of the date of the Perso-Phœnician coins of Series II., from which its reverse type is imitated.

There are also two coins in the Hunterian Museum at Glasgow, one of which is of Tarsus, and the other of some Phœnician town, which reproduce the type of the king contending with the lion.

## TARSUS.

## PERSIAN STANDARD.

*Stater.*

WEIGHT.	OBVERSE.	REVERSE.
168	The king contending with a rampant lion which he is about to stab with his sword.	The king or a warrior holding a lance in his r. and a crux ansata in his l.; in front, ΤΕΡΞΙ; behind   7 / (תרן) and a flower.

[Mus. Hunter. Plate III. 11.]

## UNCERTAIN PHOENICIAN CITY.

*Stater.*

166	Similar.	✕709. Incuse square, within which is a cow suckling her calf; border of dots.
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[Mus. Hunter. Plate III. 12.]

The inscription on this coin remains unexplained, but the forms of the letters point to Phœnicia rather than Cilicia.

The following coin of Tarsus may be also here mentioned, as it bears on its reverse the type of the royal Persian money.

## TARSUS.

*Stater.*

168	Horseman l. holding flower, in exergue   7 / ?	Incuse square. The king as archer kneeling r.; behind, crux ansata.
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[Mus. Hunter. Plate III. 13.]

## SERIES III.

The third series of provincial coins with royal Persian types may be divided into two classes according to the standards of weight which the coins respectively follow. These are first Græco-Asiatic and secondly Persian.

## CLASS 1.

## GRÆCO-ASIATIC (RHODIAN SYSTEM).

*Staters.*

WEIGHT.	OBVERSE.	REVERSE.
216	The king as archer kneeling, r. drawing bow: border of dots.	Horseman wearing the low tiara of the Satraps galloping, r. armed with spear. [Brit. Mus.]
.232	Similar.	Similar. [Cabinet of M. Six.]
(?)	Similar; in front O.	Similar. [Cat. Behr. No. 851.]
(?)	Similar; in front OOOX.	Similar. [Mionnet, Supp. viii. p. 428, No. 38.]
232	Similar; in front OO.	Similar; in front star. [Munich.]
230	Similar; in front thunderbolt.	Similar; no symbol. [Berlin.]
224	Similar; behind, ♀ and lion's head r.	Similar; beneath, bird, r. [Cabinet of M. Imhoof-Blumer.]
223	Similar; no symbol or letter.	Similar; in field ☉. [De Luynes Coll.]
224	Similar.	Similar; behind, eagle's head. [Brit. Mus.]
227	Similar.	Similar; behind O, beneath, dolphin r. [Brit. Mus. Plate III. 14.]
231	Similar.	Similar. [Paris.]
227.2	Similar.	Similar; behind, a head of Herakles in lion's skin. [Brit. Mus. Plate III. 15.]
259	Similar.	Similar. [Imhoof-Blumer.]

## COPPER.

The king kneeling r. holding bow and spear. | Horseman galloping, r. armed with spear.  
Size 2 of Mionnet's scale = .5 inch.  
[M. Six. Plate III. 16.]

The silver staters described above are by no means easy to attribute. One valuable indication is however afforded by their weight, which rises as high as 232 grs., and must therefore be considered as of the Rhodian system, which was in use from the year 408, the date of the foundation of Rhodus, until the time of Alexander the Great, throughout the greater portion of the western and south-western coast lands of Asia Minor. We do not find it in Cilicia or in Phoenicia.

It is therefore to the western, or, more strictly speaking, to the south-western, portion of Asia Minor, that I should be inclined to attribute this series of coins, and the *provenance* of some at any rate among them (the island of Calymna) is in favour of this attribution (see Borrell, Num. Chron. o.s. vol. ix. p. 165). In style and fabric they appear to me to be intermediate between those of Class 2 (Pl. III. 17), which, as I shall show, belong to Cilicia, and those of Series IV. (Pl. III. 18-20), which are probably Ionian. In weight they agree with the latter, while in fabric they more nearly resemble the former. They date perhaps from about the commencement of the fourth century B.C.

## CLASS 2.

## PERSIAN STANDARD.

*Stater.*

WEIGHT.	OBVERSE.	REVERSE.
163	The king kneeling r., in his l. bow, in his r. lance.	The king kneeling r. holding in his l. bow and with his r. drawing an arrow from a quiver at his shoulder.

[Paris.]

This coin is countermarked with a bull or cow surmounted by two letters generally read  $\Omega$ , but perhaps rather  $\Omega$ .

163	Similar.	Similar.
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[Munich. Plate III. 17.]

This coin has two countermarks, one of which is identical with that upon the Paris specimen, while the other contains an eagle and a trident.

161	Similar.	Similar.
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[Leake, As. Gr. 80.]

This coin is countermarked with a bull and another animal.

## MALLUS.

160.5	The king kneeling r., in his l. bow, in his r. lance.	MAA Herakles strangling lion; in field, club.
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[Hunter 186.]

The coin is countermarked with a bull and the same two letters.

160.3	Similar.	Similar, in field, grain of corn.
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[Leake, As. Gr. 80.]

Same countermark.

These coins of Mallus fix the attribution to Cilicia of those which bear no inscription. The peculiar countermark, which recurs so frequently, is met with also on other coins of this district, among which may be mentioned four coins of Side in Pamphylia (De Luynes, pl. i., ii. and iii. 5, of which last there is another specimen in the British Museum), another coin of Mallus (De Luynes, pl. vi.), one of Soli (Hunter, 51, 30), and one of Celenderis (Brit. Mus.).

The letters over the back of the cow in this countermark have been read ΙΩ; this Longpérier and De Luynes (p. 6) explain as the name of the cow, Io; the Io legend having been imported into Cilicia by the Argive colonists. For my own part, however, I am disinclined to allow this interpretation of the two letters, because I believe it to be based upon an erroneous reading, for on all the specimens which I have seen with this stamp I read the letters ΙΝ (Ι') and not ΙΩ.

An Aramaic inscription is moreover more probable on coins of this district than a Greek one, cf. the letters לטח (בעל) over the back of the Bull on a very similar countermark on a coin engraved in De Luynes, pl. ii. 9. But whether we accept or not Longpérier's reading of the two letters, there can be no doubt whatever that the countermark is only found on coins of Cilicia and Pamphylia. To this district therefore we must attribute the coins now under consideration. Their weight also corresponds with that of the coinage of the Cilician coast.

#### SERIES IV.

The following series of tetradrachms must be distinguished from the preceding, notwithstanding the general similarity of the obverse type.

##### SILVER.

##### GRÆCO-ASIATIC STANDARD.

##### *Tetradrachms.*

WEIGHT.	OBVERSE.	REVERSE.
229	ΠΥΘΑΓΟΡΗΞ. The king, bearded, crowned, kneeling r. holding bow in l. and spear in r. as on the sigli. [Berlin Mus.]	Incuse square adorned with irregular lumps, the surface granulated.
228	ΠΥΘΑΓΟΡΗ[Ξ]. Similar. [Brit. Mus. Plate III. 18.]	Similar.
228	No inscr. Similar. [Brit. Mus. Plate III. 19.]	Similar.
238·1	Similar.	Similar, the incuse little if at all granulated. [Brit. Mus.]

WEIGHT.		OVERSE.		REVERSE.
235·7		Similar.		Similar.
				[Brit. Mus. Plate III. 20.]

## COPPER.

The king kneeling r. as on the darics, drawing bow, behind him !A? Countermarked with star.		Incuse square formed of irregular lumps, the surface granulated.
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Size  $2\frac{1}{2}$  Mionnet's scale = ·55 inch.

[Brit. Mus. Plate III. 21.]

The king kneeling r. holding bow in l. and spear in r. | Similar.

Size 1 of Mionnet = ·35 inch.

[Brit. Mus. Plate III. 22.]

Similar.

		Large square containing a smaller one. On one side of the larger square a straight line joins it at right angles. (Perhaps the representation of a military camp or standard.)
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Size 2 of Mionnet = ·5 inch.

[Brit. Mus. Plate III. 23.]

The silver coins of this series are clearly intended as imitations, on a larger scale, of the royal Persian coin, the siglos. The Greek inscription in the Ionic dialect shows that these coins must have been struck in some Greek city, probably in the Ionic Satrapy, subject to Persia, but under the immediate government of a Greek Tyrant or Dynast of the name of Pythagoras. The weight is Græco-Asiatic, not of an early period, but of some time after B.C. 408, about which date the weight of the silver stater was raised in many Greek cities, from about 224 to 236 grs. (Brandis, p. 125). Coins of this heavy weight, as I have before remarked, are never found in Phœnicia or in the East. It may therefore be considered as certain that these interesting Græco-Persian coins were issued after the fall of the Athenian Empire by some Greek city which had again fallen into the hands of the Great King. It is noticeable that the uninscribed specimens reach a higher weight than those with ΠΥΘΑΓΟΡΗΣ.<sup>1</sup>

<sup>1</sup> Vaux's endeavour (Num. Chron. vol. xviii. p. 147) to identify the Pythagoras who issued these coins with his namesake, who engraved an inscription on the base of a column at Susa in honour of his friend Arreneides, strategos of Susiana, may be set aside as purely fanciful. This Pythagoras, who calls himself *σωματοφύλαξ*, does not make use of the Ionic dialect, and the

forms of the letters of the inscription point clearly to the time of Alexander the Great, or his successors the Seleucid kings (see Loftus, Chaldæa, and Susiana, p. 403). The coins, on the other hand, are considerably earlier than Alexander, and by reason of their heavy weight can only be given to the western coast of Asia Minor.



## SERIES V.

The coins of this series also belong to the Ionic Satrapy, and may be described as follows:

## GRÆCO-ASIATIC STANDARD.

*Tetradrachm.*

## COLOPHON ?

WEIGHT.	OBVERSE.	REVERSE.
236.2	Bearded head of Persian satrap r. wearing the low tiara.	B A ξ Lyre. Λ l.

[Brit. Mus. Plate III. 24.]



HEAD OF PERSIAN KING  
(PERSEPOLIS).

The reverse type of this coin, the Lyre, is the Arms, so to speak, of the city of Colophon, where it is most probable that the coin was minted. The head on the obverse is, there can be little doubt, not that of the King of Persia, Artaxerxes Mnemon, whose portrait it is generally considered to be (Waddington, *Mélanges*, 1861, p. 96), for the Great King always wears the lofty *kidaris* and never the low *tiara*. We must therefore accept the head as that of a Persian satrap. The style of the coin corresponds with that of the time when, after the break-down of the Athenian expedition against Syracuse, the enemies of Athens and of Greek freedom began once more to raise their heads, when Sparta and Persia joined hands, and when orders went forth from the Court of Susa once more to collect tribute from the Asiatic Greeks. It is impossible to speak with greater exactness as to the date of this coin. It is probable however that it is not much later than the year 400 B.C.

## GRÆCO-ASIATIC STANDARD.

*Tetradrachm.*

WEIGHT.	OBVERSE.	REVERSE.
230	Bearded head of Persian satrap r. wearing the low tiara.	Incuse square, within which BAξIAEΩΞ, the king bearded, crowned, kneeling r. holding bow in l. spear in r. ; in field l. galley downwards.

[Berlin. Fox. Coll. Plate III. 25.]

*Drachm.*

52.8	Similar.	BAξl. Similar, but without galley.
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[Brit. Mus. Plate III. 26.]

*Obol.*

8.9	Same head within a border of dots.	No inscr. same type, border of dots.
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[Brit. Mus. Plate III. 27.]

These three coins bear the same portrait as the silver staters of Colophon described above. The reverses have, in addition to the inscription, the well-known 'arms' of the Great King borrowed from the royal darics. The fabric, more especially that of the drachm, seems to be that of the north-western coast of Asia Minor, and it is worthy of note that a portrait of the same satrap, which has been erroneously designated as a portrait of the Great King himself, occurs on a gold stater of Lampsacus (Waddington, *Mélanges*, pl. vii. 3), and on a silver stater of Cyzicus (De Luynes, i. 5), on which moreover the inscription  $\Phi\text{AP}[\text{N}]\text{ABA}$  fixes the attribution beyond a doubt. Pharnabazus is therefore the Satrap whose portrait we possess on the whole of this series of coins, all of which, it may be safely affirmed, date from the last years of the fifth century. The head upon them is that of a man of middle age, and is far more suitable to Pharnabazus shortly before B.C. 400, than to the youthful King of Persia, Artaxerxes II., who ascended the throne in B.C. 405, at the age of nineteen. The bearded figure of the monarch upon the reverse is of course not intended as a portrait; it is merely the arms of Persia, the badge of the supremacy of the Great King.

As it does not form part of my plan to include in the present article any coins but such as bear either the name or the arms of the King of Persia, I pass over the coins of Pharnabazus above alluded to, struck respectively at Lampsacus and Cyzicus, and having on the obverse the portrait of the Satrap, and on the reverse of the one the sea-horse of Lampsacus, of the other the prow of a galley; but the following gold stater, though by its reverse connected with the Cyzicene mint, must not be omitted, since it has on the obverse the royal Persian archer as on the darics.

CYZICUS.  
*Gold Stater.*

WEIGHT.	OBSERVE.	REVERSE.
132	The king, bearded, crowned, kneeling r. holding bow in l. lance in r.	Prow of galley to l.

[De Luynes Coll. Plate III. 28.]

This unique gold stater clearly belongs to the same period as the silver stater with the name and portrait of Pharnabazus, and is contemporary with the gold coinage of Lampsacus, which, as I have elsewhere shown (*Num. Chron.* N.S. vol. xvi. p. 288), must be attributed to the end of the fifth and the beginning of the fourth century B.C.

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Thus from the earliest invention of the art of coining the precious metals in the middle of the seventh century B.C., in the reigns of Gyges and Ardys in Lydia, I have cast a rapid survey over several classes of coins, Lydian, Persian, Perso-Phœnician, and Græco-Persian, down to the times of the later Achæmenidæ, when the vast empire of Cyrus was already hastening to its fall.

In the Persian portion of my article I have been compelled to limit myself to the description of such coins only as bear unmistakable indications of having been issued under the authority more or less direct of the Great King, commencing with the royal coinage properly so called, viz. the darics and sigli, and then treating of the provincial money with Persian types of Phœnicia, of Syria, of Cilicia, of Ionia, and Mysia, from Tyre and Sidon on the one hand round the south and west coasts of Asia Minor as far as the shores of the Hellespont and the Propontis.

Nevertheless this review of the coinage of Persia is by no means a complete synopsis of the Persian coinage, the important series of the coins of the satraps having been entirely omitted or only infringed upon in those rare instances where the name or effigy of the King of Persia (the word ΒΑΣΙΛΕΥΣ or the royal arms) appears upon the coins conjointly with that of the satrap. The satrapal coinage forms in itself so important a series, and involves so many epigraphical inquiries, that it demands a separate monograph. The great work of the Duc de Luynes, and the still more valuable researches of M. Waddington, have broken the ground and smoothed the path. Herr H. Droysen has also lately contributed to the pages of the *Zeitschrift für Numismatik* (Bd. ii. pp. 309–319) a suggestive article on the same subject, in which the student of this class of coins will find a useful list of the satraps who coined money both in their own satrapies and in the territory of Cilicia.

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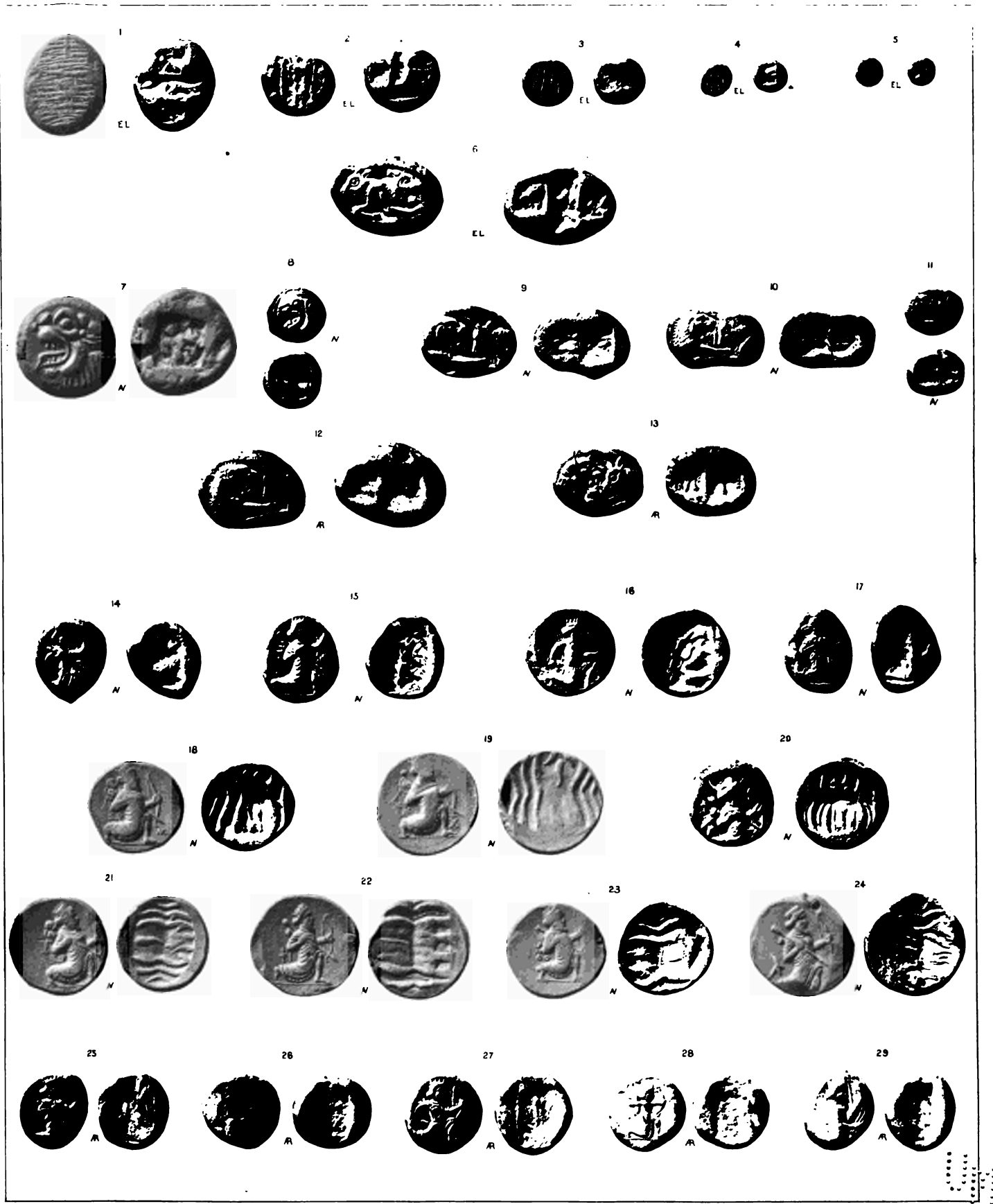
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TABLE OF THE RELATIVE WEIGHTS OF ENGLISH GRAINS AND FRENCH GRAMMES.

Gr.	Grammes.	Gr.	Grammes.	Grains.	Grammes.	Grains.	Grammes.	Grains.	Grammes.	Grains.	Grammes.	Grains.	Grammes.	Grains.	Grammes.
1	·064	41	2·656	81	5·248	121	7·840	161	10·432	201	13·024	241	15·616	290	18·79
2	·129	42	2·720	82	5·312	122	7·905	162	10·497	202	13·089	242	15·680	300	19·44
3	·194	43	2·785	83	5·378	123	7·970	163	10·562	203	13·154	243	15·745	310	20·08
4	·259	44	2·850	84	5·442	124	8·035	164	10·626	204	13·219	244	15·810	320	20·73
5	·324	45	2·915	85	5·508	125	8·100	165	10·691	205	13·284	245	15·875	330	21·38
6	·388	46	2·980	86	5·572	126	8·164	166	10·756	206	13·348	246	15·940	340	22·02
7	·453	47	3·045	87	5·637	127	8·229	167	10·821	207	13·413	247	16·005	350	22·67
8	·518	48	3·110	88	5·702	128	8·294	168	10·886	208	13·478	248	16·070	360	23·32
9	·583	49	3·175	89	5·767	129	8·359	169	10·951	209	13·543	249	16·135	370	23·97
10	·648	50	3·240	90	5·832	130	8·424	170	11·016	210	13·608	250	16·200	380	24·62
11	·712	51	3·304	91	5·896	131	8·488	171	11·080	211	13·672	251	16·264	390	25·27
12	·777	52	3·368	92	5·961	132	8·553	172	11·145	212	13·737	252	16·328	400	25·92
13	·842	53	3·434	93	6·026	133	8·618	173	11·209	213	13·802	253	16·394	410	26·56
14	·907	54	3·498	94	6·091	134	8·682	174	11·274	214	13·867	254	16·458	420	27·20
15	·972	55	3·564	95	6·156	135	8·747	175	11·339	215	13·932	255	16·524	430	27·85
16	1·036	56	3·628	96	6·220	136	8·812	176	11·404	216	13·996	256	16·588	440	28·50
17	1·101	57	3·693	97	6·285	137	8·877	177	11·469	217	14·061	257	16·653	450	29·15
18	1·166	58	3·758	98	6·350	138	8·942	178	11·534	218	14·126	258	16·718	460	29·80
19	1·231	59	3·823	99	6·415	139	9·007	179	11·599	219	14·191	259	16·783	470	30·45
20	1·296	60	3·888	100	6·480	140	9·072	180	11·664	220	14·256	260	16·848	480	31·10
21	1·360	61	3·952	101	6·544	141	9·136	181	11·728	221	14·320	261	16·912	490	31·75
22	1·425	62	4·017	102	6·609	142	9·200	182	11·792	222	14·385	262	16·977	500	32·40
23	1·490	63	4·082	103	6·674	143	9·265	183	11·858	223	14·450	263	17·042	510	33·04
24	1·555	64	4·146	104	6·739	144	9·330	184	11·922	224	14·515	264	17·106	520	33·68
25	1·620	65	4·211	105	6·804	145	9·395	185	11·988	225	14·580	265	17·171	530	34·34
26	1·684	66	4·276	106	6·868	146	9·460	186	12·052	226	14·644	266	17·236	540	34·98
27	1·749	67	4·341	107	6·933	147	9·525	187	12·117	227	14·709	267	17·301	550	35·64
28	1·814	68	4·406	108	6·998	148	9·590	188	12·182	228	14·774	268	17·366	560	36·28
29	1·879	69	4·471	109	7·063	149	9·655	189	12·247	229	14·839	269	17·431	570	36·93
30	1·944	70	4·536	110	7·128	150	9·720	190	12·312	230	14·904	270	17·496	580	37·58
31	2·008	71	4·600	111	7·192	151	9·784	191	12·376	231	14·968	271	17·560	590	38·23
32	2·073	72	4·665	112	7·257	152	9·848	192	12·441	232	15·033	272	17·625	600	38·88
33	2·138	73	4·729	113	7·322	153	9·914	193	12·506	233	15·098	273	17·689	700	45·36
34	2·202	74	4·794	114	7·387	154	9·978	194	12·571	234	15·162	274	17·754	800	51·84
35	2·267	75	4·859	115	7·452	155	10·044	195	12·636	235	15·227	275	17·819	900	58·32
36	2·332	76	4·924	116	7·516	156	10·108	196	12·700	236	15·292	276	17·884	1000	64·80
37	2·397	77	4·989	117	7·581	157	10·173	197	12·765	237	15·357	277	17·949	2000	129·60
38	2·462	78	5·054	118	7·646	158	10·238	198	12·830	238	15·422	278	18·014	3000	194·40
39	2·527	79	5·119	119	7·711	159	10·303	199	12·895	239	15·487	279	18·079	4000	259·20
40	2·592	80	5·184	120	7·776	160	10·368	200	12·960	240	15·552	280	18·144	5000	324·00

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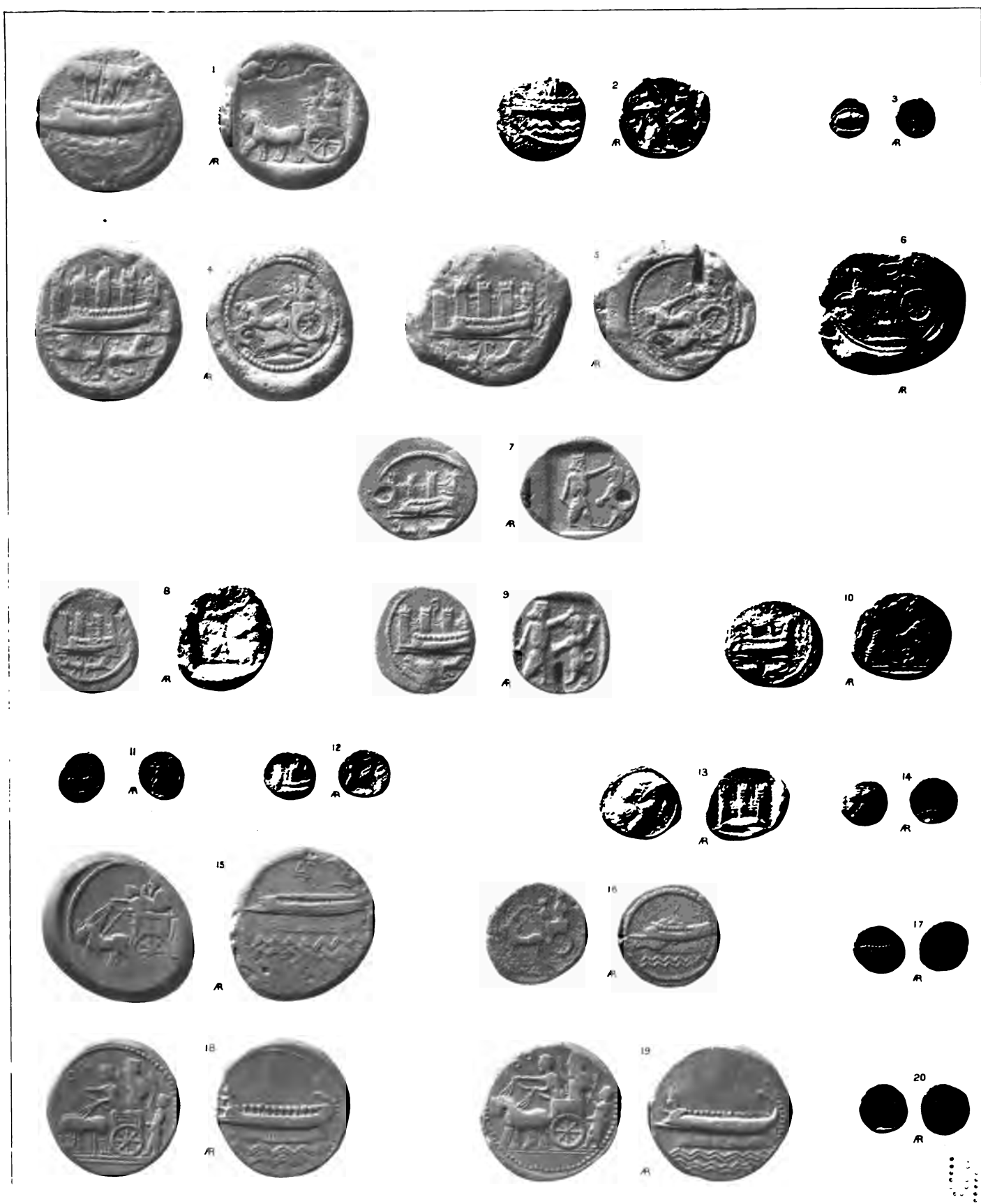


COINAGE OF LYDIA AND PERSIA.

PLATE. I.

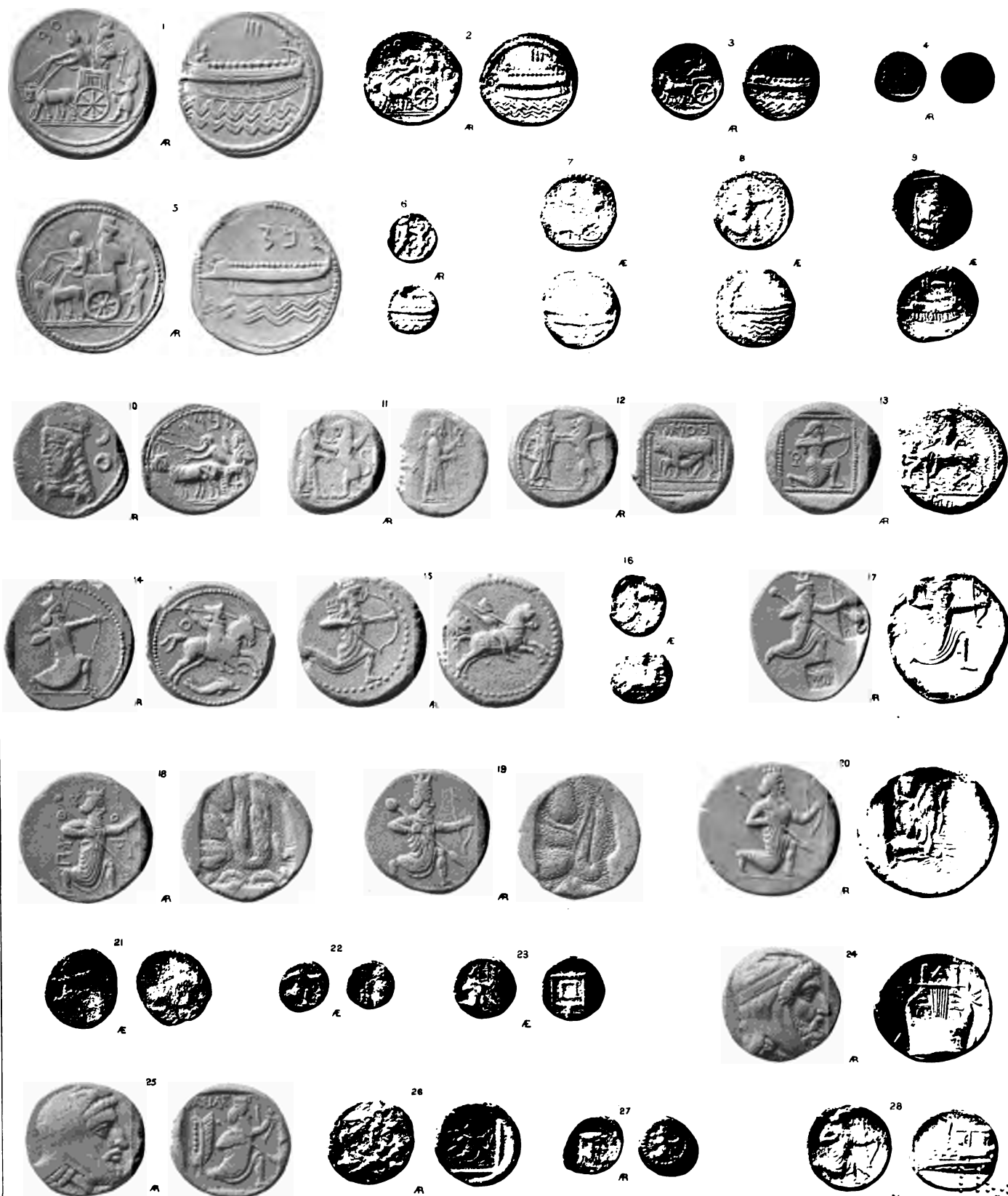






COINAGE OF LYDIA AND PERSIA.





COINAGE of LYDIA AND PERSIA.



# THE INTERNATIONAL NUMISMATA ORIENTALIA.

## ADVANCED NOTICE.

Since the issue of the tentative prospectus of an International Numismata Orientalia, based upon the original publication of Marsden's Numismata Orientalia, some important modifications of the preliminary plan and general scope of the work have recommended themselves to the Publishers, which have equally commended themselves to the Editor's chief supporters.

The first design comprehended the narrow purpose of the continuation and completion of the substance of the old text published in 1822, with the concurrent reproduction of the admirably executed Copper-plates prepared for Marsden's comprehensive work, which had recently become the property of Messrs. Trübner & Co.

In both these departments the present undertaking henceforth assumes a new and independent form. In lieu of accepting the task of making coins follow and supplement history, it seeks to prove the claims of Numismatic science to a higher mission in the illustration of the annals of olden time, to a power of instruction and teaching where written history is defective, and, in its lowest phase, of testing and rectifying imperfectly preserved facts.

Under this expanded view, therefore, many subordinate sections of Marsden's old work will either be reduced to due proportions in reference to their obsolete form or omitted altogether: while on the other hand a class of subjects contemplated in the first International scheme will be introduced and included in this revised programme. For instance, instead of placing the Dynasties of the Khalifs of Baghdád, as of old, at the head of the list, the present monograph refers to the first efforts in the art of coining as exhibited in the electrum and gold pieces of Lydia and Persia. This will be followed by the Phœnician coins of Asia Minor by an eminent German coadjutor. The highly important and specially suggestive series of the Parthian coins has been undertaken, and is now prepared for the press by Mr. Percy Gardner of the British Museum; and Mr. Madden, whose specialité lies in the "History of the Jewish Coinages," will embody in our pages his exhaustive studies in that division of critical numismatics.

General Cunningham's Indo-Scythian series, the materials of which—enriched by the unprecedentedly instructive contents of the late Pesháwar find—are arranged and on their way home from India—will now find a fitting introduction in a full and thrice-elaborated review of "the Bactrian successors of Alexander the Great," to which, as a labour of love, he has devoted himself since his first appearance as the chosen Numismatic coadjutor of James Prinsep in 1836.

Secondly, in regard to the illustrations of the old work, which it was once proposed to rely upon: they have been found, however excellent in themselves, practically unsuitable, either in grouping or mechanical accuracy, for the advanced demands of the present day. Indeed, the improved processes by which science has taught us to obtain, at a less cost, absolute *Sun* facsimiles, has necessarily superseded the hand and eye of the engraver, past or present, however perfect in his craft.

As far as the immediate state of the publication is concerned, it may be mentioned as a plea for temporary delay—that, in an amateur work of this kind, there are many obstacles to continuous or periodical issues, and it has been the Editor's aim rather to avoid such publications as were merely mechanical or repetitive; but, on the other hand, there has been no lack of support of the most efficient character, either at home or abroad—indeed, the Editor has had to decline many offers of contributions on the part of Numismatists of established reputation, as our lists are virtually made up beyond any prospect of absence of matter or immediate chance of publication of many of the already accepted papers.

Mr. Rhys Davids' Essay on Ceylon Coins only awaits the completion of the illustrations. Mr. Rogers' paper will appear as Part IV. Sir W. Elliot is well advanced with his contribution; while M. Sauvair's article has long been ready, under Mr. Rogers' careful translation, but its length has hitherto precluded its publication.

M. de Saulcy is, as of old, ever prepared to come to the front when his aid is called for,—and Dr. Blochmann has already done so much, in the Journal of the Asiatic Society of Bengal, towards the illustration of the local Coinages, that we have merely to reprint his papers whenever the serial arrangement of our articles may call for a consecutive continuation of the Pathán coins of Imperial Dehli. The Editor's own section of the general series is likewise reserved for somewhat similar motives.

M. Gregorieff's completion of his Tatar Dynasties has been deferred during his late duties as President of the Oriental Congress at St. Petersburg. M. Tiesenhausen, whom we might have enlisted and who would willingly join our ranks at this time, has anticipated us in his elaborate survey of "Les Monnaies des Khalifes Orientaux" (1873), which may well claim to constitute the standard authority, in its own department, for many years to come. In another division of Numismatics, the Russian savants have been in advance of us, in the publication of the plates of Sassanian coins representing the patient accumulations of 30 years of the life of M. de Bartholomæi (1873—second issue 1875, with an introduction by Prof. B. Dorn). These examples, however, prove less instructive than might have been anticipated. The sameness and iteration of the issues of the Sassanians has always been a subject of remark, but the singular deficiency of important novelties has seldom been so prominently displayed as in this collection, whose representative specimens spread over 32 well-filled 4to. plates.—[E. T.]

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BY

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## PREFACE.

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IN compiling the following history of the Túlúni dynasty, I have endeavoured to limit myself to the leading facts, and to confine my observations to such as chance to bear either directly or indirectly on the numismatic illustrations of the period.

I have been greatly indebted to the admirable work of M. J. J. Marcel, "Description d'Egypte," and have also to acknowledge my obligations to M. Sauvaire for his aid in tracing several passages in obscure Arabic works, which I have since verified and taken advantage of. Extracts from Ibn-Khaldún, Ibn-al-Athír, Abú-l-Mahásin and al-Makrízi complete the list of our extant authorities.

The coins here described are 125 in number, comprising 58 varieties and 67 occasional repetitions of some of them. Twenty-six coins are now published for the first time and twenty-four are unique examples.

I have to thank Mr. R. S. Poole and M. H. Lavoix for the facilities they have afforded, in allowing me free access to the National collections under their respective charges in London and Paris; and, in like manner, my thanks are due to M. Wold de Tiesenhausen for a full list of the published coins of this dynasty, which he—as the latest authority on the coins of the Khalífahs—is so competent to supply; I have to express my special acknowledgments to M. Tommasini of Aleppo,—who rises above the mere collector into the scientific numismatist,—for having sent me, at no small risk, two unique dínárs from his cabinet, in order that I might examine them in the original, instead of depending upon casts or written descriptions. I have also to thank M. Sauvaire, as well as M. Artin Bey, for so readily placing at my disposal for exhaustive study their respective private collections.

In the transliteration of Arabic words I have endeavoured to adhere strictly to the compromise accepted in Part II. of this work. Many fanciful and some logical schemes of transliteration, varying with the intonations of the leading dialects, could still show claims to consideration; but in a work of this nature, in which the several sections are written by independent authors, variously influenced by local teachings, it becomes imperative that, for the sake of uniformity, each contributor should subordinate his own particular theory to the system proposed by the indefatigable Editor.

E. T. ROGERS.





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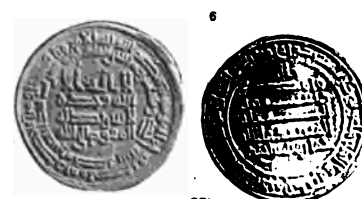
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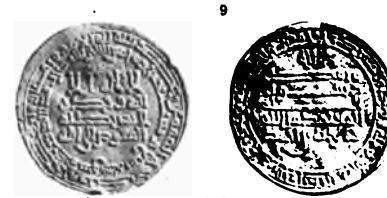
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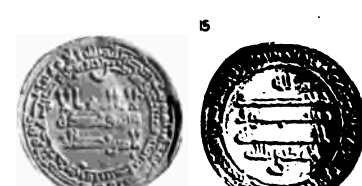
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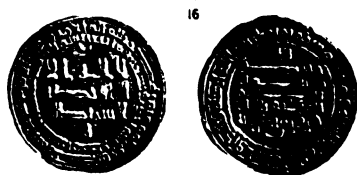
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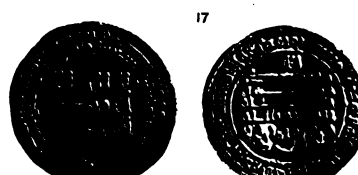
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# COINS OF THE TULUNI DYNASTY.

by E. T. Rogers.







## THE COINS OF THE ṬULÚNĪ DYNASTY.

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### LIST OF THE REIGNING PRINCES OF THE ṬULÚNĪ DYNASTY.

1. ABÚ-L-'ABBÁS, AḤMAD-IBN-ṬULÚN.  
Born A.H. 214 (A.D. 829) or 220 (A.D. 835).  
Vice Governor of Miṣr A.H. 254.  
Vice Governor of all Egypt 257.  
Independent Governor of Egypt 258.  
Sovereign of Egypt and Syria 264.  
Died 10th Zu-l-ka'adah, 270 (10th May, A.D. 884).
2. ABÚ-L-JAISH, KHUMÁRUWAIH-IBN-AḤMAD.  
Born at Sarra-man-ráá A.H. 250 (A.D. 864-5).  
Succeeded his father in 270 (A.D. 884).  
Assassinated at Damascus 27th Zu-l-ka'adah, 282 (17th January, 896).
3. ABÚ-L-'ASÁKIB, JAISH-IBN-KHUMÁRUWAIH.  
Born at Miṣr A.H. 273 (A.D. 885-6).  
Succeeded his father A.H. 282 (A.D. 896).  
Deposed 10th of Jumáda-l-ákhirah, 283 (27th July, A.D. 897),  
and assassinated a few days afterwards.
4. ABÚ-MÚSA, HARÚN-IBN-KHUMÁRUWAIH.  
Born at Miṣr A.H. 273 (A.D. 886-7).  
Succeeded his brother A.H. 283 (A.D. 897).  
Assassinated 19th Šafar, 292 (1st January, A.D. 905).
5. ABÚ-L-MAKÁNIB (or ABÚ-L-MAWAKIT) SHAYBÁN-IBN-AḤMAD.  
Succeeded his nephew 19th Šafar, 292 (1st January, A.D. 905).  
Defeated and deposed 1st Rabi'-al-awwal of the same year,  
after a reign of only twelve days.

## HISTORY OF THE DYNASTY OF THE BANI-ṬULÚN.

During the reigns of the early Khalífahs, the Arabs gradually extended their conquests in Central and Northern Asia till they met the Tatars or Turks in Má-wará-n-Nahr and on the frontiers of Turkistán.

The war which broke out between these two great nations lasted for many years, and in their numerous conflicts many prisoners were taken on both sides. Those Turks who thus fell into the hands of the Arabs were dispersed throughout the provinces of the Muhammadan Empire, and were sold and resold at considerable profit. The local Amírs, and even the Khalífahs, bought them eagerly, and trained them to become their personal attendants. Indeed, the physical superiority and personal beauty of the members of this northern race made them valuable acquisitions, and the Khalífahs preferred to be served by them rather than by their own subjects, upon whose fidelity—owing to local and family jealousies and intrigues—they could not entirely rely.

The Khalífahs, who were often unable to appease the turbulent spirits of the native Amírs, except by granting them special privileges and territorial rights, were gradually led into the opposite error in alienating the most powerful of their own subjects, and in giving all their confidence to these foreign slaves, who thus acquired the entire control of the interior of the palace.

These illiterate and barbarous white slaves, now incorporated into the society of the educated rulers of a great Empire, soon became conversant with the laws of the Kúrán. They adopted the language and religion of their masters. They studied science and politics; and when any of them became capable of undertaking the more difficult tasks, or of occupying the more eminent posts in the Court, they were emancipated, and appointed to the various Government offices, according to the talents they displayed. Thus manumitted Turks were appointed not only to the chief offices in the palace, but to the governorships of some of the most important provinces in the Empire.

Their spirit of independence was not however modified by their education and advancement. They repaid the favours lavished upon them with the basest ingratitude, especially so when the formation of a Turkish body-guard placed at the disposal of its chiefs a company of compatriots entirely under their influence and control.

During the reign of Al-Mu'tašim-b-İllah the conduct of this troop was most insolent and overbearing towards the inhabitants of Baghdád; and, annoyed by the reiterated complaints of the population, and unable or unwilling to control the Turkish guard, to whom he had already shown too much forbearance and favour, the Khalífah retired to Samarra (Sarrah-man-râ), leaving them to their own devices. They thus increased in power and in outrageous pretensions. In A.H. 252 they attempted the life of the Khalífah Al-Mutawakkil-'al-Allah. It was by their help that Al-Muntašir, the parricide, killed his father and ascended the throne. Al-Musta'in owed his accession to their powerful aid, and they eventually disposed of the Empire as they pleased, appointing, deposing, imprisoning or murdering the Khalífahs according to their uncurbed desires. They were insolent servants, who made their masters tremble, and disposed of offices which the Khalífahs appeared to give away. Indeed, dating from the reign of Al-Mu'tašim-b-İllah, the last son of the Khalífah, Harún-ar-Rashíd, when the decadence of the 'Abbási Khalífahs commenced, it may be said that the Mamlúk Turks and their descendants, occasionally reinforced by fresh importations, were the virtual rulers, until, by a bold though cruel stroke of policy, Muḥammad 'Ali, the founder of the present progressive dynasty in Egypt, put a successful end to their intrigues by massacring in the citadel of Cairo all that remained of them in Egypt.

During the reign of Al-Mu'tasim, the commandant of this Turkish body-guard was a freed Turk named Túlún. He belonged to the Tagházghán, one of the twenty-four great tribes of Turkistán. He had fallen into the hands of Núh-ibn-Asad, the Samáni Governor of Bukhára, who in A.H. 200 sent him, with other slaves and presents, as tribute to Al-Mamún. This Khalífah soon distinguished Túlún's merits, and selected him as his personal attendant. Túlún made himself so agreeable to his new master, that the latter emancipated him, and appointed him to the office of chamberlain.

This Túlún was the father of the founder of this dynasty,

#### AHMAD-IBN-TULUN,

whose history and coinage we have under our consideration. Ahmad was born at Baghdád in the year 220 (A.D. 835), or, as other historians say, in 214 (A.D. 829). His mother's name was Háshimah or Kásimah.

Before Ahmad-ibn-Túlún was old enough to take any prominent part in the government of the Empire, two Khalífahs had succeeded Al-Mu'tasim,—namely, his eldest son Harún-abu-Ja'far, who, on his accession in 227, took the *lakab* or surname of Al-Wáthik-b-illah, and his second son Ja'far, who assumed that of Al-Mutawakkil-'al-Allah.

The first act of Al-Wáthik was to dismiss all the State functionaries who had been appointed by his father, obliging them at the same time to pay him large sums of money.

In 231 Al-Wáthik died, and the Wazírs immediately concerted with the Turk Wásif, who was then first chamberlain, to place his son Muhammad on the throne with the surname of Al-Muhtady-b-illah. But in consideration of the youth of this prince, they agreed to call the late Khalífah's brother Ja'far to the throne, under that of Al-Mutawakkil-'al-Allah.

Two years later Al-Mutawakkil designated his son Ahmad as heir to the throne, under the title of Al-Muntaşir-b-illah, at the same time nominating his other sons, Al-Mu'tazz and Al-Muayyad presumptive heirs. This prince (Al-Muntaşir), ambitious to hold the reins of the vast empire, secretly conspired against the life of his father.

In 247 Al-Mutawakkil, who had discovered his son's designs, openly reprimanded him, but a few days afterwards he was, with Al-Muntaşir's connivance, murdered in his palace by Bugha, captain of the Turkish guard, and the parricide was immediately proclaimed as his successor.

The new Khalífah proved to be no better as a brother than he had been as a son. He deprived his brothers of the appanages bequeathed to them by their father, and forced them to abdicate their right of succession to the throne. This last act was instigated by Wásif, who feared their vengeance in case of either of them attaining supreme power.

In the month of Rabi'-al-awwal, 248, Al-Muntaşir died, under the peculiar circumstances related by some historians. Already seriously ill, and a prey to remorse, Al-Muntaşir, in his endeavour to allay his physical and moral sufferings, sought amusement in the examination of the treasures stored in his palace. Amongst them a handsomely embroidered garment from Persia was on one occasion spread out for his inspection. On it he perceived the figure of a young man wearing a crown encircled by an inscription. When he asked for a translation of the inscription, the Persian interpreter said that the words had no particular meaning. But on being threatened and pressed for an explanation, he read: "I am Shíruéh, son of Khusrú: I killed my father, but only retained my ill-gotten crown, the fruit of my crime, for six months." On hearing this fatal interpretation, Al-Muntaşir was seized with a convulsive fit, and died soon afterwards, having reigned a few days less than six months, just the same length of time that two centuries earlier his prototype the parricide king of Persia had reigned.

On the death of Al-Muntaşir, the Turks assembled to decide who should succeed him. They selected Ahmad, the grandson of Al-Mu'tasim, who guaranteed the condonation of their complicity in the murder of his grandfather, and the retention of their posts. He took the name of Al-Musta'in-b-illah.

Immediately after his recognition in his new dignity, another party proclaimed his uncle Al-Mu'tazz; but the conspiracy (probably prompted for a special purpose by those who suppressed it) was soon put down, and the sons of Al-Mutawakkil were cast into prison.

Aḥmad-ibn-Ṭūlūn was about nineteen years of age when his father died in 240. He had received a careful education, was gifted with rare talents, was courageous and generous, and inherited none of the cruel propensities which were such prominent qualities in the character of his compatriots. He had a natural love of justice, and had devoted himself especially to the study of jurisprudence. The Khalīfah confirmed him in all the dignities with which his father had been invested.

One of the principal Turkish officers named Barḳūḳ gave his daughter in marriage to Aḥmad, and by her he had a son, whom he named Al-'Abbās.

Aḥmad continued his studies with diligence, and obtained permission to go to Ṭarsūs, to avail himself of the teaching of the celebrated doctors who had established colleges there, retaining his titles and emoluments during his absence. The murder of Al-Mutawakkil, and the short reign of Al-Muntaṣir, occurred while he was at Ṭarsūs; and he returned to Samarra in the first year of the reign of Al-Musta'in.

He distinguished himself signally by his bravery on this journey in defending the caravan from the attack of some nomad tribe, and by recovering from them some valuables belonging to the Khalīfah, who, in recognition of Aḥmad's prowess, made him a present of a thousand dīnārs, and shortly afterwards gave him a favourite slave named Káturās, by whom he, in 250 or 255, had a second son, whom he named Khumáruwaih or Khumárawaih.<sup>1</sup>

Al-Musta'in, who had been placed on the throne by a faction of the chief officers of the palace, had excited the discontent of another party of this turbulent militia. He was consequently deposed in 252, and the Turks placed his cousin, Al-Mu'tazz-b-İllah, on the throne in his stead.

The deposed Khalīfah was forced to sign his abdication, and was ordered to proceed to Wásit under a strong escort, commanded by Aḥmad-ibn-Ṭūlūn. On this journey the unfortunate prince was murdered, and some historians have accused Aḥmad of the crime; but the most credible accounts show that, on the contrary, he refused to have any hand in it, and tried to prevent it. After he had started on his journey, the Turkish officers wrote to him asking him to dispose of the Prince in his charge, and held out the governorship of Wásit as a reward for the crime, but he replied, "God forbid that I should kill a Khalīfah to whom I have sworn allegiance."

When they found that Aḥmad would not consent to the deed, they sent Sa'id, one of the chamberlains of the new Khalīfah, who executed his instructions secretly whilst Aḥmad was asleep in his tent, and brought back the head of his victim to Al-Mu'tazz. Aḥmad entered the Prince's tent after the sudden departure of Sa'id and found the headless body, which he caused to be washed and decently interred. At a long subsequent period Aḥmad was heard to say, "The Turks offered me the governorship of Wásit as a reward for the murder of Al-Musta'in, but I refused; and God has now rewarded me with the government of Egypt and Syria."

At this period the governorships of many of the outlying provinces were given by the Khalīfahs to various powerful Amīrs in recognition of real or pretended services, they remaining quietly at the Court, and employing agents or vice-governors to act for them, and to remit the revenues. It was thus with Egypt. The Amīr Bábkyál, or, as some call him, Bábák, had in 253 received from Al-Mu'tazz the governorship of Egypt. The good reputation enjoyed by Aḥmad-ibn-Ṭūlūn induced the Amīr Bábák to select him as his lieutenant in Miṣr, on the dismissal of Arkhúz-ibn-Ulugh-Turkhán in 254. According to Abú-l-Maḥásin, Aḥmad was then thirty-four years of age.

<sup>1</sup> Abú-l-Maḥásin and al-Maḳrīzī give this name thus, خُمَارَوَيْه Khumáruwaih. Ibn-al-Athīr and Ibn-Khallikan write it خُمَارَوَيْه Khumárawaih.

Aḥmad was only entrusted by Bākbāk with the civil and military administration, and the direction of the public prayers in Miṣr, the capital of Egypt. The collection of the imposts was confided to Aḥmad-ibn-al-Mudabbir, and there were other vice-governors in the remaining provinces of Egypt.

Aḥmad-ibn-al-Mudabbir was very unpopular in consequence of his harshness and of his imposition of fresh burdens on the peasantry. To protect him from any sudden attack he had obtained a hundred Indian slaves, who were vigorous and courageous, and whom he had armed as a body-guard.

When Aḥmad-ibn-Ṭūlūn made his official entry into Miṣr on Ramaḍān 23rd, 254, Aḥmad-ibn-al-Mudabbir, surrounded by his Indian escort, went out to meet him, and, desirous of obtaining his favour, offered him a large present in money. Ibn-Ṭūlūn refused the gold, but cunningly demanded in its stead the hundred slaves forming Ibn-al-Mudabbir's body-guard. The latter, although terribly chagrined by this demand, did not feel himself strong enough to refuse compliance. The slaves were handed over to a new master, and with them the power hitherto enjoyed by the collector of taxes passed from his hands to those of the new governor.

Aḥmad-ibn-Ṭūlūn soon acquired sufficient power in Egypt to enable him, by force of arms, to oppose those enemies who were jealous of his position.

Aḥmad-ibn-Ṭabāṭabā, a descendant of the race of 'Alī, was the first against whom he took arms.

Another formidable enemy was Bugha-al-Aṣghar, brother of Bugha-aṣ-Ṣughayyir, murderer of the Khalīfah Al-Mutawakkil.

Next he had to combat Ibrāhīm-aṣ-Ṣūfī, whom he defeated and caused to take refuge in the oasis.

In 255 the Turkish troops conspired with the chamberlain Ṣālih, and forced the Khalīfah Al-Mu'tazz to abdicate. He was shut up in prison without food, and died of starvation at the end of six days. They placed his cousin Al-Muhtady on the throne as his successor.

In 256 Al-Muhtady was murdered in Samarra, and the Turks then elevated another son of Al-Mutawakkil to the throne, under the name of Al-Mu'tamid-'al-Allah, who succeeded in passively occupying his position for a longer period than either of his immediate predecessors.

'Isa-ibn-ash-Shaikh, Governor of Syria, refused to recognize the new Khalīfah. Aḥmad-ibn-Ṭūlūn was ordered to march against him. He took a considerable army into Syria, but finding that Amajūr, another Turkish general, had already been sent against him, with permission to replace him, Aḥmad returned to Egypt, where he set to work to strengthen his position.

Aḥmad found the Governor's palace at Fustāt too small for his increasing wealth and the number of his horses and retainers, so he selected an elevated spot between Fustāt and the foot of the Muḳaṭṭam hills. Here he built a magnificent palace, giving the surrounding lands to his state functionaries and the officers of his army, that they might build their houses in close proximity to his own residence; and the new town was consequently called القطية Al-Qaṭī'ah, *land given in fee for military services*. He also constructed a splendid mosque, in the ruins of which may still be seen the earliest known examples of the Pointed arch.

The increasing power and riches of Aḥmad-ibn-Ṭūlūn could not fail to excite the envy of his rivals. Amajūr, the new Governor of Syria, conspired with Aḥmad-ibn-al-Mudabbir to obtain Aḥmad-ibn-Ṭūlūn's recall from Egypt; but the latter, who kept spies at the Court, and sent frequent presents to the most powerful functionaries, being duly informed of the decree, continued to circumvent his rivals, and by sending his secretary, Aḥmad-al-Wāsiṭy, to Samarra with presents, induced the Khalīfah to rescind the order.

Aḥmad-ibn-al-Mudabbir having failed in his intrigue, and having no hope of success against so powerful a governor, was desirous of quitting Egypt, and therefore sought and obtained the post of Administrator of the Finances of Syria. But before doing so, he effected a reconciliation with Aḥmad-ibn-Ṭūlūn, and, as a proof of his sincerity, he gave his daughter in marriage to Khumāruwaih, and with her all his real property in Egypt passed into the possession of the Ṭūlūn family.

In 256 the Amír Bábkýál was murdered, and in 257 Al-Mu'tamid gave the governorship of Egypt to Yarkúj, who, having a strong friendship for Aḥmad-ibn-Ṭúlún, confirmed him in his position of lieutenant of Miṣr, and extended his power over the whole of Egypt, of which he was authorized by a letter from the Khalífah to take possession.

In 258 he went to Alexandria, leaving Taghlaj<sup>1</sup> as his delegate in Miṣr. He returned in the month of Shawwál, and being offended with his brother Músa, reduced him to the position of a private individual.

In the same year Yarkúj, lord and appanagist of Egypt, died, and Aḥmad-ibn-Ṭúlún succeeding to all his titles and privileges, became virtually independent.

In 259 Aḥmad again visited Alexandria, leaving his son Al-'Abbás as his representative in Miṣr. Al-Mu'tamid sent to Aḥmad to ask for the tribute, and according to the account given by Abú-l-Maḥásin, he replied, that the finances being in the care of another, he had nothing to do with the collection or payment of imposts or tribute. Whereupon the Khalífah sent his eunuch Nafís to invest him with the financial administration of Egypt, and with the government of the frontier villages of Syria. Aḥmad confirmed Abú-Ayyúb in his post of collector of taxes, and appointed Aṭ-Takḥahy<sup>2</sup> his lieutenant in the frontier towns of Syria; but this latter did not proceed to his post until the year 264.

In 260, or, according to Ibn-al-Athír, in 261, the inhabitants of Barḳa revolted, and drove out their governor, the Amír Muḥammad-ibn-Faraj-al-Fargḥání. Aḥmad sent an army under the command of his general, Lulu, to whom he gave special instructions to endeavour to win back the inhabitants, if possible, without proceeding to extremities. He was obliged, however, to besiege the town, and, after suppressing the revolt, he appointed a new governor, and returned to Fustát. His master invested him with a robe of honour ornamented with two collars.

In the same year Aḥmad-ibn-Ṭúlún caused the canal at Alexandria to be dredged and the nilometer in the island of Rawḍah to be repaired. And about the same time he repaired the Pharos or lighthouse of Alexandria.

Ibráhím-ibn-aṣ-Ṣúfi, who had been driven into the oasis, now re-assembled his forces for another attack on the Egyptian Government, and went to the village of Ashmúnín, whence he was driven to Aswán by the troops of 'Abd-al-Ḥamíd. At Aswán he was attacked by a detachment of Aḥmad-ibn-Ṭúlún's army, under the command of Ibn-'Alí-al-Gḥáib, and then his followers deserted him, and he fled to the sea-coast, and crossed over to Makkah. The Governor of this place seized him and sent him to Aḥmad, who, after keeping him in prison for some time, eventually set him at liberty, on condition of his going to spend the rest of his life in Makkah.

In 261 the Khalífah Al-Mu'tamid, desirous of relieving himself of the cares of State, entrusted the supreme power to his son and to his brother. He appointed his son Ja'far his successor, surnaming him Al-Mufawwad-ila-Allah, appointing Musa-ibn-Bugha as his counsellor, giving him rule over Ifríkiyah, Egypt, Syria, al-Jazírah, al-Mawṣil, Armenia, the road to Khorasán, and the Mihr-Ján-Ḳazaḳ. Moreover, he covenanted that his brother Abú-Aḥmad should be next in succession after his son, surnaming him An-Náṣir-li-dín-Allah-al-Muwaffaḳ, and gave him supreme authority over the Eastern provinces, Baghdád, Sawád-al-Kúfah, the road to Makkah and al-Madínah, al-Yaman and Kaskar, the villages of the Tigris, Al-Ahwáz, Fáris, Ispahán, Ḳumm, Al-Karakḥ or al-Kurj, Dinawar, ar-Rayy, Zinján, and Sind. He gave them respectively white and black standards, and decreed that should Ja'far not reach maturity, Al-Muwaffaḳ should succeed to the throne. Ja'far gave to Músa-ibn-Bugha the rule over

<sup>1</sup> Al-Makrizi calls this General طنج Tafj; whilst Ibn-al-Athír writes طنج Taghj; and Abú-l-Maḥásin, whose orthography I have followed, writes طغلج Taghlaj.

<sup>2</sup> Al-Makrizi calls him طنخشی ابن بلرد Takshy ibn Balbard.

the Arabs, and made Sa'id-ibn-Mukhallad his Wazir, but dismissed him in 262, enrolling in his stead As-Safar Isma'il-ibn-Bábil. Al-Mu'tamid then ordered Al-Muwaffak to march against the Zanj,<sup>1</sup> who had invaded the territory, and intended afterwards to follow in person. (See Ibn-Khaldún, vol. iii. p. 312, and Ibn-al-Athir, vol. vii. an. 261.)

The war waged by Al-Muwaffak against the Zanj was long and costly, and he had great difficulty in raising the necessary funds. He consequently applied to his brother for authority to demand supplies from Ahmad-ibn-Túlún.

A mutual distrust already existed in the hearts of the two brothers. Al-Mu'tamid feared the ambition of Al-Muwaffak, and the latter was jealous that a prince given up to pleasure should occupy the throne which he considered himself more competent to fill.

The Khalifah, however, acceded to his brother's request, and wrote to Ahmad-ibn-Túlún, authorizing him to pay to Al-Muwaffak's messenger the funds necessary for the expedition. But he also wrote a secret letter to Ahmad, enjoining him to beware of the messenger, who was really one of Al-Muwaffak's spies, sent to sow the seeds of intrigue amongst Ahmad's officers.

Ahmad, thus forewarned, received Al-Muwaffak's messenger, named Takrir, in his own palace, and did not allow him access to anybody during his stay in Miṣr. He paid him the required funds, gave him a flattering letter to his master, and a large sum as a voluntary offering. He then conducted him and his treasure to Al-'Arish, the frontier town of Syria, and there consigned his guest to the charge of Amajúr,<sup>2</sup> Governor of that province, who, at Ahmad's request, gave an official certificate of the transaction.

Ahmad then returned to Miṣr, and proceeded to open the letters which he had secretly taken from Takrir. They were addressed to various officers of his army, who were in secret correspondence with Al-Muwaffak, and the seditious nature of the letters induced him to summon the officers, some of whom he put to death, whilst he degraded or otherwise punished the rest.

Al-Muwaffak, disappointed by the ill-success of the mission, and dissatisfied with the amount of money sent by Ahmad, tried to incite Amajúr to attack him and to take possession of Egypt.

On Amajúr refusing, Al-Muwaffak determined to march in person against Egypt. Ahmad, who had spies at court, was duly informed of Al-Muwaffak's intention, and he prepared a vigorous defence; and then wrote to Al-Muwaffak to propose a reconciliation, but without avail.

Al-Muwaffak gave the command of the army to Músa-ibn-Bugha, with instructions to attack Egypt, and to invest Amajúr with the government of that province. The expedition reached ar-Ráfiḥah, but there Músa waited for funds. He was in suspense for ten months, at the end of which time his troops revolted, and he fled to Al-'Irák, where he died of grief in 264.

Thenceforward Ahmad-ibn-Túlún was supreme in Egypt, the only privileges he allowed to the Khalifah being that his name should be mentioned in the public prayers and inscribed on the Egyptian coinage in conjunction with his own.

In 264 Ahmad, on hearing that Amajúr, Governor of Syria, was dead, and that his son 'Ali had succeeded him, wrote to the latter, informing him that the Khalifah had invested him with the Government of Syria, and requiring immediate submission. 'Ali at once declared his allegiance, and Ahmad marched into Syria, leaving his son Al-'Abbás as his representative in Miṣr. The Governor of Ramlah, Muḥammad-ibn-Ráfi'a, came out to meet Ahmad, and caused his name to be mentioned in the public prayers.<sup>3</sup> Ahmad confirmed this Amír in his post, and subsequently marched towards Damascus, where 'Ali-ibn-Amajúr also came out to meet him, and instituted the public prayer in his name. Ahmad then confirmed the principal officers of Amajúr's army and the chief functionaries in their various

<sup>1</sup> The Zanj are the people of the east coast of Africa, whose name is preserved in the local word Zanzibár.

<sup>2</sup> Ibn-al-Athir writes Amajúr, Abd-l-Mahásin and Al-Makrizi, Yajúr.

<sup>3</sup> Mention in the public prayers, the Khutbah, is a sign of sovereignty, either spiritual or temporal.



posts. He then took possession of Hims, and sent to Sima-at-Tawfī, Governor of Antioch (Antākiyah), instructing him to celebrate the public prayers in his name. On Sima's refusal, Aḥmad marched onwards, took the towns of Ḥamāh and Ḥalab (Aleppo) by force, and laid siege to Antākiyah. Unsuccessful on the westward side of the town, he went round with his army to the east side, and forced a gate called the Persian gate, and gave the town up to pillage. Sima was killed in the *mélée*, and his head was brought to Aḥmad, who was deeply grieved, on account of their early friendship.

Whilst his victorious army was subduing the other cities of Northern Syria, Aḥmad received intelligence that his son Al-'Abbās had revolted and taken possession of his treasury, and had fled to Barḳa. He speedily provided for the safety of his newly-acquired territory, garrisoned Ḥarrān and ar-Rāfiḳah, and returned to Egypt in Ramaḍan, 265.

He sent the Kādi Bakkār-ibn-Ḳutaiba to 'Abbās, to persuade him to return to his duty; but his companions in revolt, who could not, like 'Abbās, hope for a father's clemency, persuaded him to turn a deaf ear to all remonstrance. They set out for the West, and attacked and pillaged the town of Labda. The troops sent by Ibrāhīm-ibn-Aghlab worsted him, and obliged him to return to Barḳa, whither his father sent an army in 267. In 268 Al-'Abbās was taken prisoner, and brought to Fustāt in Shawwāl of that year. Aḥmad ordered 'Abbās to cut off the hands and feet of his accomplices. He obeyed: whereupon his father reproached him bitterly for conduct so unworthy of a prince, adding, that he ought rather to have prostrated himself and begged to be sacrificed in their stead, and that his companions might be pardoned. He then ordered him to receive one hundred stripes, and placed him in prison. The other insurgents were beheaded and thrown into the Nile.

In 265 the Emperor of Constantinople, desirous of Aḥmad's friendship, sent him some handsome presents and a number of Muḥammadan prisoners.

In 266 the inhabitants of Hims revolted and killed their governor, 'Ysa-al-Karkhy.

In 267 Aḥmad-ibn-Ṭūlūn seized Aḥmad-ibn-al-Mudabbir, who was the collector of taxes in Syria, and imprisoned him, but pardoned him on payment of a heavy fine.

In 269, according to Ibn-al-Athīr, Lulu, who was Aḥmad's general in command of Hims, Kinnisrīn, Ḥalab, and Dair-Muḍār, abandoned his master's cause, and joined al-Muwaffaḳ. He marched upon Bālis, which he pillaged, and having taken possession of Ḳarḳisia, which was defended by Ibn-Ṣafwān-al-'Uḳaili, he delivered it to Aḥmad-ibn-Ṭawḳ, and joined Al-Muwaffaḳ in his conflict with the Zanj. See dīnār No. XII. struck at ar-Rāfiḳah in 268, with the name of Lulu.

Aḥmad-ibn-Ṭūlūn, somewhat impoverished by the rebellion of Al-'Abbās, was unable to continue the rich presents that he had been in the habit of sending to the great personages in the capital, and desiring to put himself out of reach of Al-Muwaffaḳ's constant intrigues, conceived the plan of inducing the Khalīfah himself to reside in Egypt, and secretly invited him, hoping to strengthen himself by his influence with the spiritual sovereign.

Al-Mu'tamid, really alarmed by the increasing power and ambition of his brother, whose name was inscribed on the coinage and mentioned in the public prayers in conjunction with his own, readily accepted the invitation.

Aḥmad-ibn-Ṭūlūn left Egypt in charge of his second son, Khumāruwaih, and taking Al-'Abbās with him in chains, repaired to Damascus, where he received the Khalīfah's answer to his proposal.

Al-Mu'tamid had planned a hunting party as a pretext for leaving the capital, and went in the direction of ar-Rāfiḳah. Al-Muwaffaḳ, apprised by his spies of the Khalīfah's departure, sent peremptory orders to Ishāḳ-ibn-Kandajī<sup>1</sup>-al-Khazari, the Governor of Al-Mawṣil, to seize the Khalīfah and his suite, who were thus forced to return to Samarra. This was in the year 269.

Aḥmad, when informed of the Khalīfah's capture and forced return to Samarra, caused Al-Muwaffaḳ's

<sup>1</sup> This name is sometimes written Kandāj, but generally Kandajīḳ.

name to be omitted from the public prayers. The latter, in revenge, induced the Khalífah to cause an anathema to be pronounced against Aḥmad-ibn-Ṭúlún in all the mosques, and to invest Ishák-ibn-Kandajík with the government of all the provinces now belonging to Aḥmad-ibn-Ṭúlún. But Aḥmad did not submit quietly to this spoliation. He was at Damascus when he received the news, and he started at once to besiege Ṭarsús, which had revolted, and during the siege his army had a narrow escape of being drowned. He came back in great anger as far as Antioch, where, overcome by thirst, he drank a quantity of buffalo's milk, which produced a violent attack of dysentery. He was carried in a litter on men's shoulders, and on arriving at Farámah, he embarked in a boat on the Nile, and reached Miṣr in 270, in a very prostrate condition.

Al-Muwaffak had just returned victorious, but fatigued by his long, though successful, expedition against the Zanj. He therefore thought of effecting a reconciliation with the Sovereign of Egypt and Syria. With this object in view, he commissioned Sa'id-ibn-Mukhallad and others to write friendly letters to Aḥmad-ibn-Ṭúlún.

These letters, although apparently written without Al-Muwaffak's knowledge, did not deceive Aḥmad. He guessed that they had been dictated by the Khalífah's brother, and he replied that he was willing to forget all past wrongs if Al-Muwaffak would publicly withdraw all his aspersions and hostile intentions. The proposition was accepted, and the Khalífah wrote an autograph letter to Aḥmad, expressing his satisfaction at the reconciliation, and announcing the withdrawal of the anathema pronounced against him. These letters, however, reached Egypt a short time after the death of Aḥmad-ibn-Ṭúlún, which occurred on the tenth day of Zu-l-ka'adah, 270, after a reign of nearly seventeen years.

Aḥmad-ibn-Ṭúlún was intelligent, resolute, charitable, and religious. He fortified the town of Jaffa and built its citadel, and he rebuilt the fortifications of Šúr, the ancient Tyre. He was about fifty years old when he died, and left seventeen sons and sixteen daughters. It is said that his treasury contained ten millions of dínars, and his palace was stocked with arms and military provisions. He had 7000 armed slaves, 24,000 other slaves, and a still larger number of horses, mules, and camels.

He was succeeded by his son

#### KHUMÁRUWAIH-IBN-AḤMAD,

who had taken the name of Abú-l-Jaish (Father of the Army), on the birth of his son, whom he named Jaish. He was about fifteen years of age (though, according to other historians, he must have been twenty years old) when he succeeded to the throne. Aḥmad-ibn-Ṭúlún had on his death-bed expressed a wish that Khumáruwaih should succeed him, and the Egyptian army, who revered him, expressed their unanimous consent to the decree, thus excluding his elder brother 'Abbás, who was still in prison.

Shortly after Khumáruwaih's installation, several counsellors, amongst whom was Aḥmad-al-Wásiṭy Abú-'Abdullah, brought their influence to bear on the new sovereign, and obtained from him an order for the execution of his elder brother.

Khumáruwaih confirmed most of his father's officers in their respective posts, left the command of the army in Syria to Aḥmad-al-Wásiṭy, and that of the rest of the army to Sa'd-al-Aysar, and also, in order more effectually to secure his possessions in Syria, he caused ships of war to cruise about the coast.

Aḥmad-al-Wásiṭy, after taking command of the Syrian army, began to fear that Khumáruwaih might repent of having ordered his brother's execution, and seek vengeance from the chief instigator of the murder. Moreover, he felt that his new and brilliant post was a hindrance to his own protection, for, as it necessitated his absence from the court, he was unable to discover and counteract any plots that might be devised against him. He therefore decided to seek the assistance of Al-Muwaffak, whose enmity to the family of Ṭúlún was, in his judgment, only temporarily appeased.

He therefore wrote to Al-Muwaffak and revived that Prince's desire to attack and possess Egypt. Ishák-ibn-Kandajík, Governor of Al-Mawşil and Jazírah, and Muhammad-ibn-abi-s-Sáj, were ordered to invade Khumáruwaih's territory. These found an ally in the Governor of Damascus, who soon succeeded in persuading the Governors of Antioch, Aleppo, and Emesa to join in the revolt. Ishák assumed the governorship of Syria.

Khumáruwaih sent troops to Syria, they regained possession of Damascus, and pursued Ishák and Ibn-abi-s-Sáj, who avoided fighting because their reinforcements had not arrived. Winter came on, and the Egyptian army encamped at Shayghar, where they were attacked and massacred by the troops of Abú-l-'Abbás-Aḥmad, son of Al-Muwaffak. Those who escaped fled to Damascus, whither they were pursued, and thence they went to Ramleh.

Khumáruwaih, informed of the defeat of his Syrian troops, left Egypt in the month of Safar, 271, and marched with reinforcements into Syria. He met the Khalífah's army, commanded by the son of Al-Muwaffak, at a place called Aṭ-Ṭawahín, *the Mills*, on the river Abu-Buṭrus, where they gave battle. Khumáruwaih, believing himself to be beaten, fled in great disorder with his staff. Sa'd-al-Aysar, his general, who was in ambush with a portion of the army, fell on the pursuing troops of Al-Mu'taqid, and cut them to pieces. Al-Mu'taqid, ignorant of the flight of Khumáruwaih, fled towards Damascus. The Egyptian army carried the day, and the battle was named after Aṭ-Ṭawahín.

Sa'd-al-Aysar was disappointed by Khumáruwaih's flight, which occasioned a loss of confidence, and he conceived the idea of making himself master of Syria. He took Damascus.

Khumáruwaih returned to Egypt in Rabi'-al-awwal, and heard of the success of his general Sa'd, and was at the same time informed of his rebellious projects. He therefore returned at once to Syria, but shortly returned after a fruitless expedition. However, in 272 he, for a third time, marched with an army into Syria. He overcame Sa'd-al-Aysar and entered Damascus in Muharram, 273. After a few days, he marched against Ibn-Kandajík, vanquished him, and pursued him as far as Sarra-man-ráá, where peace was established on Ibn-Kandajík consenting to mention the name of Khumáruwaih in the public prayers.

This victory re-established the prestige of Khumáruwaih in Syria. He made offers of peace to Al-Muwaffak, by whom they were accepted, and the Khalífah made over to him the peaceable possession of the government of Egypt, Syria, and the frontier towns. He returned to Egypt in the month of Rajab, and there re-introduced the name of Al-Muwaffak in the public prayers.

Peace being re-established, Khumáruwaih sought to restore order in the internal administration of his States.

In the same year Ibn-abi-s-Sáj pronounced the public prayers in Kinnisrín in the name of Khumáruwaih, leaving in possession of the latter his son as hostage. He was in conflict with Ibn-Kandajík, whom he vanquished. The latter fled to Mardín, and the former took possession of al-Jazírah and al-Mawşil, where also he introduced the name of the Sovereign of Egypt in the public prayers.

In the same year Lulu, formerly a slave and then a freedman, and subsequently a general of one of the divisions of Aḥmad-ibn-Ṭúlún's army, who had gone over to Al-Muwaffak's side, experienced a terrible retribution for his treachery. He was seized and imprisoned by Al-Muwaffak, who extorted from him 400,000 dinárs.

In 274 Ishák-ibn-Kandajík, having collected a numerous army, again marched upon Syria. Khumáruwaih preceded him thither, completely vanquished him, and he fled beyond the Euphrates. He then sent to offer his submission, promising to recognize Khumáruwaih as his suzerain in al-Jazírah and all its dependencies. The offer was accepted. But no sooner had Khumáruwaih returned to Egypt than Ibn-abi-s-Sáj made peace with Ishák and invaded Syria, in order to seek a cause of dispute with his suzerain. Again Khumáruwaih went to Syria, and again overcame the army of Ibn-abi-s-Sáj, at Al-Baṭanfyah, near Damascus, and forced him to recross the Euphrates, and afterwards generously sent him his son, who had been placed as a hostage.

Notwithstanding this act of magnanimity, Ibn-abi-s-Sáj revolted again, and towards the end of 274 Khumáruwaih marched again into Syria and overcame the rebellious troops, seized all the treasures of Ibn-abi-s-Sáj, and obliged him to take flight again, pursuing him to Aleppo, Ar-Raḡḡah and Balad, but he succeeded in reaching Baghdád.

Khumáruwaih returned to Egypt in 276.

In 277 he made peace with one of his former officers, Bazmár, who celebrated the public prayer in Ṭarsús in the name of Khumáruwaih.

On the death of Bazmár, Khumáruwaih appointed Aḥmad-al-Ujaifi to the government of Ṭarsús. He then dismissed him and appointed his cousin Muḥammad-ibn-Músa-ibn-Ṭúlún. The latter, however, remained there but a short time, being unable to quell the turbulent inhabitants who had revolted. He fled to Jerusalem, and Aḥmad-ibn-Ujaifi succeeded him.

In the same year, 278, died Ishák-ibn-Kandáj, who was succeeded by his son Muḥammad in the government of Al-Mawṣil and Diár-Rabi'a.

In the same year, 278, Al-Muwaffaḡ died, whereupon the Khalífah Al-Mu'tamid took from his son Al-Mufawwaḡ the title of heir apparent, and nominated his nephew Al-Mu'taqid in his stead.

Al-Mu'tamid died in the month of Rajab, 279, and Al-Mu'taqid was immediately proclaimed the successor. Khumáruwaih hastened to send him rich offerings.

The new Khalífah, in return, granted to Khumáruwaih the investiture for thirty years of all the provinces in his possession from the Euphrates to Barḡa, on condition of his paying an annual tribute of 200,000 dínárs, and a sum of 800,000 dínárs for arrears of tribute. Moreover, the Khalífah sent him a sword of state, robes of honour, and other insignia of government. This right of investiture was the only part of their ancient sovereignty that the Khalífahs of that period had retained. Their provinces were occupied by warlike chieftains, who only submitted to the Khalífah's authority when it suited them to do so, and the Khalífahs endeavoured to retain at least a nominal and apparent power by investing them with authority in the districts of which they had already taken possession. The tribute was very irregularly paid, and from most of the provinces assumed the form of an occasional present of much less value.

Khumáruwaih was careful to make the first payment in full; but the next and the next were much reduced, until it ceased altogether.

Desirous of securing a good understanding with the Khalífah, Khumáruwaih commissioned his ambassador to offer his daughter Kaṭr-an-Nada in marriage to Al-Muktafi, son of Al-Mu'taqid. The latter, however, replied that he would himself marry her.

Khumáruwaih prepared a magnificent trousseau for his daughter, the bride elect of the new Khalífah. The Arab historians describe in rapturous terms the enormous sums and the splendour of the presents as beyond anything that had ever been seen before.

Khumáruwaih did not long enjoy the favour of the Khalífah. He had gone to Damascus, and was there assassinated by some of his slaves in fear of punishment for an intrigue in the palace. This occurred in Zu-l-ka'adah, 282. He was succeeded by his son

#### ABU-L-'ASAKIR, JAISH-IBN-KHUMÁRUWAIH,

who was installed by the Generals of the army immediately on his father's death. He was a mere child, without any experience. He bore his father's body to Egypt, where it was interred near that of Aḥmad-ibn-Ṭúlún on the slope of the Muḡaṭṭam hill amidst general and sincere expressions of grief.

Jaish, by his perversity and inexperience, soon alienated all his father's friends. Many of his officers left him and withdrew to Baghdád. Ṭaghj-ibn-Jawf, Governor of Damascus, and Aḥmad-ibn-Tughán,

governor of the frontier towns, refused to recognize him, and omitted his name from the public prayer in their districts.

Some of his father's generals summoned him to their presence, and Jaish then declared to them that he was incapable of carrying on the government, the burden of the State was too heavy for him. A minute to that effect was drawn up and signed by the officers, notables and mamlúks. But when Jaish understood that they intended to place his uncle, Naṣr son of Aḥmad, on the throne in his stead, he went to the prison in which his uncle was confined, and there murdered him. The soldiers who witnessed this act rushed upon Jaish and slew him. This occurred in Jumáda-l-ákhirah, 283. He had reigned six months and a few days. His brother

#### ABU-MUSA, HARUN-IBN-KHUMARUWAH,

was immediately proclaimed by the army, although only ten years of age. Abú-Ja'far-ibn-Abáli was appointed as his administrator.

Shortly after Harún's installation, his uncle Rabi'a-ibn-Aḥmad, who had taken up his residence in Alexandria, consented to the instigations of a section of the army, and came with a number of rebellious inhabitants to Fustát, where they pitched their tents. They were attacked by Harún's soldiers, and Rabi'a, abandoned by those who had persuaded him to raise the standard of revolt, was taken prisoner and executed in the month of Sha'bán, 284.

In the same year the Khalífah confirmed Harún in his succession to the throne of Egypt.

The traitor Lulu, who had been the chief cause of the enmity between Al-Muwaffaḥ and Aḥmad-ibn-Túlún, now re-appeared in Egypt, where he soon died. He was reduced to the greatest misery, having been stripped of all his treasures by Al-Muwaffaḥ.

In the same year 284 the Khalífah, acceding to a petition from the inhabitants of Ṭarsús, appointed Ibn-al-Akhshíd governor of that place.

Harún had hardly been a year on the throne when a series of misfortunes assailed him. The generals of his army and the officers of the Government were divided into cliques, and their disaffection began to show itself in their disregard of the orders of the sovereign. Abú-Ja'far succeeded, however, in maintaining order for a time. An army sent by him to Syria confirmed Ṭaghj-ibn-Jawf as Governor of Damascus, and appointed other governors in other towns in the name of Harún.

In 285 Harún sent to the Khalífah, begging him to grant him in fee those parts of Egypt and Syria which were under his power and in the hands of his generals, offering in exchange to consign to him Ḳinnisrín and its dependencies and the frontier towns, together with an annual tribute of 450,000 dínárs. The Khalífah accepted the terms, and immediately proceeded to Ḳinnisrín to receive from Harún's agents the newly-ceded district, leaving his son Al-Muktafy in Amid during his absence. This transfer occurred in A.H. 286.

In 285 Al-Akhshíd led an expedition against Alexandretta, which he took by storm.

In 286 Al-Mu'taqid invested Al-Muktafy with the government of Ḳinnisrín, the frontier towns and Al-Jazírah.

In the same year Ibn-al-Akhshíd of Ṭarsús died, bequeathing his post to Abú-Tábit, who was killed in 287, and succeeded by Ibn-al-'Arábi.

Al-Ḥasan-ibn-'Aly-Kúra was now appointed Governor of the frontier towns.

The Khalífah returned to Antioch and Aleppo, and thence to Baghdád, where he died in Rabi'-al-akhir, 289. His son Al-Muktafy succeeded him.

The Ḳarmats had invaded the territory of Damascus. Ṭaghj had been more than once defeated by them, and in 290 they besieged Damascus. An Egyptian army of reinforcement was sent under the command of Badr. Yaḥia, chief of the Ḳarmats, was killed at one of the gates of the city, but his

brother Al-Husain, who took the name of Aḥmad and the surname of Abú-l-'Abbás, was immediately recognized as his successor. The Arabs and others who answered his appeal followed him to Damascus, whose inhabitants, reduced to the last extremity, came to terms with him, and agreed to pay tribute. He then proceeded to Hims, which surrendered, and the public prayer was there celebrated in his name, with the title of Al-Mahdi, prince of believers. He then marched to Ḥamáh, Ma'arrat-an-Na'mán, Ba'albak and other towns, where he massacred the inhabitants. He then took the road to Salamyah and Aleppo, after having routed the army sent against him by Al-Muktafy. He was however defeated at last in Shawwál, 290, by Badr, a freedman of Ibn-Ṭúlún. He fled to the desert with those of his followers who escaped from the general massacre.

According to Abú-l-Maḥásin, Muḥammad-ibn-Sulaimán-al-Kátib gave battle to the chief of the Ḳarmaṭs near Ḥamáh, and routed him in Muḥarram, 291. Al-Mahdy gained the road to Kúfah, but he was overtaken at a village named Ad-Dália, seized and sent to Baghdád, where Al-Muktafy put him to death in the month of Rabi'-al-awwal.

Muḥammad-ibn-Sulaimán, after having honours conferred upon him by the Khalífah, was despatched to Syria and Egypt, with orders to wrest those provinces from the feeble grasp of Harún. This general started with his troops in the month of Rajab, after having written to Damyáni, servant of Bazmár, who was at that time naval commander, to take the fleet to the coast of Egypt, and to proceed up the Nile to blockade Miṣr.

At Damascus Muḥammad-ibn-Sulaimán was joined by Badr-al-Ḥammám and Fáik, who were offended with Harún. The united troops of these generals now formed one army. Harún, on hearing of these preparations to attack him, called together an army, and proceeded to Al-'Abbásah, intending to reach Syria; but his enemies had already taken possession of Tannis and Damietta. Harún now gave himself up to drink. Many of his officers deserted him. His two uncles, Shaibán and 'Ady, conspired to kill him: they entered his tent while he was intoxicated, and murdered him on the 19th of Safar, 292. According to Ibn-al-Athír, he was killed by a Maghrabi with his lance whilst he was endeavouring to pacify the officers of his suite. He was 22 years of age, and had reigned 8 years 8 months and some days. His uncle

#### ABU-L-MAKANIB, SHAIBAN-IBN-AHMAD,

distributed money to the troops, and obtained their suffrages in favour of his recognition as Harún's successor. He returned to Fustát, but Ṭaghj-ibn-Jawf and other generals, on hearing of the murder of Harún, refused their allegiance, and joined Muḥammad-ibn-Sulaimán. Shaibán, thus deserted by most of his officers, surrendered to the conqueror on the 1st of Rabi'-al-awwal, 292, and on the same day the General of the Khalífah's army made his official entry into Miṣr, which was then given up to pillage. The quarter called Al-Ḳaṭi'ah was completely destroyed, and the inhabitants suffered all the horrors which a ruthless soldiery can commit on a population given over to their power.

Shaibán only reigned twelve days. He was sent to Baghdád with all the remaining princes of the family of Ṭúlún, to the number of about twenty, and the generals and people of their suite.

From that day Muḥammad-ibn-Sulaimán took possession of Egypt in the name of the Khalífah, and the name of Ṭúlún was no longer mentioned in the public prayer.

One of Harún's generals, named Muḥammad-abú-'Abdallah-al-Khalanjy, endeavoured to take vengeance for the Ṭúluni family, and to re-establish their party in Syria. He advanced to Fustát; but after a few skirmishes, he was taken and thrown into prison in 293.

Thus ended the brilliant though ephemeral reign of the dynasty of the Ṭúlunis.

## COINS OF THE ṬULŪNI DYNASTY.

I have distinguished the Cabinets to which the following coins belong and the authors to whose descriptions I have alluded, by the following arrangement of initials:

B.M.	British Museum	13 coins.
P.	Paris, National Collection	24 „
S.	Sauvaire's Collection	19 „
A.B.	Artin Bey's Collection	15 „
Tom.	Tommasini's Collection	2 „
F.S.	F. Soret's Letters	4 „
T.	Tiesenhausen's "Mélanges"	7 „
C.	Castiglione	1 „
B.	Bergmann's notes	2 „
R.	Rogers' Collection	38 „
		<hr/> 125

The unique coins belong to the under-mentioned cabinets and authors.

B.M.	Nos. XXIX. and XLVII.	2 „
P.	Nos. IX., XXI. and XLIX.	3 „
S.	No. X.	1 „
F.S.	Nos. I., II., XXXVI. and LIV.	4 „
Tom.	Nos. XXXIII. and XLVIII.	2 „
T.	Nos. III. and XXXII.	2 „
R.	Nos. IV., XV., XIX., XXVI., XXVII., XXXIV., XL., XLIV., LI. and LV.	10 „
		<hr/> 24

The inedited coins are Nos. V., IX., X., XII., XIII., XIV., XV., XX., XXI., XXIV., XXVI., XXVII., XXXIII., XXXIV., XXXV., XXXVII., XXXVIII., XXXIX., XL., XLII., XLIV., XLVII., XLVIII., XLIX., LI. and LV., some of which adorn more than one cabinet and are thus distributed:

B.M.	Nos. 20 and 96	2 coins.
P.	Nos. 16, 22, 26, 47, 64, 67, 69, 73, 79 and 98	10 „
S.	Nos. 5, 17, 48, 68 and 71	5 „
Tom.	Nos. 62 and 97	2 „
A.B.	Nos. 23, 24, 41, 70 and 74	5 „
R.	Nos. 6, 21, 25, 27, 39, 40, 51, 52, 63, 65, 72, 75, 76, 86, 102 and 113	16 „
		<hr/> 40

Only eight Ṭulūni mintages are known; namely, انطاكية Antákiah, حران Harrán, حلب

Ḥalab, حمص Ḥimṣ, دمشق Dimashk, الرافقه Ar-Ráfiḳah, فلسطين Filastín and مصر Miṣr; which are divided amongst the various cabinets in the following proportions:

B.M.	possesses	Dimashk, Ar-Ráfiḳah, Filastín and Miṣr	4 mints.
P.	„	Anṭákiah, Ḥimṣ, Ar-Ráfiḳah and Miṣr	4 „
S.	„	Anṭákiah and Miṣr	2 „
A.B.	„	Miṣr	1 „
Tom.	„	Anṭákiah and Ḥalab	2 „
F.S.	describes	Ar-Ráfiḳah and Miṣr	2 „
T.	refers to	Ar-Ráfiḳah and Miṣr	2 „
C.	„	Miṣr	1 „
B.	„	Ar-Ráfiḳah	1 „
R.	possesses	Harrán, Ḥalab, Dimashk, Ar-Ráfiḳah, Filastín and Miṣr	6 „

The mint-marks found on these coins are ر ب ع ه and ط, and on one dínár we find the combination تم. The ب is probably intended for ت as the initial of the word *تَمَّ* complete, perfect. The ر may be the initial of *رَاجِعٌ* current. The ح (which is generally placed sideways, thus ٢) may be intended for either ج or خ as the initial of *جَائِزٌ* current or permitted, or of *جَيِّدٌ* excellent, superior, or *خَيْرٌ* good. I would suggest that the letter ه, which is found on many dínárs of various dynasties, may perhaps be appropriately accepted as the initial of the word *هَبْرَزٌ*, which is translated by Kazimirski, vol. ii. p. 1381, as 4, *Or pur* and 5, *Pièce de monnaie d'or nouvelle*; and in Bustání's dictionary called *Muḥīṭu-l-Muḥīṭ* it is explained as: *الذهب النخالص; الدينار الجديد الجميل. الوسيم من كل شيء. viz. pure gold; a new and beautiful dinar; the beautiful of anything.* The ع is certainly intended for the initial of the word *عَدْلٌ* justice or *عَدْلٌ* just, which word we find in full on coins of several other dynasties. The ط is probably the initial of the word *طَيِّبٌ* good.

I am aware that some Oriental Numismatists do not admit that the letters found on Oriental coins have any reference to the quality of the metal or the currency of the coin; but as we find these letters corresponding so exactly with words distinctly applicable to that sense, I think that, until another explanation be given, we must accept the interpretation of the majority. I would here refer to a dínár in my collection struck at Sabúr-Khást in 397, which was described in the Numismatic Chronicle in 1871, on which there appears a word *أَبْرَزٌ* which I could not interpret. I venture now to suggest, in connexion with the above remarks, that this word may be *أَبْرَزٌ*, which means *pure gold*.

The majority of the coins of this dynasty are dínárs. The only copper coins of which I have heard are the two described by M. F. Soret. The only silver coins that have come under my notice are four in number, of which one is in the National Collection at Paris, one belongs to my friend M. Sauvaire, and two are in my own collection.<sup>1</sup>

I have been careful to note every coin of this dynasty that has come to my knowledge,

<sup>1</sup> Since this notice has been in the press, Mr. H. C. Kay has kindly shown me his collection, in which I found a dirham and three dínárs belonging to this dynasty. The former bears the date 272, but the place of mintage is obliterated. On the reverse

the letter ن of the word *نَبِيٌّ* is terminated in an ornamental scroll, thus *نَبِيٌّ*. The dínárs are all struck in Miṣr bearing dates 267, 278 and 291.



even when I have had as many as four or five examples of the same coin, in order that an opinion of the relative rarities of different dates and mintages may be formed and also to show the general rarity of all the coins of this dynasty.

The plate executed by the Woodbury process represents seventeen coins, one of which is photographed from a specimen in the British Museum, the others being selected from my own collection.

#### AḤMAD-IBN-ṬULUN.

The earliest coins attributed to this dynasty are two small copper pieces described by F. Soret in two letters to Lelewel and Dorn, published in the *Revue Numismatique Belge*, respectively in the years 1854 and 1856.

No. I.<sup>1</sup>

Æ. Miṣr, 258 (1. F. S.)

Obv. area.

There is no deity but God alone, He has no associate. No marginal legend.

Rev. area.

To God, Muhammad, Apostle of God, Aḥmad or Naṣr.

Marginal legend.

..... Fils in Miṣr the year 258. ....

لا اله الا الله وحده لا شريك له |

الله | محمد | رسول | الله | احمد or نصر

..... فليس بمصر سنة ثمان وخمسين وما .....

No. II.<sup>2</sup>

Æ. Miṣr, 258. (2. F. S.)

Like the preceding, but with the word أحمد quite distinct.

The dīnārs of this dynasty are made after the type of the gold coinage adopted by the Khalīfah Al-Mamūn, A.H. 207, when, in addition to the legends in use up to that time, that Khalīfah introduced on the obverse a quotation from Chapter xxx. of the *Qurān*, called the *Súratu-r-Rúm*, v. 4 and 5, and within it inscribed the place of mintage and the date which had formerly appeared only on the reverse. Fig. 1 in the Plate is a dīnār of this type struck in 210.

<sup>1</sup> "La date et le lieu ne laissent guères de doutes sur l'attribution de ce fels, qui ne peut appartenir qu'au fondateur de la dynastie Toulounide Ahmed fils de Touloun. Il nous suffira pour appuyer notre opinion, de rappeler rapidement les principales données du rôle que cet émir remplit en Egypte. D'après Aboul Feda c'est en 254 qu'il fut appelé pour la première fois à la prefecture de Fosthât. Ses attributions s'étendirent sur toute l'Egypte en 257, d'abord en qualité de vice-gouverneur; puis l'année suivante, précisément celle de la monnaie qui nous occupe, Yardjourn, le gouverneur, étant mort, Ahmed prit possession d'une contrée qui, en réalité, n'appartenait plus au Khalife: si à cette époque le fils de Touloun n'osa pas placer ostensiblement son nom sur la monnaie, il ne tarda cependant pas à lever le masque et à rompre les faibles liens qui pouvaient le rattacher encore au service de ses anciens maîtres. L'espece de figure qu'on observe dans le champ du revers au dessous du symbole, n'est, en réalité, qu'un ornement; mais, comme je viens déjà de le faire entendre, n'a-t-on pas eu l'intention de simuler grossièrement le nom d'Ahed, qu'il eut été intempestif peut être de

tracer d'une manière plus distincte? Ce qui me le ferait presumer, c'est la forme tout à fait insolite des ن dans la legende marginale; ils sont figurés comme des ل sans aucune trace du courbure et celui du mot ثمان en se prolongeant outre mesure, vient se placer comme un ل au devant de l'ornement de manière à diriger tout naturellement la première pensée vers la lecture du nom أحمد." My friend M. Sauvage inclines to the reading of this doubtful word as نصر Victory.

<sup>2</sup> "Dans ma lettre adressée à M. Lelewel, j'ai attribué à Ahmed, fondateur de cette dynastie, une pièce en cuivre frappée à Miṣr, l'an 258; le nom de ce prince m'a paru déguisé dans l'espece d'ornement ou de figure qu'on voit au revers sous le symbole. Cette conjecture me semble tout à fait confirmée par le nouvel exemplaire que je mentionne ici, et que je dois à l'obligeance de mon savant confrère M. Promis. Ici le nom d'Ahed se lit en caractères bien distincts, placé au milieu de trois barres verticales; en outre les ن de la legende marginale ont repris leur forme arquée naturelle."

## No. III.

A. Miṣr, 258 (3. T.)

Revue de la Numismatique Belge, 1875.

Obverse—area.

لا اله الا الله وحده | لا شريك له | جعفر

There is no deity but God alone, He has no associate.—Ja'far.

Inner legend.

بسم الله ضرب هذا الدينير بمصر سنة ثمان وخمسين ومائتين

In the name of God, this dīnār was struck in Miṣr the year 258.

Marginal legend

لله الامر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

To God belongeth the disposal (of all things) in the past and in the future, and in that day the faithful shall rejoice in help from God.

Reverse—area.

لله | محمد | رسول الله | المعتمد على الله |

To God. Muḥammad the Apostle of God, Al-Mu'tamid-'ala-Allah.

Marginal legend.

محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

Muḥammad the Apostle of God. He sent him with direction and the true religion to proclaim it above all other religions, although polytheists should be adverse thereto.

This dīnār does not bear any indication of Aḥmad-ibn-Ṭulūn's governorship of Egypt. Ja'far, whose name appears on the obverse, is doubtless the son of the reigning Khalīfah, who was afterwards (in 261) surnamed Al-Mufawwad-ila-Allah, and appointed to the succession.

The remaining dīnārs of this dynasty being all modelled on this type, it will only be necessary, in describing them, to refer to the peculiarities of mintage, date, size, weight, points, and mintmarks, and to give the names of the Khalīfah, Prince, Vassal, Governor, or other personage figuring respectively upon them.

We find that in general the caligraphy is good, the die neat and uniform, and that diacritical points are rarely if ever used.

NO.	NO.			MINTAGE.	DATE	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
IV.	4	R.	A.	Miṣr.	259	0.92 in.	65.6 grains.	جعفر	المعتمد على الله
V.	5	S.	A.	idem.	260		4.103 grammes.	idem.	idem.
	6	R.	A.	idem.	260	0.86 in.	63.6 grains.	idem.	المعتمد على الله
VI.	7	T.	A.	idem.	263			idem.	idem.
	8	R.	A.	idem.	263	0.83 in.	61.8 grains.	idem.	idem. Fig. 3.
VII.	9	B.M.	A.	idem.	266	0.95 in.	63.5 grains.	المفوض الى الله	المعتمد على الله
	10	A.B.	A.	idem.	266	12 m.m.	4.05 grammes.	idem.	احمد بن طولون
	11	R.	A.	idem.	266	0.89 in.	61.5 grains.	idem.	idem. Fig. 4.

This is the earliest known coin on which the founder of this dynasty placed his name and patronymic in full, introducing it on the reverse immediately beneath that of the reigning Khalīfah. It is quite possible, however, that he began to do so in 264, when he became independent, and dīnārs may yet be found of 264 or 265, which will determine this question.

It will be observed that the name Ja'far no longer appears on the obverse, that Prince being now designated by the surname or *laḡab* Al-Mufawwad-ila-Allah, given to him by his father in 261.

NO.	NO.			MINTAGE.	DATE	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
VIII.	12	B.M.	<i>AV.</i>	Miṣr.	267	0·90 in.	62·3 grains.	المفوض الى الله	المعتمد على الله
	13	P.	<i>AV.</i>	idem.	267		3·85 grammes.	idem.	احمد بن طولون
	14	A.B.	<i>AV.</i>	idem.	267	12 m.m.	4·06 grammes.	idem.	idem.
	15	R.	<i>AV.</i>	idem.	267	0·9 in.	64·1 grains.	idem.	idem.
IX.	16	P.	<i>AV.</i>	Ar-Rāfiḡah	267		3·68 grammes.	idem.	idem.
X.	17	S.	<i>AR.</i>	Miṣr.	267		2·38 grammes.	idem.	idem.
XI.	18	B.	<i>AV.</i>	Ar-Rāfiḡah	268			idem.	idem and لولو Lulu, the name of a famous general.
	19	R.	<i>AV.</i>	idem.	268	0·89 in.	58·8 grains.	idem.	idem. Fig. 5.
XII.	20	B.M.	<i>AV.</i>	Miṣr.	269	0·90 in.	63·8 grains.	idem.	idem, but without the name of Lulu.
	21	R.	<i>AV.</i>	idem.	269	0·90 in.	65·4 grains.	idem.	idem.
XIII.	22	P.	<i>AV.</i>	idem.	270		3·85 grammes.	idem.	idem.
	23	A.B.	<i>AV.</i>	idem.	270	11½ m.m.	4·15 grammes.	idem.	idem.
	24	A.B.	<i>AV.</i>	idem.	270	12 m.m.	4·25 grammes.	idem.	idem.
	25	R.	<i>AV.</i>	idem.	270	0·87 in.	63·9 grains.	idem.	idem.
XIV.	26	P.	<i>AV.</i>	Ar-Rāfiḡah	270		3·5 grammes.	idem.	idem.
KHUMARUWAH-IBN-AḤMAD.									
XV.	27	R.	<i>AV.</i>	Miṣr.	271	0·88 in.	64·3 grains.	المفوض الى الله	المعتمد على الله
									خمارويه بن احمد
									Fig. 6.
XVI.	28	P.	<i>AV.</i>	idem.	272		4·20 grammes.	idem.	idem.
	29	A.B.	<i>AV.</i>	idem.	272	12 m.m.	4·15 grammes.	idem.	idem.
	30	T.	<i>AV.</i>	idem.	272			idem.	idem.
	31	R.	<i>AV.</i>	idem.	272	0·84 in.	63·8 grains.	idem.	idem.
XVII.	32	B.M.	<i>AV.</i>	Ar-Rāfiḡah	273	0·85 in.	61·0 grains.	idem.	idem.
	33	B.	<i>AV.</i>	idem.	273			idem.	idem.
	34	R.	<i>AV.</i>	idem.	273	0·9 in.	54·5 grains.	idem.	idem.
XVIII.	35	B.M.	<i>AV.</i>	Miṣr.	273	0·85 in.	63·3 grains.	idem.	idem.
	36	P.	<i>AV.</i>	idem.	273		4·10 grammes.	idem.	idem.
	37	A.B.	<i>AV.</i>	idem.	273	12 m.m.	4·10 grammes.	idem.	idem.
XIX.	38	R.	<i>AV.</i>	Ar-Rāfiḡah	274	0·8 in.	57·8 grains.	المفوض الى الله beneath which is a double scroll forming a cross thus 卐	المعتمد على الله احمد بن الموفق

This is strictly an 'Abbāsi dīnār, and was described in a "Notice on the Dīnārs of the Abbasside Dynasty," published in vol. vii. of the Journal of the Royal Asiatic Society, p. 284. Still, on account of its date and place of mintage, it deserves a place in a list of the coins of the Ṭulūni dynasty. Ar-Rāfiḡah belonged from time to time to the Ṭulūni Princes. We have

described a *dínár* struck there in 273 by Khumáruwaih (No. XVII.), and the description of another will be found below, struck at the same place by the same Prince in 275 (No. XXIII.). This *dínár*, struck in the intervening year 274, makes no mention of the Túlúni prince, but in the place where his name usually appears we find that of the Khalífah's nephew. We must therefore infer from these numismatic monuments that Khumáruwaih lost possession of Ar-Ráfiḳah in 273, or early in 274, and that he retook it in 275.

NO.	NO.			MINTAGE.	DATE	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
XX.	39	R.	<i>N.</i>	Miṣr.	274	0·88 in.	62·8 grains.	المفوض الى الله	المعتمد على الله خمارويه بن احمد
	40	R.	<i>N.</i>	idem.	274	0·88 in.	61·7 grains.	idem.	idem.
	41	A.B.	<i>N.</i>	idem.	274	12 m.m.	4·17 grammes.	idem.	idem.
XXI.	42	P.	<i>N.</i>	Ḥimṣ.	274		3·50 grammes.	idem.	idem.
XXII.	43	S.	<i>N.</i>	Miṣr.	274		4·182 grammes.	idem.	idem.
	44	A.B.	<i>N.</i>	idem.	275	12½ m.m.	4·0 grammes.	idem.	idem.
XXIII.	45	P.	<i>N.</i>	Ar-Ráfiḳah	275		3·50 grammes.	idem.	idem.
	46	T.	<i>N.</i>	idem.	275			idem.	idem.
XXIV.	47	P.	<i>N.</i>	Miṣr.	276		4·8 grammes.	idem.	idem.
	48	S.	<i>N.</i>	idem.	276		4·05 grammes.	idem.	idem.
XXV.	49	B.M.	<i>N.</i>	Ar-Ráfiḳah misread ونقيه	276	0·8 in.	58·9 grains.	idem.	idem.
	50	R.	<i>N.</i>	idem.	276	1 inch.	51·8 grains.	idem.	idem.
XXVI.	51	R.	<i>N.</i>	Ḥarrán.	276	1 inch.	64·2 grains.	idem.	idem. Fig. 7.
XXVII.	52	R.	<i>R.</i>	Dimashḳ.	276	0·94 in.	39·3 grains.	idem.	idem. Fig. 8.
XXVIII.	53	S.	<i>N.</i>	Miṣr.	277		4·044 grammes.	idem.	idem.
	54	S.	<i>N.</i>	idem.	277		4·12 grammes.	idem.	idem.
	55	R.	<i>N.</i>	idem.	277	0·88 in.	63·6 grains.	idem.	idem.
XXIX.	56	B.M.	<i>N.</i>	Dimashḳ.	277	0·9 in.	64·1 grains.	idem.	idem. Fig. 9.
XXX.	57	C.	<i>N.</i>	Miṣr.	278			idem.	idem.
	58	R.	<i>N.</i>	idem.	278	0·86 in.	63·8 grains.	idem.	idem.
XXXI.	59	T.	<i>N.</i>	Ar-Ráfiḳah	278			idem.	idem.
	60	R.	<i>N.</i>	idem.	278	0·93 in.	55·5 grains.	idem.	idem.
XXXII.	61	T.	<i>N.</i>	Ar-Ráfiḳah	278			idem.	idem and below it the letter ع.
XXXIII.	62	Torn.	<i>N.</i>	Antákiyah.	278	1 inch.	54·6 grains.	idem.	At the side of the area the و and ى in the name of the Prince are terminated by ornamental tails and between them a dot or pellet.
XXXIV.	63	R.	<i>R.</i>	Dimashḳ.	2**	1 inch.	43·5 grains.	المفوض الى الله	المعتمد على الله خمارويه بن احمد

This dirham, the date of which is effaced, must have been struck before A.H. 279, as in in that year the Khalifah Al-Mu'tamid died and was succeeded by his nephew Al-Mu'tadid-b-Illah.

NO.	NO.			MINTAGE.	DATE	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
XXXV.	64	P.	<i>AV.</i>	Miṣr.	279		3.8 grammes.	no name.	المعتض بالله خمارويه بن احمد
	65	R.	<i>AV.</i>	idem.	279	0.85 in.	62 grains.	idem.	idem. Fig. 10.
XXXVI.	66	F.S.	<i>AV.</i>	Ar-Rāfiḳah	279			idem.	idem.
XXXVII.	67	P.	<i>AV.</i>	Anṭākiyah.	279		4.30 grammes.	idem.	idem.
	68	S.	<i>AV.</i>	idem.	279		3.83 grammes.	idem.	idem.
XXXVIII.	69	P.	<i>AV.</i>	Miṣr.	280		4.20 grammes.	a dot or pellet •	idem.
	70	S.	<i>AV.</i>	idem.	280		4.10 grammes.	idem •	and the letter ʾ
	71	A.B.	<i>AV.</i>	idem.	280	12 m.m.	4.09 grammes.	idem •	idem ʾ
	72	R.	<i>AV.</i>	idem.	280	0.89 in.	63.3 grains.	idem •	idem ʾ
XXXIX.	73	P.	<i>AV.</i>	idem.	281		4 grammes.	idem •	idem ʾ
	74	A.B.	<i>AV.</i>	idem.	281	11 m.m.	4.02 grammes.	idem •	idem ʾ
	75	R.	<i>AV.</i>	idem.	281	0.85 in.	63.1 grains.	idem •	idem ʾ
XL.	76	R.	<i>AV.</i>	Halab.	281	0.82 in.	65.1 grains.	idem.	idem ʾ. Fig. 11.
XLI.	77	B.M.	<i>AV.</i>	Miṣr.	282	0.85 in.	63.2 grains.	idem •	idem ʾ
	78	T.	<i>AV.</i>	idem.	282			idem •	idem ʾ
XLII.	79	P.	<i>AR.</i>	idem.	282		2.95 grammes.	idem.	idem.

## JAISH-IBN-KHUMARUWAIH.

XLIII.	80	B.M.	<i>AV.</i>	idem.	283	0.9 in.	63.6 grains.	no name •	المعتض بالله جيش بن خمارويه
									and ʾ
	81	P.	<i>AV.</i>	idem.	283		4 grammes.	idem •	idem ʾ
	82	P.	<i>AV.</i>	idem.	283		4.05 grammes.	idem •	idem ʾ
	83	S.	<i>AV.</i>	idem.	283		4.103 grammes.	idem •	idem ʾ
	84	S.	<i>AV.</i>	idem.	283		4.095 grammes.	idem •	idem ʾ
	85	R.	<i>AV.</i>	idem.	283	0.88 in.	64.2 grains.	idem •	idem ʾ. Fig. 12.

## HARUN-IBN-KHUMARUWAIH.

XLIV.	86	R.	<i>AV.</i>	idem.	283	0.84 in.	59.2 grains.	idem •	المعتض بالله هرون بن خمارويه
									and ʾ. Fig. 13.
XLV.	87	B.M.	<i>AV.</i>	idem.	284	0.9 in.	64.1 grains.	idem.	idem.
	88	P.	<i>AV.</i>	idem.	284		3.8 grammes.	idem.	idem.
	89	S.	<i>AV.</i>	idem.	284		4.03 grammes.	idem.	idem.
	90	A.B.	<i>AV.</i>	idem.	284	11½ m.m.	4.07 grammes.	idem.	idem.
	91	R.	<i>AV.</i>	idem.	284	0.88 in.	63 grains.	idem.	idem.
XLVI.	92	P.	<i>AV.</i>	idem.	285		3.85 grammes.	idem.	idem.
	93	S.	<i>AV.</i>	idem.	285		4.105 grammes.	idem.	idem.
	94	A.B.	<i>AV.</i>	idem.	285	11 m.m.	4.34 grammes. mounted in a rim	idem.	idem.
	95	R.	<i>AV.</i>	idem.	285	0.84 in.	58.3 grains.	idem.	idem.
XLVII.	96	B.M.	<i>AV.</i>	Filastīn.	285	0.85 in.	57.9 grains.	idem.	idem.
XLVIII.	97	Torn	<i>AV.</i>	Halab.	285	0.86 in.	61.2 grains.	idem.	idem.

NO.	NO.			MINTAGE.	DATE	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
XLIX.	98	P.	A.	Miṣr.	286		3.9 grammes.	no name.	المعتضد بالله هرون بن خمارويه and A.
	L. 99	P.	A.	idem.	287		3.55 grammes.	idem ب	idem ب
	100	S.	A.	idem.	287		4.12 grammes.	idem ب	idem ب
	101	R.	A.	idem.	287	0.86 in.	63.4 grains.	idem ب	idem ب
	LI. 102	R.	A.	idem.	287	0.84 in.	62.7 grains.	idem.	idem.
	LII. 103	B.M.	A.	idem.	288	0.85 in.	65.0 grains.	idem ب	idem ب
	104	P.	A.	idem.	288		4.10 grammes.	idem ب	idem ب
	105	S.	A.	idem.	288		3.828 grammes.	idem ب	idem ب
	106	A.B.	A.	idem.	288	10½ m.m.	3.92 grammes.	idem ب	idem ب
	107	R.	A.	idem.	288	0.84 in.	61.5 grains.	idem ب	idem ب
	LIII. 108	P.	A.	idem.	289		4.22 grammes.	idem ب	المكتفى بالله هرون بن جمارويه and ب
	109	S.	A.	idem.	289		4.092 grammes.	idem ب	idem ب
	110	R.	A.	idem.	289	0.87 in.	63.5 grains.	idem ب	idem ب. Fig. 14.
	111	R.	A.	idem.	289	0.82 in.	65.7 grains.	idem ب	idem ب
	LIV. 112	F.S.	A.	idem.	289			idem ب	idem تم
	LV. 113	R.	A.	Filastīn.	290	0.85 in.	53 grains.	idem.	idem. Fig. 15.
	LVI. 114	P.	A.	Miṣr.	290			idem ب	idem ب
	115	S.	A.	idem.	290		4.055 grammes.	idem ب	idem ب
	116	A.B.	A.	idem.	290	11 m.m.	4.02 grammes.	idem ب	idem ب
	117	R.	A.	idem.	290	0.85 in.	59.6 grains.	idem ب	idem ب
	LVII. 118	B.M.	A.	idem.	291	0.85 in.	63.2 grains.	idem ب	idem.
	119	P.	A.	idem.	291		4.10 grammes.	idem ب	idem.
	120	S.	A.	idem.	291		4.053 grammes.	idem ب	idem.
	121	S.	A.	idem.	291		4.176 grammes.	idem ب	idem.
	122	A.B.	A.	idem.	291	10½ m.m.	3.82 grammes.	idem ب	idem.
	123	R.	A.	idem.	291	0.83 in.	64.8 grains.	idem ب	idem. Fig. 16.
	LVIII. 124	S.	A.	idem.	292			idem.	المكتفى بالله
	125	R.	A.	idem.	292	0.86 in.	65.5 grains.	idem.	idem. Fig. 17.

The only name on this dīnār is that of the reigning Khalīfah Al-Muktafi-b-illah. It is therefore a purely 'Abbāsi coin, but is given here to show that the Khalīfah took possession of Egypt and of its coinage immediately on the extinction of the Ṭulūni dynasty.

In the foregoing list, Nos. 3, 4, 6, 7 and 8 do not bear any proof of their belonging to the Ṭulūni dynasty, though they were struck in Miṣr after Aḥmad-ibn-Ṭulūn's accession to power. Nos. 38, 124 and 125 are 'Abbāsi coins, and are only introduced into the list to illustrate the history of the period.

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# THE INTERNATIONAL NUMISMATA ORIENTALIA.

## ADVANCED NOTICE.

Since the issue of the tentative prospectus of an International Numismata Orientalia, based upon the original publication of Marsden's Numismata Orientalia, some important modifications of the preliminary plan and general scope of the work have recommended themselves to the Publishers, which have equally commended themselves to the Editor's chief supporters.

The first design comprehended the narrow purpose of the continuation and completion of the substance of the old text published in 1822, with the concurrent reproduction of the admirably executed Copper-plates prepared for Marsden's comprehensive work, which had recently become the property of Messrs. Triebner & Co.

In both these departments the present undertaking henceforth assumes a new and independent form. In lieu of accepting the task of making coins follow and supplement history, it seeks to prove the claims of Numismatic science to a higher mission in the illustration of the annals of olden time, to a power of instruction and teaching where written history is defective, and, in its lowest phase, of testing and rectifying imperfectly preserved facts.

Under this expanded view, therefore, many subordinate sections of Marsden's old work will either be reduced to due proportions in reference to their obsolete form or omitted altogether: while on the other hand a class of subjects contemplated in the first International scheme will be introduced and included in this revised programme. For instance, instead of placing the Dynasties of the Khalifs of Baghdád, as of old, at the head of the list, our earliest monograph now refers to the first efforts at the art of coining as exhibited in the electrum and gold pieces of Lydia succeeded by those of Persia. This will be followed by the Phœnician coins of Asia Minor by an eminent German coadjutor. The highly important and specially suggestive series of the Parthian coins has been undertaken, and is now prepared for the press by Mr. Percy Gardner of the British Museum; and Mr. Madden, whose specialité lies in the "History of the Jewish Coinages," will embody in our pages his exhaustive studies in that division of critical numismatics.

General Cunningham's Indo-Scythian series, the materials of which—enriched by the unprecedently instructive contents of the late Pesháwar *find*—are arranged and on their way home from India—will now find a fitting introduction in a full and thrice-elaborated review of "the Bactrian successors of Alexander the Great," to which, as a labour of love, he has devoted himself since his first appearance as the chosen Numismatic coadjutor of James Prinsep in 1836.

Secondly, in regard to the illustrations of the old work, which it was once proposed to rely upon: they have been found, however excellent in themselves, practically unsuitable, either in grouping or mechanical accuracy, for the advanced demands of the present day. Indeed, the improved processes by which science has taught us to obtain, at a less cost, absolute *Sun* facsimiles, has necessarily superseded the hand and eye of the engraver, past or present, however perfect in his craft.

As far as the immediate state of the publication is concerned, it may be mentioned as an excuse for temporary delay—that, in an amateur work of this kind, there are many obstacles to continuous or periodical issues; indeed, it has been the Editor's aim rather to avoid publications that were merely mechanical or repetitive; but, on the other hand, there has been no lack of support of the most efficient character, either at home or abroad—indeed, the Editor has had to decline many offers of contributions on the part of Numismatists of established reputation, as our lists are virtually made up beyond any prospect of absence of matter or immediate chance of publication of many of the already accepted papers.

Mr. Rhys Davids' Essay on Ceylon Coins only awaits the completion of the illustrations. Mr. Rogers' paper appears in this number. Sir W. Elliot is well advanced with his contribution; while M. Sauvaire's article has long been ready, under Mr. Rogers' careful translation, but its length has hitherto precluded its publication.

M. de Saulcy is, as of old, ever prepared to come to the front when his aid is called for,—and Dr. Blochmann has already done so much, in the Journal of the Asiatic Society of Bengal, towards the illustration of the local Coinages, that we have merely to reprint his papers whenever the serial arrangement of our articles may call for a consecutive continuation of the Pathán coins of Imperial Delhi. The Editor's own section of the general series is likewise reserved for somewhat similar motives.

M. Gregorieff's completion of his Tatar Dynasties has been deferred during his late duties as President of the Oriental Congress at St. Petersburg. M. Tiesenhausen, whom we might have enlisted and who would willingly join our ranks at this time, has anticipated us in his elaborate survey of "Les Monnaies des Khalifes Orientaux" (1873), which may well claim to constitute *the* standard authority, in its own department, for many years to come. In another division of Numismatics, the Russian savants have been in advance of us, in the publication of the plates of Sassanian coins representing the patient accumulations of 30 years of the life of M. de Bartholomæi (1873—second issue 1875, with an introduction by Prof. B. Dorn). These examples, however, prove less instructive than might have been anticipated. The sameness and iteration of the issues of the Sassanians has always been a subject of remark, but the singular deficiency of important novelties has seldom been so prominently displayed as in this collection, whose representative specimens spread over 32 well-filled 4to. plates.—[E. T.]

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MR. EDWARD THOMAS.

PART V.

THE PARTHIAN COINAGE.

(WITH EIGHT PLATES.)

BY

PERCY GARDNER, M.A.,

BRITISH MUSEUM; LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; FOREIGN SECRETARY OF THE NUMISMATIC  
SOCIETY OF LONDON.

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THE PARTHIAN COINAGE.  
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BY

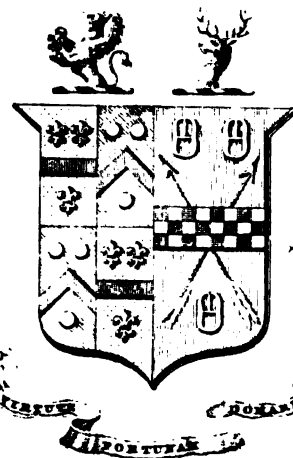
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*William Wilson Lloyd*

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<sup>1</sup> Called, by a misprint, in the text Artabanus IV.

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# THE PARTHIAN COINAGE.

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[\*•• The following slight sketch of the history and coinage of Parthia is put together mainly from three sources: first, the personal researches of the writer among the coins of the British Museum, the Bibliothèque Nationale, etc.; second, the catalogue by the late Count von Prokesch Osten of his own collection; third, Professor Rawlinson's recent history of Parthia. The writer regrets that he has been unable to visit the Museums of Germany and Russia, which doubtless contain many coins unknown to him. He has been obliged to make much use of Count Osten's book, on account of the number of rare and unpublished coins in it, of many of which casts have been kindly forwarded by Dr. Friedländer; but the book is full of small errors and misprints, which have been a continual stumbling-block. Prof. Rawlinson's history has been most valuable, especially because of the copiousness of his references, although he has fallen into a certain number of numismatic errors. The collection of Parthian coins in the British Museum was arranged by the late Count de Salis in accordance with the opinions of M. de Longpérier; and no doubt, if the truth were known, much of what is best in the following pages would be found to be due to the latter savant's ingenuity and experience.]

## I. THE AUTHORITIES FOR PARTHIAN HISTORY.

THERE is scarcely any branch of history to which more aptly than to the Parthian can be applied the old saying that history consists of recognized fictions. The course of Parthian annals may be compared to that of a narrow stream passing through a succession of lakes, but itself almost dried up by the summer heat. Where the history of Parthia touches, as it so often does, the annals of Syria and Rome, it suddenly becomes clear and satisfactory. But these reservoirs of knowledge are connected by a thin stream of narrative which often ceases altogether, so that sometimes we are left for a quarter of a century to a chance reference of Lucian, an obscure passage of Josephus, or the sometimes ambiguous evidence of coins. The only consecutive history of the earlier Arsacid kings is the meagre narrative of Justinus, who frequently contradicts both himself and the author, Trogus Pompeius, whom he professes to abridge. Of the later Arsacid kings there is no consecutive history in existence; we have to piece together as best we may scattered notices of Tacitus, Dio, and Josephus.

Nor is anything to be gained by consulting Oriental writers. Moses of Choren cannot indeed be quite neglected, for he occasionally gives us a useful hint; but his value as an authority may be judged from the one fact that he discusses at length the question whether



Croesus was conquered by Cyrus or by Artaxias, father of the Great Tigranes of Armenia, and finally inclines to the latter opinion. Arabic and Persian writers, so far as one who can consult them only in translations may judge, are wilder still. They probably had no means of ascertaining the truth as to the events of the Parthian period. But had they known the truth, they would have distorted it. They were ashamed to own that Asia was so long under Scythic rule; and so not only very much abridge the duration of the Parthian Empire, and reduce the number of its rulers, but they even venture to furnish us with wholly fanciful lists of kings, in which pure Persian names, such as Firuz and Hormazd, figure largely.

And to conclude, there are scarcely, except coins, any certain historical monuments of Parthian times. Setting aside the rock sculpture of Gotarzes and the ruins of Hatra, there is scarcely a stone or brick in Asia which bears witness to Parthian handiwork. Inscriptions there are next to none. Even in the case of the coins, their value as historical evidence is very much diminished by the fact that hardly any, until the close of the first century of our era, bear any name but the generic name of Arsaces. But the coins almost invariably give portraits, and, after the reign of Orodes, the tetradrachms bear dates, so that their testimony is after all of great value. And as far as it goes it is beyond dispute. The historian is bound to prefer the testimony of a single undoubtedly genuine coin to the statements of a Tacitus or a Thucydides; how much rather to the statements of a Justin or a Plutarch. In the present paper I shall therefore push to the utmost every inference which can legitimately be drawn from existing coins, being careful, however, not to be led astray by the ardour of the specialist in his pursuit.

## II. OUTLINE OF HISTORY.

The phrases "History of Parthia," "Coinage of Parthia," are apt to convey a false impression to the unwary ear. Properly speaking, Parthia was a strip of country some hundreds of miles east of the southern extremity of the Caspian Sea, inhabited by a hardy and enterprising race of Scythic origin. Of the history of this district we know little; nor can we be sure that any coins were ever struck there in ancient times. But for five centuries the race of the Arsacidæ, perhaps of Parthian blood, and certainly owing their sway to Parthian armies, occupied that position of supremacy or over-lordship in Central Asia which has fallen in turn to so many peoples—Tartar, Semitic and Arian. For five centuries the Parthian guard was the most highly esteemed portion of the Asiatic armies; Parthian satraps and garrisons held in subjection the provinces which lie between Syria and India; while all the cities within that region paid tribute to the Arsacid King of Kings, and struck money bearing his name and type. For five centuries a people, or rather a camp, without past or future, without a religion, an art, or a policy of its own, assumed the protectorate of the East, and saved Asia from the arms of Rome. But this people did not colonize, did not attempt to impose a language or a polity on the vanquished, left no trace on Asiatic thought. The so-called History of Parthia

is thus really the history of Central Asia under the dominion of the Arsacidæ. The so-called Coinage of Parthia consists of the coins struck under the control of the Arsacid Kings in the cities and camps of Asia. Neither have anything to do with Parthia proper before the revolt of Arsaces or after the revolt of Artaxerxes.

As to the race of the Parthians, the balance of evidence is in favour of their Scythic origin. Justin, Strabo, and Arrian all affirm it. The Parthians themselves believed that they were of Scythic stock. Archæological evidence tends to confirm this hypothesis, both negatively and positively. The negative evidence is the almost absolute want of any traces of a national art. Architecture and sculpture cease in the East during the Parthian period, or appear only in feeble imitations of the Greek. It is the especial peculiarity of conquering Scythian and Tartar tribes thus to leave no trace on the higher growth of the subject peoples. And positively, whenever we find on coin or bas-relief a Parthian King, he is dressed in attire which appears to indicate Scythian descent. It is further to be observed that the Arsacid Kings, whenever hard-pressed by their enemies, were sure of a refuge and an auxiliary force if they fled to the barbarian tribes of the far north and east.

Few dates are harder to fix from the testimony of the ancient writers than that of the Parthian revolt. Some refer it to the reign of Antiochus II. of Syria, some to that of Seleucus, his successor. Justin appears to declare for either 256 or 250 B.C., and it is to the latter date that the latest authorities, as Fynes Clinton and Prof. Rawlinson, incline. The question might probably never have received a satisfactory solution, but for a fortunate discovery (one of the latest, alas!) of George Smith.<sup>1</sup> He found a record which proved that the Parthians made use of an era of which the 144th year corresponded to the 208th of the Seleucid era, and which therefore must date from 249-8 B.C. This positive evidence seems to me to override the authority of contending historians. Perhaps, however, a doubt may suggest itself whether the commencement of the national era of Parthia would be dated from the revolt of Arsaces, or from that victory of his successor over Seleucus Callinicus, which the Parthian nation<sup>2</sup> "*velut initium libertatis observant*." Such a doubt would however at once be resolved by our knowledge of the fact that Seleucus did not ascend the throne of Syria until the year B.C. 247, and his Parthian expedition cannot be placed earlier than the following year. It is probable then that 248-9 B.C. was the year, if not of the first revolt of Arsaces, at least of the dawn of success on his endeavour.

Arsaces seems to have been the chief or ruler of a band of Scythians, who dwelt near the Ochus,<sup>3</sup> and were a branch of the tribe of Dahæ. Justin says that he was a robber and of uncertain origin, but this is likely enough to have been a calumny by enemies who could not appreciate the fine distinction between Tartar warfare and robbery. Arrian<sup>4</sup> seems to have ascribed to him a royal Persian lineage, but we need not accept a story which, if not true, would have been certain to have been invented. Arsaces' progress was at first slow, impeded by former rulers and new rivals, and he is said to have fallen in battle after a reign of but two

<sup>1</sup> G. Smith, *Assyrian Discoveries*, 1875, p. 389.

<sup>2</sup> Justin, xli. 4.

<sup>3</sup> Strabo, xi. 9, 2.

<sup>4</sup> Syncellus, *Chron.* p. 284.

years, leaving his half-formed kingdom to his brother Tiridates.<sup>1</sup> His capital was the Greek city of Hecatompylus.

Tiridates was the real founder of the Parthian power. His first exploit was the conquest of Hyrcania, which lies to the west of Parthia proper. But he had soon to undergo that test of invasion by which the vitality of all new states is tried. Seleucus Callinicus of Syria prepared in 246 a great eastern expedition against Parthia and Bactria. As always happened in the Syrian expeditions against Parthia, he was at first successful in the field. He forced Tiridates to fly to the territory of the Aspiacæ, a Scythian tribe. But he seems to have been less fortunate in a second encounter, when he suffered a great defeat—a defeat which the Parthian nation thenceforward considered as its “baptism of blood” and initiation into liberty, and himself became a prisoner in Parthia. Our testimony for this captivity is not strong,<sup>2</sup> but it is confirmed by the fact that Polybius terms Callinicus ‘Pogon,’ the bearded; and there is in the British Museum a tetradrachm representing him as wearing a long beard, a custom adopted only by those Kings of Syria who were captives in Parthia. In any case Seleucus soon returned to spend the rest of his reign in contests with his brother Antiochus Hierax, and Tiridates was left in security to mould his new kingdom. He built a fresh capital, Dara,<sup>4</sup> and is said to have reigned for as much as thirty-seven years.<sup>5</sup>

It must, nevertheless, be observed that the name and exploits of this King rest only on the authority of Syncellus, who, however, seems to be following Arrian. Other writers, Moses of Choren, Strabo, Justin himself, confuse the first and second Kings of Parthia under the one name Arsaces, and suppose the revolted founder of the monarchy to have defeated Callinicus and ruled for many years afterwards. The confusion probably arises from the fact that every King of Parthia bore, besides his particular name, the general one of Arsaces, just as the Kings of Egypt bore the name Ptolemæus, and the Emperors of Rome the name Cæsar. Most of the Parthian Kings are usually spoken of by writers as Arsaces or “the Parthian,” and it can scarcely be wondered that this fact has led to some of them being confused together or entirely overlooked. It is probable that Tiridates was the first to adopt the designation “Great King,” while the title “King of Kings” was not assumed until after the victories of Mithradates I. Both these titles have a historic meaning. They show that the Arsacidæ claimed to succeed to that lordship which the successors of Cyrus had enjoyed, and to be the legitimate inheritors of the traditions of the great Asiatic monarchies. But the terms have also a simple and descriptive application. The Arsacid was in fact, not in word only, the master of a number of under-kings or satraps, each of whom was almost supreme in his own territory, and as compared with these little rulers, he might well be termed Great.

Tiridates was succeeded by his son, whom Justin calls Arsaces only, but who is named in the epitome of Trogus Pompeius, Artabanus. This monarch was called upon to contend with an even more dangerous antagonist than Callinicus, Antiochus the Great of Syria, at a time

<sup>1</sup> Syncellus, Chron. p. 284. <sup>2</sup> Strabo, xi. 8, 8. <sup>3</sup> Posidonius ap. Athen. Deipn. iv. p. 153A. <sup>4</sup> Justin, xli. 5. <sup>5</sup> Syncellus, 284B.

before he had been humbled by the Roman arms. Polybius gives an account of the campaign,<sup>1</sup> which ended, as usual, after a series of barren victories won by the Greeks, in the substantial advantage of Parthia. We are told<sup>2</sup> that Antiochus made an ally of his enemy; at any rate a considerable period elapsed before a Syrian monarch again molested the Eastern Power.

The fourth King of Parthia was Phraapates or Priapatius. Of him we are told nothing except that he reigned fifteen years, and left two sons, who in turn succeeded him. Of these, Phraates I., the elder, conquered the Mardi, and removed them, after the manner of Oriental despots, to Charax.<sup>3</sup> The Parthian succession was not strictly one of primogeniture. The new King must be an Arsacid; but if the sons of the deceased monarch were young or unpopular, a brother or a cousin was often substituted by the aristocratic council. So Phraates was succeeded, even it is said at his own request, by his brother Mithradates I.

The reign of Mithradates witnessed the expansion of the Parthian dominions into a mighty empire. His first war was with the Medes, who, being vanquished, were obliged to accept a king of his choosing, one Baeasis, and probably lost most of the privileges of independence. The Elymæi, the people of Susiana, who apparently had established themselves in independence of the Kings of Syria, were next reduced. Far to the east, Eucratides, the able King of Bactria, was compelled by force of arms to cede Turiua and Aspionus, districts of Bactria.<sup>4</sup> Diodorus<sup>5</sup> even states that Mithradates advanced into the region of India where Porus had ruled. He reigned supreme, as Justin says, from the Himalayas to the Euphrates.

Mithradates set the fashion, which almost all his Parthian successors followed, whenever they were particularly prosperous, of overrunning Armenia. It became one of the fixed ideas of Parthian politics that the King of Armenia should be, if possible, a near relation of the ruling Arsacid; at all events devoted to his service, and resolute in protecting him against aggression by the peoples of the West. Mithradates placed on the throne of Armenia his brother Valarsaces, whom Moses,<sup>6</sup> with a perhaps pardonable patriotic exaggeration, makes ruler of an empire which stretched from the Caspian to the Mediterranean. It is to be observed, however, that the name of this prince is mentioned by no other writer, and that whatever rests upon the unsupported assertion of the Armenian historian has small claim on our belief.

Mithradates was equally fortunate in his dealings with Syria. The Syrian throne was at this time occupied by the young Demetrius Nicator, who was anxious to stop, by a striking example, the secession of small states from the yoke of the Seleucid family. He defeated the great Parthian king in many battles,<sup>7</sup> but at length was captured, through treachery, and detained in a captivity, which was made light to him in order that he should retain a not unkindly feeling for the Parthian king in case the latter should find it desirable to bring him back to his kingdom. He even received in marriage the Parthian princess Rhodogune. The expedition of Demetrius is assigned to the year B.C. 140, and Mithradates did not long survive

<sup>1</sup> Polybius, x. 27, 28.

<sup>2</sup> Diodor. xxxiii. 20.

<sup>3</sup> Justin, xli. 5.

<sup>4</sup> Moses of Choren, ii. 3-7, French translation.

<sup>5</sup> Isid. Char. Mans. Parth. 7.

<sup>6</sup> Strabo, xi. 11, 2.

<sup>7</sup> Justin, xxxvi. 1.

his crowning success. He died in a glorious old age, and left a name second only to that of his ancestor, the first Arsaces. It is stated in the Epitome of Trogus Pompeius that 'Tigranes,' King of Parthia, assumed the epithet 'deus.' This word Tigranes would seem to have crept in by mistake in the place of Mithradates. We have numismatic reasons for supposing that Mithradates did in fact claim divinity, in that merely following the example set by such monarchs as Antiochus Theos of Syria.

Phraates II., son of the last monarch, succeeded him, and inherited not only his dominions, but his wars, and the captive Demetrius; whose brother, Antiochus Sidetes, shortly set out for Parthia with a large army, less probably in order to rescue his brother, than to get into his power a rival who might at any time be pitted against him. Like his brother, Antiochus began with a series of victories. It is a most astonishing fact that the Parthians, who so often contended on equal terms with Rome, seem to have been unable to look an army of Syrian Greeks in the face. But his troops, dispersing into winter-quarters in the heart of Asia, were cut to pieces in detail, and himself lost his life in a gallant contest. Among his women who were captured by the Parthian king was a daughter of Demetrius, by whose beauty Phraates was at once captivated, and whom he made his Queen. Meanwhile Demetrius himself had been sent into Syria to raise a faction against his absent brother, and though Phraates afterwards repented of letting his captive go, the repentance came too late.

Not that there was now much to fear from any Syrian king. The flower of the army of the Seleucidæ had fallen or been captured under Sidetes, and the Syrian empire was fast falling to pieces. Parthia was never again invaded by Greeks. But a more terrible foe was approaching from the East. In the second century<sup>1</sup> B.C. the Huns began that westward migration which precipitated them many centuries later on the decaying Roman Empire. Near the borders of China they pressed on the Sakas, the Scythian tribes of Turkestan, and drove them southward upon the Parthian and Bactrian Empires. The latter they completely subverted, and we know from coins that at the beginning of the Christian era Sakas were ruling all Bactria and Northern India.<sup>2</sup> Parthia narrowly escaped the same fate. A band of Saka mercenaries was summoned by Phraates to aid him against the Syrian arms. Arriving too late to be of service to the Parthian king, they quarrelled with him, and he was compelled to march against them, dragging with him the captive remnant of Antiochus' army. These Greeks, as might have been expected, took the opportunity of the first battle to go over to the enemy, and Phraates fell by their hands, leaving the kingdom to his uncle, Artabanus II.

This old warrior does not seem to have been molested by either the Greeks or the Scythians, who were the enemies of the late king. The enmity of both Scythians and Greeks was probably directed personally against Phraates and satisfied by his death. Artabanus, however, soon found himself embarked on a war with another barbarous tribe, the Thogarii, who are mentioned by Strabo<sup>3</sup> as being one of the four great Saka tribes. After a brief reign, he fell

<sup>1</sup> Wilson, *Ariana Antiqua*, p. 141.

<sup>2</sup> Numismatic Chronicle, 1874, pp. 161-167.

<sup>3</sup> Strabo, xi. 8, 2.

in battle against these barbarians. It would seem that during all the reign of Artabanus a sort of imperium in imperio had been going on. Phraates, when he set out against the Scythians, had left as viceroy (vicarius) at Babylon a young Hyrcanian named Himerus. In the troubles which followed, this viceroy appears to have enjoyed a practical independence. He made war on his own account on Mesene,<sup>1</sup> and perpetrated all kinds of cruelties against the people of Babylon and Seleucia, even going so far as to sell whole families into slavery. He is spoken of by some writers as a Parthian king,<sup>2</sup> and there is reason to believe that in the year in which Artabanus fell, B.C. 123, he issued money bearing his own effigy, with the dynastic title of Arsaces.

The Parthian state was now in great peril, and might have fallen to pieces, but for the talents of the great Mithradates II., who succeeded his father Artabanus. His first task was to drive back the Sakas, whom he defeated in many battles, and from whom he wrested no inconsiderable part of Bactria.<sup>3</sup> We know from coins that at about this period several Parthian princes, whose names, Pacores, Gondophares and others, are still to be read, ruled near the Himalayas. Having thus secured his eastern borders, Mithradates turned his attention to Armenia. This country was at that time ruled by a prince called by Justin Artavasdes, but apparently, by native historians, Artaxias, who in any case was probably the descendant and representative of that Artaxias who had successfully revolted against Antiochus III. of Syria. Of the circumstances under which Mithradates attacked him, and of the events of the war, we know nothing beyond the single fact that Artavasdes' son, Tigranes, was a hostage in Parthia,<sup>4</sup> and that hostages are more often given by the defeated than by the victorious State. This same Tigranes, however, when he came to the throne of Armenia, soon turned the tables. He humbled the Parthian power, says Plutarch,<sup>5</sup> more than any enemy before or since, and deprived it of a large part of Asia. Media Atropatane, Susiana, and Mesopotamia, while still remaining under their native princes, paid homage to Tigranes instead of Mithradates.<sup>6</sup> In his dealings with the Kings of Syria, Mithradates was more fortunate. It was to him that Antiochus Eusebes fled after he had lost his throne,<sup>7</sup> and one of his generals carried into captivity Demetrius III.<sup>8</sup>

On the whole, the later years of Mithradates were less prosperous than his earlier ones. Plutarch talks of border and civil wars which wasted the Parthian resources.<sup>9</sup> The epitome of Trogus Pompeius hints at disputed successions and pretenders to the throne. All that we can be certain of is that Mithradates was still King of Parthia in the year 87, to which we can fix, by means of Syrian coins, the captivity of Demetrius. And we have, as will be presently seen, some reason for placing the accession of Sinatroces in the year B.C. 76. We thus get a space of eleven years, which may or may not include the reigns of other kings,

<sup>1</sup> Trogus Pompeius, prolog.

<sup>2</sup> Posidonius, frag. 21. Diodorus, xxxiv. 21.

<sup>3</sup> Strabo, xi. 9, 2.

<sup>4</sup> Strabo, xi. 14, 15. Justin, xxxviii. 3, 1.

<sup>5</sup> Plutarch, Lucull. 14 and 21.

<sup>6</sup> Strabo, l. c.

<sup>7</sup> Porphyrius Tyrius in Eusebius.

<sup>8</sup> Josephus, Ant. Jud. 13, 14.

<sup>9</sup> Plutarch, Lucull. 36.

whose names have not come down to us. But it is a most unwarrantable proceeding to insert at this point, as most historians of Parthia do, the name of Mnaskires. The late writer Lucian,<sup>1</sup> when making a list of persons who have lived to a great age, mentions one Mnaskires, or, according to a better reading, Kamnaskires, King of the Parthians, who died at the age of ninety-six. And Prof. Rawlinson observes that there is no room for the insertion of a king at any point of Parthian history except the present. This vague sort of argument however conveys little force to my mind. Moreover, we are acquainted from coins with a Kamnaskires who was, if not a king of Parthia, probably a ruler of a part of the Parthian Empire. These coins are discussed lower down; here I can only say that I regard two things as certain, first, that Kamnaskires was a contemporary of Antiochus III.-V. of Syria, and secondly, that he was not one of the Arsacidæ, but ruler of a tract on the borders of Syria. It is to be observed that Lucian mentions him not among the Kings of Parthia, for whom another paragraph is reserved, but among the Kings of Characene. I have no doubt that the term *Παρθαίων* is loosely used to indicate some people beyond the eastern boundary of Syria; every classical scholar knows how loosely the term Parthus was used by the Latin writers of the Augustan epoch. Mnaskires is therefore wholly to be removed from the list of the Arsacidæ; nor have we the smallest reason for supposing that Mithradates II. ceased to reign until Sinatroces was called to the throne. This view is well supported by the coins.

It may reasonably be concluded, from a valuable passage of Phlegon,<sup>2</sup> combined with one of Lucian,<sup>3</sup> that Sinatroces reigned for seven years from B.C. 76 to 69. He was at the time of Mithradates' death eighty years of age, and apparently a fugitive or hostage among the Scythian tribe of the Sacarauce (Sacarauli?). Perhaps younger Arsacidæ were not to be found, but clearly Sinatroces was not without a rival, for he owed his elevation to the support of his barbarian friends. Of his reign we know absolutely nothing.

He was succeeded by his son Phraates III. As we have now reached the stirring period of the Mithradatic wars of Pompeius, we begin to hear more of Parthia and her king. He had scarcely ascended the throne, when young Tigranes, son of the great Armenian king, claimed his protection and succour against his father.<sup>4</sup> Phraates was easily persuaded to invade Armenia, and penetrated as far as Artaxata. Failing to take that city, he retired into his own territory, and young Tigranes, a second time fugitive, sought the Roman camp.<sup>5</sup> Pompeius was at this period at the height of his power, and seems to have settled the boundaries of the various states of Asia according to his own caprice. Between the elder Tigranes and Phraates, who were once more at open war, he did not choose to interfere; but he resolved that neither should have the province of Gordyene, which he handed over to the King of Cappadocia.<sup>6</sup> We know that Phraates did not live much later than this time, but are

<sup>1</sup> Lucian, Macrob. 16: καὶ Μνασκίρης δὲ βασιλεὺς Παρθαίων ἔξ καὶ ἐνετήκοστα ἔζησεν ἔτη. An almost certain correction, suggested by Mr. Vaux in the Num. Chron., is Καμνασκίρης δὲ, etc.

<sup>2</sup> Lucian, Macrob. 15.

<sup>4</sup> Appian, Bell. Mithr. 104.

<sup>5</sup> Dio Cass. xxxvi. 34-5.

<sup>6</sup> Appian, Bell. Mithr. 105-6.

<sup>3</sup> Phlegon fragm. apud Photium cod. 97.

ignorant what was the final issue of his wars with Tigranes. It is possible that the great successes of Tigranes against the Parthians above mentioned may have taken place at this time; but far more likely that Phraates used the opportunity of recovering the provinces which Tigranes had wrested from him before Armenia had been so severely handled by Pompeius. Phlegon tells us that Phraates III. assumed the title *θεός*.

Phraates was murdered by his sons, Mithradates and Orodes. According to Dio,<sup>1</sup> Orodes succeeded him; but we are justified in preferring the account of Justin, Appian and Plutarch, that his immediate successor was Mithradates. The latter, however, would seem to have soon disgusted, by his cruelty, the Parthian nobility, whose hereditary chief, the Surena or Grand Marshal, recalled<sup>2</sup> Orodes from exile, and succeeded in placing him on the throne. For a time Mithradates managed to maintain himself in Media; but the arms of Orodes soon expelled him hence<sup>3</sup> also. He fled to Gabinius, who then governed Syria, and tried to persuade him to reinstate him; but Gabinius found more tempting opportunities in another direction, and declined to stir.<sup>4</sup> Justin says that Orodes besieged his brother in Babylon, took him prisoner, and put him to death. Whether this took place after the negotiations with Gabinius, or whether it is another and independent account of the circumstances under which Orodes entered into his kingdom, it is now impossible to determine. In any case the most illustrious reign in the Parthian annals opens in a sinister manner enough.

The accession of Orodes may be placed about the year B.C. 55. He had scarcely had time to consolidate his power and reduce the great cities, which, like Babylon and Seleucia, held out for his brother, when the great Roman army of Crassus invaded the Parthian dominions from the west. Orodes divided his forces. Himself marched into Armenia, coming to terms with the King of that country after a little fighting, while the Surena advanced at the head of the Parthian mounted archers to encounter Crassus. The fate of the Roman legions is well known, and it at first seemed probable that Crassus' death would be followed by the total expulsion of the Romans from Asia. While Europe was convulsed by the rivalries of Pompeius and Cæsar, and Rome was squandering the blood of her best legions in civil wars, Asia was left almost defenceless, and the Parthian armies, under Pacorus, the son and future colleague<sup>5</sup> of Orodes, carried all before them. Cicero, at that time proconsul of Cilicia, gives us in his letters<sup>6</sup> a vivid picture of the terror spread by the barbarian army. But after wintering in Cyrrhestica the young Parthian prince was recalled (B.C. 50) by the jealousy of his father, and the Romans enjoyed for nine years a peace which must have been most grateful to them.

In a second and more persistent invasion, which was headed by Pacorus and Labienus, an old general of Cæsar, the Parthians penetrated still further to the west. Syria was subdued, Asia Minor was overrun, the government of Judæa was overturned, and Antigonus set up in

<sup>1</sup> Dio C. xxxix. 56.

<sup>2</sup> Plutarch Cras. 21.

<sup>3</sup> Dio C. xxxix. 56.

<sup>4</sup> Appian, Syr. 51.

<sup>5</sup> Pacorus is termed *rex* by Tacitus (Hist. v. 9), and that Tacitus is right is proved by the legend of Orodes' coins, and the pieces with Pacorus' effigy. We do not know *when* he was associated in the government.

<sup>6</sup> Ad diversos xv. 1-4, ad Att. v. 21.



the high priesthood,<sup>1</sup> and the Romans encountered nothing but disaster, until the arrival of Ventidius. Then, however, fortune at once changed sides. Labienus, who had gone so far as to strike in Syria gold coins bearing his own portrait, as if he supposed himself the equal of the rulers of Rome, was first slain, and soon after Pacorus fell in the midst of a gallant attack. Having lost their leaders, the Parthian troops hastily retreated homewards. Nor was Orodes less crushed than his army by the loss of Pacorus. None of his other sons seemed worthy to mount the throne, and he knew not which to prefer. When, at length, he had selected Phraates, that prince, fearing perhaps lest his father's mind should change, had him assassinated in the year B.C. 37. The coins of Orodes give one the impression, which is otherwise confirmed, that he was a great administrator, the second *κτιστής* of the Parthian power after the first Mithradates, and that in his time the Parthian rule took a new vitality, which sustained it for centuries in rivalry to the great power of Rome, which acknowledged no other equal.

Phraates IV. began his reign in true Oriental fashion, by murdering all his brothers, as a necessary precaution before he began murdering other people. The invasion of Antonius occurred in the first year of his reign. It ended not so disastrously, indeed, as had that of Crassus, but yet in a manner little likely to raise his military reputation. His retreat is said so to have inflamed the vanity and ferocity of the Parthian King, that the latter became intolerable to his people, who set up in his absence one Tiridates, who was probably an Arsacid,<sup>2</sup> and who seems to have issued tetrachms in the year 32 B.C. Not long after, Phraates returned with a Scythian army, and Tiridates took refuge with Augustus. It is worthy of note that a genuine Arsacid seems at all times to have been able to collect an army among the Sakas of the east. Later, when Augustus had put down all his rivals, and was beginning to consider the advisability of a fresh invasion of Parthia, Phraates thought it prudent to adopt every means of conciliation. He restored the prisoners and the standards of Crassus, and sent as hostages to Rome four of his sons,<sup>3</sup> among whom was Vonones, with their wives and children.

He married late in life an Italian slave, called by Josephus, Thermusa,<sup>4</sup> but whose name is given as Thea Musa on coins. The latter may well have been an adopted name, just as some of the Kings of Syria adopted the name of Apollo or Dionysus.<sup>5</sup> Whatever her name, she must have had talent; and her effigy and name are the sole memorial left to us of the Queens of Parthia. Her son Phraataces was made heir, to the detriment of the elder sons of the King, and proceeded on this to assassinate his father.

With Phraates the dates on Parthian tetrachms become usual, and are of the greatest value for determining the length of the reigns of kings and other points in chronology. No

<sup>1</sup> Josephus, B. J. i. 13, 1.

<sup>2</sup> Justin xlii. 5.

<sup>3</sup> Strabo, xvi. 1, 28. The names of two of these sons, Seraspades and Rhodaspes, occur in an inscription now at Rome.

<sup>4</sup> Josephus, A. J. xviii. 2, 4. I believe that the MS. reading is ΘΕΞΜΟΥΞΑ; and there is great probability in the suggestion of M. de Longpérier that this may be a mere corruption of ΘΕΑ ΜΟΥΞΑ. The name Thermusa does not sound Italian.

<sup>5</sup> Mr. Thomas gives another explanation in his *Early Sassanian Inscriptions*, p. 122, and prefers ΘΕΑC ΜΟΥCΗC.

better proof of this can be given than is afforded by the old opinions as to the dates of Phraataces, Orodes II., and Vonones. Mr. Fynes Clinton, summing up the testimony of writers with his usual ability, assigned all these to the period A.D. 15-17. We know, from dated coins, that Phraataces was king as early as August B.C. 2, and that Vonones was set up as early as 8/9 A.D.

Phraataces at first ruled under the direction of his Latin mother, and in fact throughout his reign her effigy appears with his on the coins—a thing quite new to Parthia, where habits of polygamy made women of small account. Hence, probably, he was from the first unpopular, and continually in fear of the return of some of his brothers from Rome. When Caius, the grandson of Augustus, was in Syria arranging the affairs of the East, Phraataces eagerly took the opportunity of coming to terms with him, meeting him on a little island in the midst of the Euphrates.<sup>1</sup> He was ready to concede almost anything for the sake of peace, and agreed to evacuate Armenia, and that his brothers should remain at Rome.<sup>2</sup> He was killed in an insurrection, apparently A.D. 4, and Orodes, who had been his rival, succeeded him for a few years. At this period the Parthian Empire seems to have been much harassed, not by civil wars alone, but also from the East by Parthian rulers, probably the descendants of those who, about the time of Mithradates II., had settled in Bactria. In the year 1/2 A.D. one of these chiefs named Sanabares struck money closely imitating the true Arsacid coinage—a fact which seems to show that he, too, was a claimant of the crown of Parthia.

Orodes offended his people by intolerable cruelties,<sup>3</sup> and was assassinated, either at a banquet or a hunting excursion, in the year 7/8 A.D. On his death, the Parthian nobility sent an embassy to Rome, requesting Augustus to give them as king one of the sons of Phraates IV. Vonones was sent, and entered on his kingdom at first without opposition. But his Roman education and urbane manners quite unfitted him for ruling a race of Scythic blood, and the nobles soon made up their minds to substitute for him an Arsacid named Artabanus, who dwelt at a distance, either in Media, as Josephus says, or, according to the preferable account of Tacitus,<sup>4</sup> among the Dahæ, a Saka tribe of the far east. That Artabanus was at first defeated we know both from the statement of Tacitus, and from the inscription on the coins which Vonones struck to commemorate his victory, *νεκρήσας Ἀρταβάνον*. The date of these coins ranges from 9 to 11 A.D. Before the end of the latter year, however, Artabanus made a second attempt, with the assistance of a Scythian army, and Vonones considered flight to be his wisest policy. Stopping first at Seleucia, and afterwards having been even acknowledged as King in a district of Armenia, he was at last obliged to avoid the incessant pursuit of his rival by taking refuge in Syria.

Artabanus III., whose first coins are dated 10/11 A.D., was a vigorous ruler, and of more strongly defined personality than most of the Parthian kings. We find him negotiating with Germanicus shortly before the death of the latter.<sup>5</sup> After this he engaged in wars of a suc-

<sup>1</sup> Vel. Patere. ii. 101.

<sup>2</sup> Dio C. lv. 11, Sturz's edition. Earlier editions have Phraates' name in the place of Phraataces'.

<sup>3</sup> Josephus, A. J. xviii. 2, 4.

<sup>4</sup> Tacitus, Ann. ii. 3.

<sup>5</sup> Tac. Ann. ii. 58.

cessful issue with several of the neighbouring states, and made an attack upon Armenia, whence he was, however, expelled by Pharasmanes.<sup>1</sup> These signs of aggressiveness induced Tiberius to listen to the Parthian malcontents, who were constantly clamouring that another of the sons of Phraates IV. should be introduced by Roman arms. Phraates was first selected, but he died of disease in Syria. Next Tiridates, a grandson of Phraates IV., was introduced into Parthia by Vitellius, the Governor of Syria. Artabanus fled without striking a blow, but the absence of any coins apparently struck by Tiridates makes it most probable that his rule was either very short or very incomplete. It is probable that in this, as in other cases,<sup>2</sup> Tacitus has somewhat exaggerated the success of the Roman arms. Artabanus was soon recalled by the nobles, and Tiridates took refuge in Syria. Indeed, at one time a Parthian invasion of Syria was feared, but was averted by the promptness and decision of Vitellius, who even extorted from Artabanus a profession of homage to the Roman Emperor. Once more, for a short period, Artabanus was a fugitive, a certain noble named Cinnamus<sup>3</sup> being elected in his place; but the latter prevented a civil war by a voluntary abdication, himself placing the diadem on his master's head. At the same date, A.D. 40, the great city of Seleucia, on the Tigris, revolted against the Parthian rule, and retained an autonomy, of which we possess numismatic records, for the space of six years.

Artabanus must have died as early as A.D. 40, for we have coins of his successor under that date. Who that successor was has been disputed. It is certain that a civil war took place between Vardanes and Goterzes, sons of the late king,<sup>4</sup> but it has not been considered certain who reigned first. The coins appear to contradict the account of Josephus, who maintains that Vardanes succeeded, and to confirm that of Tacitus, who interpolates a short first reign of Gotarzes after the death of Artabanus, i.e. in the year 40–41 A.D. Tacitus further relates that after a short time, Gotarzes, having been unpopular in Parthia, was compelled to fly to the friends of his father, the Dahæ. Returning with an army of those barbarians, he met Vardanes in the field, but a battle was avoided by a treaty in which all the concessions seem to have been on one side. Parthia was left to Vonones, and Goterzes, to avoid all rivalry, retired into the wilds of Hyrcania. He seems, however, shortly to have grown tired of inaction, or repented of his magnanimity. Vardanes had marched westward, taken Seleucia, threatened Armenia, and attacked Izates, the powerful Satrap of Gordyene and Atropatene; and Goterzes took advantage of his absence to make a new effort to gain the Parthian throne. This time he was completely successful, Vardanes was assassinated while intent on hunting, apparently in the year 45, and no further resistance was made by his party. But Goterzes used his success ill; and his tyranny produced a new rival in the person of Meherdates, another descendant of Phraates, who was patronized by the Emperor Claudius, and actively supported by Izates. But Meherdates<sup>5</sup> had not penetrated far into Parthia when he was

<sup>1</sup> Tac. Ann. vi. 31.

<sup>2</sup> Josephus, A. J. xx. 3, 1.

<sup>3</sup> As in the case of the Roman occupations of Armenia. See Num. Chron. n.s. vol. xii. p. 9 sqq.

<sup>4</sup> Tacitus seems to say of Goterzes 'brother,' Josephus 'son' (cf. Tacitus, Ann. xi. 8, and Josephus, A. J. xx. 3, 4). The coins decide the point.

<sup>5</sup> Tac. Ann. xii. 13.

met and defeated in a pitched battle by Goterzes. He was captured, but saved his life by the sacrifice of his ears, it being impossible that a mutilated person should ever bear rule over Parthians. A record of the victory of Goterzes remains to this day in the rude rock-sculpture which he caused to be executed in honour of the event. This sculpture is cut on some rocks at Behistun right upon figures which date from the reign of Darius Hystaspes, and obliterating them. It consists of a king on horseback, with lance couched, galloping in pursuit of a wild animal, while Victory hovers above him and places a wreath on his head. Behind him gallops a smaller horseman.<sup>1</sup> Above is a much mutilated inscription, which is still further destroyed by having an arch or doorway cut through the middle of it. Sir Henry Rawlinson, who visited the spot thirty years ago, read the inscription thus:<sup>2</sup> ΑΛΦΑΞΑΤΗΞ ΜΙΘΑΤΗΞ ΠΕΠ . . . . . ΓΩΤΑΡΖΗC ΞΑΤΡΑΠΗΞ ΤΩΝ ΞΑΤΡΑΠ and further found below the words ΓΩΤΑΡΞΗC ΓΕΟΠΟΘΡΟΞ. This latter word the writer supposes to represent the Persian Gîvputr (son of Gîv); Gûdarz ibn Gîv being renowned in Persian fable. But it will be seen from the very careful drawing of M. Flandin that not all the letters seen by Rawlinson are now visible. So far as I am aware, no one has yet succeeded in translating this inscription; the editors of it content themselves with pointing out the name of Meherdates in its debased form ΜΙΘΑΤΗΞ, and commenting on the assumption by Goterzes of the title Satrap of Satraps—a title which is but another indication of the decay of letters at this period in Asia.

Soon after this, Gotarzes died, and was succeeded by Vonones II., a prince probably of Arsacid blood, and at the time of his elevation Satrap of Media. His reign, says Tacitus, was short and inglorious. It terminated in the year 51; for we know, both from the assertions of Tacitus<sup>3</sup> and from extant coins, that in this year his son, Vologeses, was already on the throne. This Vologeses seems to have been preferred to his brothers in virtue of a family pact, by which it was arranged that Pacorus should have Media, Vologeses Parthia, and that for Tiridates Armenia should be acquired by force of arms. The carrying out of the last article of the agreement caused a war of many years against Rome, in which fortune bestowed her favours in turn on the combatants. But the solid advantage rested with Parthia, for Tiridates was acknowledged by Nero as King of Armenia in return for a personal homage,<sup>4</sup> which, though couched in servile terms, probably hampered him very little in his practical politics. Many other wars occupied this most bellicose of reigns. Vologeses had a long contest with Izates, who had become too powerful for a mere subject, and who died unsubdued. He also had to withstand an invasion of the Scythian Dahæ, who, after overrunning Armenia, were scarcely to be kept from devastating Parthia. These difficulties were further complicated by the revolt of his own son, Vardanes, whose independence, as we may judge from his coins, stood firm during the years 55–58, but afterwards fell. Several other events must be assigned to this important reign. In the year 70, when Vespasian was setting out to seek the purple,

<sup>1</sup> Figured in the frontispiece. This figure is copied from the noble work of Flandin and Coste (*Perse Ancienne*), plate xix.

<sup>2</sup> *Journal of the Geographical Society*, vol. ix. p. 114.

<sup>3</sup> *Tac. Ann.* xii. 44, 50.

<sup>4</sup> *Dio C.* lxxiii. 6.

ambassadors reached him from Vologeses, offering him an aid of 40,000 Parthian horse, an offer which Vespasian had the good sense to decline.<sup>1</sup> And as he on this occasion declined aid, he was able in turn to refuse to give it some time later, when Vologeses, hard pressed by the Alani, who had overrun Media, begged the loan of some Roman soldiery,<sup>2</sup> with Titus or Domitian as captain. It must have been at about the same time that Hyrcania threw off the Parthian yoke, for Josephus,<sup>3</sup> writing of the fourth year of Vespasian's reign, speaks of an independent King of the Hyrcanians, who may very probably have been a new barbarian invader. It was also the first Vologeses who built the city of Vologesocerta.<sup>4</sup>

A curious question has vexed the Parthian historians, namely, whether this Vologeses I. reigned until Pacorus mounted the throne, about 77 A.D., or whether other kings occupied part of that period. We know from the statements of Tacitus that a Vologeses was king after 70, but some numismatists have supposed that there are in the coins such differences in type and the portrait of the king, before the year 60 and after it, that we must suppose a second and younger Vologeses to have succeeded the first at that time. Others, most unreasonably, have termed this second king Artabanus. But to procure the insertion of a king not known to historians numismatic evidence should be strong and undeniable; and it may be doubted if such is here the case. I shall resume this subject hereafter, in the strictly numismatic part of the present essay.

We know, on numismatic evidence, that the reign of Pacorus II. extended from May, 78, to February, 96; also, that he was quite a youth at the time of his accession; but regarding the events of his reign, we have little information. He appears to have sold<sup>5</sup> Osrhoene to Abgarus for a large sum of money, which looks as if he were in great straits, and, in fact, Dio tells us<sup>6</sup> that at the time of Trajan's invasion, Parthia had suffered much, and was still suffering from civil wars. This circumstance may explain how it was that, when, in the year 89, a Pseudo-Nero appeared on the Euphrates, and the Parthians were quite inclined to support his claims to the Roman purple, the Parthian King mentioned in this connexion, nameless in Suetonius,<sup>7</sup> is by the late writer, Zonaras,<sup>8</sup> called Artabanus. And however little we might be inclined to accept the mere statement of Zonaras, it is rendered credible by coins which give us the name of Artabanus as Parthian King in 80/81 A.D. Other coins, which seem to belong to this period, or to the early part of the reign of Chosroes, are some drachms bearing in Pehlvi letters the name of a King Mithradates. A copper coin published below, bearing the same head as these drachms, seems to be dated A.S. 424. Of the prince who issued these pieces we have no trustworthy information at all. The name does, indeed, occur in a passage of Malala.<sup>9</sup> This late writer tells us, that in the time of Trajan there was a King of Persia (a Parthian by race) named Meerdotes, who had a son named Sinatruces. Meerdotes fell in battle; Sinatruces captured Antioch from the Romans. Parthamaspates, son of Osdroes, King

<sup>1</sup> Tac. Hist. iv. 51.

<sup>2</sup> Sueton. Domit. 2.

<sup>3</sup> Josephus, B. J. vii. 7, 4.

<sup>4</sup> Pliny, N. H. vi. 26, 122. Pliny speaks of the city as recently built (nuper).

<sup>5</sup> Suidas ad. voc. ὀσροή.

<sup>6</sup> Dio C. lxxviii. 26.

<sup>7</sup> Suetonius Nero, 57.

<sup>8</sup> Zonaras, Ann. xi. 18.

<sup>9</sup> Joh. Malala, Chronogr. i. xi.

of Armenia, came to the aid of Sinatruces, but quarrelling with him, went over to the Roman side. Malala gives as his authorities, one Domninus, as far as the quarrel of Sinatruces and Parthamaspates, and after that Ἀρειανὸς ὁ χρονολόγος, whom one would naturally suppose to be the historian Arrian. But I do not think that we can attach any value to the confused story of Malala, which is in itself improbable, and is rendered less acceptable by two further considerations. Firstly, it is absurd to suppose that if a Parthian chief had captured Antioch, so important an event would have been passed over in silence by the Roman historians. And secondly, the whole story is distinctly inconsistent with the account of Parthamaspates given in an extant fragment of Arrian. There may have been a germ of truth in Malala's narrative, but it is quite impossible to separate the corn of wheat from the husk. It is curious that in a fragment of Dio (75, 9), it is recorded that Severus fought Vologeses, son of Sinatruces, and afterwards gave him part of Armenia (ἐπὶ τῇ εἰρήνῃ ἐχαρίσατο). If for Severus, we read Verus, we may suppose that Vologeses IV., whose ancestry is unknown, was the son of the Sinatruces mentioned by Malala.

Chosroes, son of Pacorus, succeeded his father as early as 107, and spent a most stormy reign in constant fighting against the relentless and ambitious Emperor Trajan. The subject of dispute was, as usual, Armenia. Chosroes, early in his reign, expelled Exedares, King of that country, explaining, with quiet cynicism, that he was useful neither to Parthia nor to Rome, and proceeded to demand the throne for his brother Parthamasiris. Trajan, having finally reduced Dacia, seized the opportunity of marching a great army into Armenia and Parthia, with the thinly disguised intention of adding Central Asia to the already unwieldy mass of the Roman Empire. It is well known how successful was his advance, how disastrous his retreat. The puppet-prince, Parthamaspates, whom he had set up in Parthia, could not survive his departure, and all that Trajan gained by his expedition was Armenia and most of Mesopotamia,<sup>1</sup> which were held as Roman provinces. Hadrian, however, on his accession, withdrew the Roman legions at once to the Euphrates, exhibiting a rare moderation in the midst of success; part of the territory conquered by his warlike predecessor he restored to Parthia, over part he placed Parthamaspates,<sup>2</sup> who was now a fugitive dependent of Rome. At a later period, Chosroes was inclined to try once more the fortune of war against Rome,<sup>3</sup> but Hadrian, who was then in the East, invited him to a personal conference, and showed him reason for desisting. Hadrian even restored, as a favour, his daughter, who had been carried captive by Trajan—a course of behaviour which produced harmony between Rome and Parthia, and so deprives our history of material for a considerable period.

Coins which bear the portrait of Chosroes continue until the year 127–8. But we have another series partly contemporary with these, and beginning certainly as early as 119–20, which bear quite another portrait, and the name of Vologeses. This latter king, then, must

<sup>1</sup> Dio C. lxxviii. 33.

<sup>2</sup> Ael. Spart. Hadrian v. The name of the prince as given in the copies is corrupt, but the context leaves no doubt as to who is meant.

<sup>3</sup> Ael. Spart. Hadrian xii.

have reigned contemporaneously with Chosroes, probably at first in a remote part of the Parthian dominions. After Chosroes' death, he must have reunited all the Empire under his sway, for we find no apparent trace of a rival in the public money. His name is once mentioned by Roman historians. Soon after the year 130, another of those barbarian invasions, which were becoming of alarming frequency in the East, occurred. The Alani descended from the northern wilds, devastating far and wide. We are told that Vologeses bought them off,<sup>1</sup> a sign that he was neither a very powerful nor a very courageous prince. It was probably this Vologeses who demanded the Parthian royal throne, which Trajan had carried off, from Antoninus Pius,<sup>2</sup> and when that great Emperor refused it, began to meditate war.

It would appear from the coins, that in 148 this King was succeeded by a fourth Vologeses, who may have been his son, and who, early in the reign of Marcus Aurelius, having invaded Armenia, and expelled thence the King Soæmus or Syæmus, proceeded to attack the Roman provinces of Syria and Judæa. This led to the eastern expedition of Lucius Verus, and a long war, conducted with unusual skill, by Martius Verus, Cassius, and other Roman generals. The Romans, on this occasion, secured more of the fruits of victory than was their wont, when they opposed Parthia. Soæmus was reinstated by them in Armenia,<sup>3</sup> and the Kings of Edessa became, as we know from numismatic testimony, henceforth the constant vassals of Rome. Vologeses would appear to have been unsatisfied with the course of events, for we learn that ten years later he was again meditating war.<sup>4</sup> But he died with his purpose unaccomplished.

In 190-1 another Vologeses (V.) succeeds. This prince suffered much through allowing himself to be mixed up in the quarrels of the generals who disputed the succession in the Roman Empire after the fall of Commodus. Niger applied to the Kings of Armenia, Hatra, and Parthia for auxiliaries, and the latter promised that they should be sent—a promise which he does not seem to have kept. So Septimius Severus had no sooner disposed of his rivals than he led a new Parthian expedition. Vologeses had been beforehand with him; he had already overrun Mesopotamia, and laid siege to the Roman colony of Nisibis. Severus did not stay in the East very long, or gain a brilliant success; but he sufficiently vindicated the honour of the Roman arms, and retained Adiabene in permanence. It was easy to see that the Parthian power was not what it had been.

On the death of Vologeses in 208-9, the succession was disputed in civil war<sup>5</sup> between his sons, Vologeses VI. and Artabanus IV. Of these, the former seems at first to have been successful, for in the year 215 Caracalla demanded of him the return of some fugitives.<sup>6</sup> But in the following year Artabanus is spoken of by Dio as King of Parthia. It was Artabanus against whom Caracalla fought several pitched battles, when, after seeking a quarrel, and finding one, he engaged in his ambitious eastern expedition. It was the ambition of the life of the Roman madman to imitate Alexander the Great; but his death was more like Alexander's than his life, for he, too, found a Persian grave. Macrinus drew off the Roman army, which

<sup>1</sup> Dio C. lxi. 15. Zonaras, 590c.

<sup>2</sup> Jul. Capit. Antoninus Philos. xxii.

<sup>3</sup> Jul. Capit. Antoninus Pius ix.

<sup>4</sup> Dio C. lxxvii. 12.

<sup>5</sup> Suidas ad voc. Μάγριος.

<sup>6</sup> Dio C. lxxvii. 19 and 21.

had suffered most severely. But the vitality of Parthia was exhausted with the exertion required to throw off this last of the Roman invasions, and the empire was about to fall. Persia proper had long been a province of the Parthian dominions; but, like Media and other provinces, had been governed by kings of its own, subject only to a tribute and a Parthian garrison. Ardeshir or Artaxerxes raised, about 220 A.D., the banner of revolt against the barbarian conquerors in the name of the ancient lineage and religion of Persia; Artabanus fell in a battle,<sup>1</sup> and the sceptre of the East passed from Parthian into Persian hands in the year 226-7. Not that all resistance on the part of Parthia at once ceased. Doubtless Hyrcania and Parthia proper would hold out long against the new Persian king. We possess a tetradrachm with the date 227-8 and the name of Artavasdes, which must have been struck by a Parthian patriot in a yet unconquered corner of the East; but this is the last monument of Parthia. The nation, when it had once ceased to be victorious, vanished from the field of politics like a dream, leaving, perhaps, fewer lessons and fewer memorials of every kind to posterity than any other dynasty which has reigned, for half a millennium, within historical times.

### III. PRELIMINARY OBSERVATIONS ON COINAGE.

It will be best to prefix to a description of the coins issued by the Parthian Kings a brief dissertation. All peculiarities attaching to particular issues will be noted in their place in the detailed description; but a few general remarks are required in this place, on the essential characteristics which run through all the series.

There are no known gold coins of Parthia, and it is at present impossible to say what is the denomination or normal value of the copper pieces. All the silver coins, without exception, follow the Attic standard as adopted by the Kings of Syria, whose tetradrachms weigh about 270, the drachms about 67½, and the obols about 11 grains. Few of the Parthian coins—except in certain reigns the drachms—come near to this standard, and a slight diminution of weight marks the later coins as compared with the earlier. It was not, however, by reducing in Roman method the standard of weight that the Parthians debased their coin. They found it more convenient to allow the metal used to deteriorate in quality. The coins of Tiridates, and even of Mithradates, are of tolerably pure silver; those of the later Kings of a very debased mixture. Together with the debasement of the metal of which the coin is composed, proceeds the deterioration in art and workmanship, which must strike the most superficial observer. The types mostly persist; but they are reproduced by every fresh die-cutter in a more ugly and untruthful form.

The types used by a people on its coin are almost always characteristic, and offer us the most valuable information as to the national customs and beliefs. This is perhaps less the case

<sup>1</sup> Herodian vi. 2.



with Parthian types than elsewhere ; nevertheless, we obtain from them some important light on the dress, government, and religion of the country.

All the drachms issued by the Arsacidæ, from first to last, as well as the earlier tetradrachms, bear a uniform type,—Arsaces, the great founder of the empire, seated to right holding in his hand a strung bow. After the reign of Mithradates I., the object on which he is seated is a throne with a back, such as Zeus occupies on the coins of Alexander the Great. But in the earlier drachms it is clearly the omphalos of Apollo, that conical stone at Delphi, which was supposed by the Greeks to be the centre of the world. The introduction of this stone indicates at once whence the Parthians borrowed their type. It is clearly taken from the coins of the Seleucid Kings of Syria, on which Apollo usually appears seated on the omphalos, and holding out a strung bow, just as Arsaces himself does. The Seleucidæ had probably themselves taken the figure from the coins of Nicocles, King of Cyprus, one of which is quoted by Mionnet (vol. iii. last page).

The tetradrachms show more variety, or at least begin to do so at the beginning of the Christian era ; while the copper coins present to us a multitude of types. Without detailing these, I will discuss the light thrown by them on the dress, customs, religion and government of the Parthians.

The costume of the first Arsaces is strongly characteristic. He wears a conical helmet not unlike that of the Assyrians,<sup>1</sup> with flaps to protect ears and neck, and bound with the regal diadema of the Greeks ; his ears are adorned with earrings, and his neck with a torquis of the simplest form. He is clad in a coat of mail, apparently consisting of scale or chain armour, which covers his arms to the wrist, and his legs to the ancle ; over this is thrown a short military cloak or sagum. His shoes are fastened by straps or thongs round the ancles. This dress, which suited a rude leader of nomads, rather than an Asiatic King of Kings, was soon abandoned by the successors of Arsaces. Mithradates I. wears on his head either the simple diadema, or a semicircular Parthian helmet, similar to that figured in the frontispiece, studded with many rows of nails, and having leather or iron flaps to protect ears and neck ; also bound with the diadema. On his neck is a spiral torquis, which ends in an ornament shaped like the forepart of a horse. In place of the rude armour he wears a soft under-garment, and an over-garment shaped like a cloak, open at the neck, having sleeves, and adorned apparently with several rows of gems. How the lower part of his body is dressed we cannot tell, as we have no full-length representation of him. Some of his successors wear helmets of a like form, but adorned round the edge with the recumbent figures of stags, or with rows of balls. And some of them, as Mithradates III., wear a jointed torquis, which seems to be made of gems. Mithradates II. appears, like Arsaces, in a full suit of armour.

On the coins of Phraates IV. and his successors we find frequent full-length portraits of Kings, and always in the same costume, which is quite different alike from that of Arsaces

<sup>1</sup> Cf. the helmet from the British Museum represented in the frontispiece. That the helmet here represented was Assyrian is proved from the place where it was found, and the remains in which it was imbedded.

and that of Mithradates. The King now wears a soft under-garment, over which is a short jacket or blouse, open at the neck, and there adorned with rows of braid, and tied in at the waist by a girdle. His legs are clad in trousers, full above and tight below, much like those associated in former years with the French soldier. It is curious to compare this regal costume with that of the Parthian subject on the coins of Artabanus III. The chief difference between the two is that the blouse of the subject is much longer, as well as less adorned, reaching far below the hips. The loose trousers are common to master and subject. Chosroes and Vologeses V., among the later Kings, introduced a striking innovation. With the exception of these two, all the Parthian Kings seem to have worn their hair short, or at all events but a few inches long, and hanging in natural waves. But these two princes adopted the fashion of puffing out their hair into huge balls, on either side of the head, or behind it. There can be little doubt that this was a Persian, not a Parthian fashion, for it is very usual on the coins of the Sassanian princes. The name of Chosroes (Cyrus) is also Persian, which makes it the more likely that he should have been, as the ancients would say, Philo-Persian.

The dress of women is less frequently represented on coins. Musa, the wife of Phraates IV., wears a lofty tiara, adorned with gems, and bound with the Syrian diadema; over her shoulders is a rich mantle, open, like her husband's, at the neck. The female figures which occur on the reverse of later tetradrachms, being intended to represent Greek cities, are clad, in Greek fashion, in long chiton and himation. The dress of the true Parthian women may have been different; that of the Queens is, as we have seen.

Such are the data of our coins, and it is interesting to compare them with the statements of ancient writers. Justin says:—"Vestis olim sui moris; posteaquam accessere opes, ut Medis perlucida ac fluida" (xli. 2). This latter dress as not national and as luxurious does not appear on coins, but even the Kings may have used it in private. As the Parthian King was essentially a soldier, and never truly in his place except at the head of his troops, it is fair to suppose that both the coat of mail and sagum of Arsaces I., and the short jacket and loose trousers of the later Kings, were military dress; and this is confirmed by the fact that the monarchs who appear in both dresses sometimes wear a helmet. When the King rides on horseback, he wears the lighter of the two.

Now it is an interesting coincidence with these facts that the Parthian cavalry was divided into two sorts, the heavy and the light. The heavy cavalry (*καταφρακτοί*) were clad in complete suits of scale or chain armour, and carrying long pikes, bore down the enemy by the weight of their onset. Their charge was like that of the lance-bearing Norman knights, whose prototype indeed they were. The light cavalry wore no armour, and carried no lance; they trusted for victory to their bows. It is very probable that Arsaces is represented in the guise of the heavy, Phraates IV. in that of the light horse; and it would appear that the latter soldiers were found more serviceable and more effective for fighting in the Parthian manner.

The semicircular helmet would seem to have been an invention of Mithradates, or rather

an improvement by him upon the conical Assyrian helmet, which is constantly met in the sculptures of Nimroud, and which remained in use probably until Parthian times.

The manners and customs of the Parthians were derived from three distinct sources. They always retained much that derived from their Scythian ancestors; but at the same time they inherited many of the traditions of the Persian and Assyrian races, which had been paramount for centuries in Asia. With these habits mingled others of Greek origin, brought into Asia by the soldiers of Alexander, and maintained there by the cities which he founded. Of all three sets of customs we find traces on the coins. That the King sometimes appears on horseback, and that his favourite weapon is the bow, point clearly to a Scythian source. On the other hand, the scenes in which the monarch, seated, receives gifts and marks of honour from his subjects, are clearly late copies of those reliefs of Assyrian times, of which so many still remain. Of Greek influence the signs are still commoner. The Greek diadema is the type of kingship; the Greek wreath is the reward of valour or merit. All the titles of the monarchs are Greek, and the era by which time is reckoned is the era of the Seleucidæ.

Especially in the indications of Parthian religion do we find a blending of three distinct strains. The Scythian stock has never been noted for fervent attachment to any creed, and seems in early times, from the statements of Herodotus, to have been almost destitute of a creed. What, then, more natural than that those hardy and materialistic warriors, who, under Tiridates and Mithradates, overran Asia, should pay their chief veneration to the highest visible being, the symbol of their wide sovereignty, the King himself, and especially Arsaces, the ancestor of their Kings. Such veneration and worship is clearly implied in the position occupied by Arsaces on the reverse of the Parthian coins, a position exactly similar to that in which the Seleucidæ placed Apollo, whom they regarded as *their* ancestor. Such religion as the Parthians possessed, over and above veneration for their national hero and his family, they adopted from the Persians. Of this we are sure from numerous statements of the historians, but we find extremely few traces of the Persian cult on coins. On the coins, indeed, commonly called sub-Parthian, and issued, in Parthian times, by the Satraps of the Great King, the fire-altar is a usual type. But on the national issues we can point to nothing which indicates fire-worship except perhaps the emblems of sun and moon on the pieces of Orodes, and of some of his successors.

It is more interesting to observe what traces are found on coins of the worship of the Greeks. There are two beings or classes of beings, the creation of Greek imagination, which are especially common on the Parthian coin. The first of these is Nike, who first makes her appearance in the time of Mithradates I., and is afterwards seldom absent for long together. The second is Tyche, the genius of a city, who appears constantly on the pieces of Phraates IV. and his successors, presenting to the reigning King a wreath or the regal diadema. The introduction of these figures, however, can scarcely have a religious meaning; we have no reason for supposing that there were any Parthian temples or priesthoods of Nike or Tyche.

But there are, in a few instances, even on the copper coins which are of the most thoroughly Parthian type, images of some of the great Greek divinities. Pallas, or an armed female deity undistinguishable from Pallas, occurs in the reigns of Phraates IV., Goterzes, and Vologeses II. Artemis makes her appearance under Goterzes. Zeus, or a deity who holds eagle and sceptre, the attributes of the great God, is found on the coins which I give to Vardanes II. A head which might well be that of Apollo, in his character as Sun-God, occurs in the reigns of Phraates IV. and Goterzes. The Roman deities Janus and Æquitas or Nemesis are also portrayed under Phraates. Besides these well-known Greek and Roman types, occur others which would seem to be Greek, but are of a more obscure nature; a male winged genius, who holds a bunch of grapes under Phraates IV. and Artabanus III., and a male figure, probably Harpocrates, who holds cornucopiæ and raises his hand to his head, under Vardanes I. Herakles, Zeus and the Dioscuri are found on the coins of Greek fabric minted under Mithradates I. The caduceus, which is not uncommon on the Parthian money, would seem to belong to Nike or Eirene rather than to Hermes; and the Sphinx was probably associated with worship in general rather than the cultus of a special deity.

From this slight summary of facts it will appear that we have some grounds for supposing that the worship of some Greek deities, Pallas in particular, was officially recognized by the Parthians, and perhaps mingled by them with their other religion. Such worship would seem to have been more favoured in the reigns of Phraates IV. and Goterzes, which reigns, indeed, are notable for innovations of all kinds. It never took any deep root so far to the East.

The frequency with which the turreted female figures which represent the Greek cities of Eastern Asia appear, and the importance of the part which they play upon the tetradrachms, where they meet the King on equal terms, and he is proud to receive their homage, indicate the nature of the position held by the large cities subject to Parthia. The Parthian horsemen were never much at home within city walls, and were exceedingly unfitted to besiege fortified places. Seleucia, when it revolted, defied for years the whole force of the Parthian Empire when at its zenith. Hence throughout Parthian history the great cities of Babylonia, Susiana and the East enjoyed a qualified independence. They probably managed their internal affairs themselves, and were not interfered with so long as the tribute which was exacted from them was duly paid. Thus, in A.D. 40, at Seleucia, the Greek and Syrian elements of the population, combining together, overcame the Jews, and massacred 50,000 of them, apparently without the least interference from the Parthians, and without suffering any sort of punishment. It was the support afforded by these semi-independent Greek cities which enabled the Seleucid Syrian Kings to penetrate so easily and so far into Asia. To the Roman invaders they offered quite another reception; preferring the distant rule of a Phil-Hellenic barbarian to the ever-present tyranny of a Roman prætor.

With regard to the portraits of the Kings, one point is worthy of note. There is usually but slight difference between the representations of a king in the early years of his reign and those executed in his later years. His likeness was, so to speak, stereotyped as soon as he

came to the throne. Then he became divine, and divine beings are above all changes. This rule, however, is not absolute. Pacorus II. is bearded on his later coins, beardless on his earlier. But most Parthian Kings were grown men when they came to the throne, and had probably made up their minds as to the best cut for a beard and the most becoming manner of wearing their hair, and any slight variation in the features, such as years produce, it would be quite beyond the power of a Parthian artist to portray.

Next to the types borne by the coins, come the inscriptions on them. Of these the most important part by far are the dates. The copper coins of the successors of Orodes often tell us in what year they were issued. The tetradrachms of the same princes give us still more precise information. For on them we find recorded not the year of issue only, but also the month. It has already been stated that the era used by the Parthians in dating is that of the Seleucidæ, which is reckoned from the 1st of October, 312 B.C. But as the length of this year was regulated, not by the sun, but by the moon, it is impossible to say with certainty and accuracy to what precise period the Seleucid years 20, 100, and so on belong; we can only make the general rule that the Seleucid year 100 corresponds to parts of 213/12 B.C., and so on with other dates. The Parthian year was divided into the twelve months, Dius, Apellæus, Audynæus, Peritius, Dystrus, Xanthicus, Artemisius, Dæsius, Panemus, Loïus, Gorpisæus, Hyperberetæus, of which the first corresponded roughly with October, and the rest in order with the succeeding months of our year. An intercalary month was inserted at intervals in order to bring back the months to their proper season. This was called Embolimus.




All the Parthian Kings save Orodes and Goterzes, until we reach the time of Pacorus II. and Vologeses III., used on their coins only the dynastic name of Arsaces. Writers say that all the kings took this name from veneration for the founder; but it is clear that Arsaces was only an official title like Pharaoh in Egypt, Cæsar and Augustus at Rome, and Czar at the present day in Russia. Every king had in addition a name peculiar to him, not a mere title like Euergetes and Philadelphus, such as the Ptolemies of Egypt took, but a real name. This they did not use on their coins perhaps because they issued coins in a purely official capacity, nor did they always use it in their dealings with foreign nations. But towards the end of the first century of the Christian era, the Parthian monarchy began to be split up among rival princes, each of whom claimed to be the true representative of the Arsacid line, and exercised the supreme power in a part of Western Asia. It was then that the custom arose for each monarch, in addition to the name of Arsaces, to place his more particular name upon some of his coins. I say *some*, because for a considerable time after the introduction of this custom it is the tetradrachms only which display the innovation, the drachms still reproducing in their blundered legend the dynastic title only. When this change does reach the drachms, the name which is found on them is in every case written, not in Greek, but in Pehlvi characters—a sign that the Greek tongue was no longer understood by the people.



The epithets and titles by which the Arsacid monarchs distinguish themselves are very varied. Indeed, we find the key to the arrangement of the pieces of the first thirteen kings

in the variety of their legends, and particularly in their increasing length, and the number of titles they comprise. While the first monarch styles himself ΑΡΞΑΚΗΣ merely, or at most ΒΑΣΙΛΕΥΞ ΑΡΞΑΚΗΣ, the second adopts the style of ΒΑΣΙΛΕΥΞ ΜΕΓΑΣ, the fifth calls himself ΘΕΟΠΑΤΩΡ, the sixth, the first Mithradates, becomes ΒΑΣΙΛΕΥΞ ΒΑΣΙΛΕΩΝ and ΕΠΙΦΑΝΗΣ, while the second Phraates includes among his regular titles those of ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ and ΦΙΛΕΛΛΗΝ. The string of titles goes on increasing until there is no more room to be found on the coin. Orodes fixed for himself and his successors the full royal style to the formula ΒΑΣΙΛΕΥΞ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΗΣ ΕΥΕΡΓΕΤΗΣ ΔΙΚΑΙΟΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ, which style is, with a few exceptions, regularly maintained to the end of the dynasty. It would be misleading to press too far the epithets selected by each monarch. Such terms as Philadelphus and Philopator certainly have a meaning, and are not applied at random; but others, like Theos, Nikator and Epiphanes, were probably adopted quite loosely, in most instances from the usage of contemporary Kings of Syria, Bactria or Armenia. Of ΒΑΣΙΛΕΥΞ ΜΕΓΑΣ and ΒΑΣΙΛΕΥΞ ΒΑΣΙΛΕΩΝ I have already spoken, and ΦΙΛΕΛΛΗΝ is the only interesting epithet which remains. This is introduced first in pieces struck by Greek cities under Parthian rule, and by degrees adopted on all coins. It shows us how desirous the Arsacid rulers were to conciliate to themselves the good opinion of the great Greek cities scattered through their domains, which probably furnished the greater part of their revenue. Having no civilization of their own, nor even a language at all suited to the intricacies of civilized life, the rude conquerors tried to adopt the language and the culture which had already, in the century which followed Alexander, made extensive inroads into Central Asia. The Greek tongue and Greek letters were to them what the French tongue and the French literature were to Frederick the Great of Prussia, or, to mention a still closer parallel, the Latin tongue and Latin literature to the Goths and Franks of the eighth century. I have given below a table of the titles assumed by the respective kings, and of the sources whence probably they are derived. The letters and monograms which appear sometimes on the obverse, but more often on the reverse of the coins, deserve serious attention. It has of late years become the custom to suppose that the monograms so usual on all coins of the Diadochi can be resolved into the names of mint-cities where they were issued. General Cunningham, in particular, has made elaborate efforts to read the monograms which appear on the Bactrian coins, and professes to have found in them the names of most of the cities of Bactria and the Panjab. As I have here no space to examine the method of this writer or discuss his results, I must content myself with referring to a very able article by M. Chabouillet, in the *Revue Numismatique* for 1867, page 392. I entirely agree with M. Chabouillet that there are but few cities, such as Odessus, Patræ, and Panormus, which are known to have placed on their coins a monogram to represent their names, and that in these cases the monogram was a sort of recognized symbol or arms of the town, and not a mere invention of the die-sinker. But to suppose that a monogram in the field of a coin usually represents the name of the mint whence it was issued, is to go altogether beyond the evidence.

M. Chabouillet is clearly right in saying that these monograms are usually merely the private mark of a magistrate or a contractor, and not intended to be decipherable to any one except himself. But even if they did contain the names of cities, it would be quite hopeless to attempt to read them, a monogram being a thing by nature most obscure and ambiguous. It can nearly always be read in three or four ways, and may often, by means of a little ingenuity, be made to represent anything the interpreter chooses.

I would divide the letters and monograms which occur on Parthian coins into four classes. The first class comprises those which occur on the obverse or head side of the coins of Phraates I. and Mithradates I., and of those princes only. On some of these an entire word, or at least great part of one, appears, and tempts one to a conjecture. ΝΙΞΑΚ may stand for Nisæa in Media, ΤΑΜ for Tambrax, ΡΑ for Ragæ, ΞΥ for Syrinx: all these cities being situate within what were probably the territories of Phraates. The other letters and the monograms of this class I shall not attempt to interpret.

The second class occurs on the reverse of a small class of coins, usually given to Mithradates I., of distinctively Greek work and peculiar types. They are represented on Plate II. Nos. 1 and 2. These monograms are peculiarly distinct, and are three in number, ,  and . These monograms, if they represent places, must signify three cities quite near together, and it may seem more than a fortunate coincidence that near Seleucia, by the Tigris, were three cities of Greek origin, bearing the names of Artamita, Charax and Phylace.

The third class comprises the letters and monograms which are found on the reverse of many coins, from the time of Phraates II. onwards to that of Vologeses I. Of these one, , does certainly stand for a city, for it is found in connexion with the word ΠΟΛΙΞ. , ΣΡ and Γ<sup>Ρ</sup>, which appear on the money of a succession of rulers, from the time of Mithradates II. onwards, probably also represent cities. But I am quite unable to prove to what city any one of the four belongs, and I fear to indulge in mere conjectures. Other monograms besides these occasionally occur, but none which can be interpreted with probability.

The fourth class consists of the first four letters of the Greek alphabet, which begin at the time of Goterzes, to be placed on the obverse of tetradrachms, behind the head of the monarch. The intent of these letters is quite obscure.

Even a superficial study of Parthian coins will bring to light the fact that they may be divided under every reign into two classes. The first class consists of the tetradrachms, and a certain number of copper coins, notably those bearing as type the figure or the head of a city. The second class consists of the drachms and obols, with the greater part of the copper coinage. The coins of the first class exhibit more care and a higher civilization than those of the second. The types exhibit higher art, and show more variety of idea, and the inscriptions are notably written with far greater clearness and correctness. On the drachms the Greek letters have become by the reign of Goterzes, or even before that, quite debased and unintelligible, being evidently executed by a die-sinker who could not read them. From the ordinary copper coins all legends have disappeared, and are replaced by a mere square or

circle of dots. But the tetradrachms, and those pieces of copper which bear the head or figure of a city, can be read to the last, and were unquestionably produced in cities where the Greek tongue was by no means dead. This class of coins, too, bears, in all cases, dates according to the era of the Seleucidæ, while very few drachms of the Parthian Kings bear a date. The two series I have mentioned run parallel to one another, touching at but few points, so that it often is by no means easy to be sure with which tetradrachms some of the later drachms ought to be classed; the portrait is the only point in which the two series meet, and the notions of portraiture possessed by the artists of the tetradrachms differ entirely from those possessed by the artists of the drachms.

It has long been conjectured, and I think rightly, that the tetradrachms and civic copper were minted at some of the great Greek cities of Central Asia, such as Seleucia and Charax, while the drachms were the State coinage of the Parthian Empire, and struck wherever there was a Parthian garrison. On almost all the tetradrachms the King does not appear alone. He is usually in the act of receiving a palm or wreath from a female figure who wears a mural crown, and holds a sceptre or a cornucopiæ, and who clearly represents the mint city itself.

I have already mentioned the fact that some of the later drachms bear a legend which is not Greek. Two letters of this language occur on the coins of Sanabares, at the beginning of the Christian era, and about a century later the reigning monarchs' names in full appear so written with the title Malká or King. The resemblance of the characters in which these legends are written to the Sassanian-Persian letters attracted long ago the attention of the learned, and M. de Longpérier read them on that analogy. Similar characters are found on a host of smaller coins, which used to be called sub-Parthian, and which are of somewhat doubtful attribution. These I have entirely passed by, considering that the reading of them would be too uncertain, and not feeling myself competent to decide between the widely varying opinions of the Persian scholars in the matter. I treat, therefore, not of the coins of Parthian satraps, except where they bear the name of the Great King Arsaces, but of the regal coins of Parthia only.

#### IV. PARTHIAN COINAGE.

##### ARSACES I., II. ARSACES—TIRIDATES I.

Plate I. 1. *Obv.* Head of Arsaces I. in helmet, round which is tied royal diadema.  
*Rev.* APΞAKOY. Arsaces wearing helmet and cloak, seated r. on omphalos, holding bow.

*Drachm.* B.M. Wt. 59·2.

I. 2. [*Obv.* Similar.]

*Rev.* ΒΑΣΙΛΕΥΞ APΞAKOY. Same type; in ex. 47.

*Drachm.* B.M. Wt. 55·4.



Plate I. 3. *Obv.* Similar.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Same type.

*Drachm.* Dr. Imhoof-Blumer. Wt. 54.

I. 4. *Obv.* Similar.

*Rev.* Same inscr. and type. At feet of king, torch.

*Drachm.* B.M. Wt. 63.3.

I. 5. *Obv.* Similar.

*Rev.* Same inscr. and type.

*Obol.* B.M. Wt. 9.4

Varieties of No. 3:—In field l. of rev. Θ (B.M.). In ex. of rev.  $\frac{5}{8}$  (P.O.).

I have not divided the coins which I attribute to Tiridates from those which I give to Arsaces, because it is impossible to separate finally the former from the latter class. The portrait presented on all five coins is that of the founder of the dynasty; but it is scarcely to be believed that the first Arsaces should, in his short reign of two years, have adopted on his coins first the title of King, and then that of Great King. As it was Tiridates who first extended the bounds of the Parthian Empire beyond the limits of Parthia proper, and met the Kings of Syria in open battle, I regard it as almost certain that Nos. 3, 4 and 5 of the plate were issued by him, and that he retained from a motive of respect his brother's portrait on all his coins. It is indeed by no means impossible that No. 2 may also have been struck by Tiridates, and No. 1, which is of great rarity, may be the only coin issued by Arsaces himself. But certainty is not attainable in this as in many other questions of Parthian numismatics.

#### ARSACES III. ARTABANUS I.

Plate I. 6. *Obv.* Head of Artabanus I. diademed: border of reels and beads.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Arsaces seated r. on omphalos.

*Drachm.* B.M. Wt. 55.6.

7. As last.

*Obol.* B.M. Wt. 9.

8. *Obv.* As last.

*Rev.* Same inscr. Horse r. trotting.

B.M.  $\mathcal{A}$  65.

The difficulty of arranging the coins of the first thirteen Arsacidæ is proverbial. As I have departed somewhat widely from the wisdom of my predecessors, I must give from time to time a sketch of my reasons for my attributions. Therefore I devote two brief discussions, one under Phraates I., one under Mithradates III., to the justification of the new order.

## ARSACES IV. PHRAAPATES.

- Plate I. 9. *Obv.* Head of Phraapates l., diademed.  
*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΦΙΛΑΔΕΛΦΟΥ. Arsaces seated r. on omphalos.  
*Drachm.* B.M. Wt. 59.
10. *Obv.* As last; behind  $\Lambda$ .  
*Rev.* Same legend with ΦΙΛΕΛΛΗΝΟΣ added. Same type; in ex. EKP (year 125).  
*Drachm.* B.M. Wt. 61.
11. *Obv.* As last.  
*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Horse r. trotting.  
 B.M.  $\mathcal{A}$  75.

Varieties:—Of No. 9, on obv. PA (B.M.). Of No. 11, on obv. mon. of No. 10; rev. Horse's head (P.O.).

The attribution of the coins of Phraapates is rendered certain by the occurrence of a date, the year 125 of the Seleucid era, or B.C. 188–7. Of the title Philadelphus we can say nothing, because we are totally ignorant of his relations to his predecessors, contemporaries and successors. The important epithet Philhellen here first occurs, and was evidently conferred upon the king by some Greek city, grateful for favours past or to come. But its occurrence here is exceptional; the Parthian kings had probably scarcely learnt as yet the importance of the favour of their Greek subjects.

## ARSACES V. PHRAATES I.

- Plate I. 12. *Obv.* Head of Phraates r. diademed: border of reels and beads.  
*Rev.* ΒΑΣΙΛΕΩΣ ΑΡΣΑΚΟΥ. Apollo seated l. on omphalos, holds bow and arrow; to l. mon.  $\Lambda$ , in ex. BA: border of dots.  
*Tetradrachm.* Berlin. Wt. 251·5.
13. *Obv.* Head of Phraates l., beard thicker; behind TAM.  
*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ. Arsaces seated r. on omphalos.  
*Drachm.* B.M. Wt. 64.
14. As last, no mint-letters.  
*Obol.* B.M. Wt. 9.
15. *Obv.* As last.  
*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Horse r. trotting.  
 B.M.  $\mathcal{A}$  6.
16. *Obv.* As last.  
*Rev.* As last. ΘΕΟΠΑΤΟΡΟΣ added to legend.  
 B.M.  $\mathcal{A}$  6.

Varieties of No. 13:—On obv. mint-letters ΝΙΣΑΚ;  $\mathcal{A}$ , A (B.M.); ΞΥΡ; ΜΗ (P.O.). Of No. 16, type of rev. Elephant, r.

I have adopted, after some hesitation, Dr. von Sallet's opinion as to the unique tetradrachm, chiefly on the grounds of iconography. I do not think it can be disputed that if this coin belong to any Parthian King, it must belong to him who issued the drachm No. 13, which I shall presently prove to belong to Phraates. And it seems improbable that a piece bearing the name Arsaces should belong to any but a Parthian King. The only other visible possibility is, that it was issued by one of the Arsacid monarchs of Armenia; but there is no ground for Von Prokesch-Osten's conjecture, who gives it to Demetrius II. of Syria. If the piece be Parthian, it is quite exceptional, and must issue from a mint which, having only just ceased to strike money for the Seleucid Kings, and falling into the power of the Parthians, transferred type and style to the conqueror. Of the letters and monogram I can give no account. I have above conjectured the mint letters which appear on drachms of this King to represent Nisæa, Tambrax, Rhagæ, and Syrinx, with other uncertain cities.

The coins of Tiridates are fairly certain; so are those of Mithradates I. Between these two Kings there intervene Artabanus I., Phraapates, and Phraates I. Now the coins which precede Mithradates are marked off from those which follow him by one clear distinguishing mark; in the former class the King is always seated on the omphalos of Apollo, in the latter always on a throne with four legs and a back. The legends also of the former class are shorter and simpler. The pre-Mithradatic class of coins presents us with three distinct types of heads (besides that appropriated to the first and second Arsaces) to correspond to Artabanus, Phraapates, and Phraates. It only remains to settle which portrait belongs to which King. The coin which bears the date of the Seleucid era 125, a date which falls in the middle of the reign of Phraapates, leaves us no doubt as to the attribution of the class of coins which bear the same head as appears on the dated coin (Plate I. 9-11). My attribution of the coins (12-16) to Phraates is supported by weighty reasons. The fabric of these pieces is closely like the fabric of Mithradates' coins; the hair of the two Kings is alike. There are two reasons better still. With the coins which I give to Phraates goes the earliest Parthian tetradrachm. Tetradrachms of Mithradates are not uncommon, and it is more reasonable to suppose that these coins were introduced by the predecessor of Mithradates, and continued by him, rather than that they were introduced by some earlier prince, and then for a time discontinued. Finally, the monograms and names of mint cities which appear on the set of coins which I am discussing, are continued under Mithradates. Only Mithradates and the King who issued these coins adopted the custom of placing the name of the mint on the obverse of their pieces, behind the royal effigy; therefore the conclusion is almost irresistible that Mithradates and the King who issued these coins reigned consecutively; in other words, that these coins were issued by Phraates. Hitherto they have usually been ascribed to Artabanus I.

The remaining portrait belongs to Artabanus.


If the series of coins be arranged as I have arranged them, and the eye be passed from one to the other in regular order, a gradual development of style will be observed throughout.

And one other interesting indication will appear. There is a peculiar style of border, commonly called the reel and bead border, which I have ascertained from a study of the coins of the Seleucidæ to appear first in Syria nearly about the year B.C. 225-4, just before the time of Antiochus the Great. This peculiar border appears in a pronounced manner on the coins which I attribute to Artabanus I., who was contemporary with Antiochus. In the time of Phraapates it had already fallen out of use; though, as we shall see, Mithradates revived it in a few of his coins, but not on his usual drachms, which, like the coins which I give to Phraates, have the usual border of dots.

## ARSACES VI. MITHRADATES I.

(a). With diadem. Title—*βασιλεὺς μέγας*.

Plate I. 17. *Obv.* Head of Mithradates I. diademed.

*Rev.* ΒΑΣΙΛΕΥΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΕΠΙΦΑΝΟΥΣ. Arsaces I. seated r. on omphalos holding bow; behind , to r. palm.

*Tetradrachm.* Paris.

18. As last, without monogram (ruder style).

*Tetradrachm.* Berlin. Wt. 227·6.

19. As last, no monogram or palm.

*Drachm.* B.M. Wt. 61.

20. *Obv.* As last; behind Ml.

*Rev.* Same inscription. Bow in case and arrows.

B.M.  $\mathcal{A}\mathcal{E}$  55.

21. *Obv.* As last, no mint-letters.







*Rev.* Same inscription. Nike r. holding wreath and palm.

B.M.  $\mathcal{A}\mathcal{E}$  45.

22. *Obv.* As last, behind A.

*Rev.* Same inscription. Horse's head r.

B.M.  $\mathcal{A}\mathcal{E}$  7.


Varieties:—Of No. 17, on rev. TY (Berlin). Of No. 19, on obv. , , ,  and other monograms; on rev. A (B.M.), , etc. Of Nos. 21, 22, types of copper, horse r., monograms of copper on obv. ; on rev. Ml.

(β.) With diadem. Title—*βασιλεὺς βασιλέων*.

Plate I. 23. *Obv.* Head of Mithradates I. diademed.

*Rev.* ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΕΠΙΦΑΝΟΥΣ. Arsaces seated r. on throne holding bow.

*Drachm.* B.M. Wt. 65·4.

- Plate I. 24. *Obv.* As last; behind .  
*Rev.* Same inscr., Horse's head r.

B.M.  $\mathcal{A}\mathcal{E}$  65.

Varieties:—Types of copper, Pegasus r., bow in case; mint-letters on copper M1.


(γ). With helmet. Title—*βασιλεὺς βασιλέων*.

25. *Obv.* Head of Mithradates I. wearing helmet, on the side of which, star; outside it, diadem.  
*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΕΠΙΦΑΝΟΥΣ. Arsaces seated r. on throne holding bow.

*Drachm.* B.M. Wt. 63·4.

26. As last.

*Drachm.* B.M. Wt. 64·1.

27. *Obv.* Similar head; behind .  
*Rev.* Same inscr. Nike r. holding wreath and palm.

B.M.  $\mathcal{A}\mathcal{E}$  6.


Varieties:—Types of copper, Pegasus r., club.

(δ). With helmet. Title—*εὐεργέτης δικαίος φιλέλλην*.

28. *Obv.* Head of Mithradates? I. wearing helmet bound with diadem.  
*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ.  
 Arsaces seated r. on throne holding bow.

*Drachm.* B.M. Wt. 63.

(ε). GREEK FABRIC. Doubtful class.

- Plate II. 1. *Obv.* Head of a King r. diad.: border of reels and beads.  
*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΦΙΛΕΛΛΗΝΟΣ. Herakles l. holding winecup and club; over arm lion's skin; in field l. ; in ex. ΓΟΡ (year 173).

*Tetradrachm.* B.M. Wt. 246·4.

2. *Obv.* As last.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ. Zeus seated l. holding eagle and sceptre,  and ΓΟΡ as before.

*Drachm.* B.M. Wt. 51·4.

Varieties:—Of No. 1, rev.  ΓΟΡ, ΔΟΡ,  (two latter B.M.). Of No. 6, rev.  (B.M.) and  (P.O.).

(ζ). BACTRIAN ISSUE? Doubtful class.

- Plate II. 3. *Obv.* Head of a King r. diademed: border of reels and beads.  
*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ. Arsaces seated r.

*Drachm.* B.M. Wt. 62·8.

Plate II. 4. *Obv.* Same head; no border.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. The Dioscuri on horseback charging r.

B.M. Æ 1·1.

5. *Obv.* [As last].

*Rev.* Same inscr. Elephant r.

B.M. Æ 1·1.

6. *Obv.* As last.

*Rev.* Inscr. obscure. Nike in quadriga r.

B.M. Æ 75.

7. *Obv.* Head of King r. diad.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Head of a king r. with a long beard, in Scythian helmet.

*Obol.* B.M. Wt. 10·2.

Varieties:—Of Nos. 4–6, types of copper, bow in case, horse's head r., fly, Nike r. holding wreath (all B.M.). Of No. 7, same types and legend in copper (Æ 65, B.M.).

The attribution of classes  $\alpha$ ,  $\beta$ ,  $\gamma$  is fairly certain. Some writers have indeed supposed that the head of class  $\alpha$ , usually with short round beard, is not the same as the head of class  $\beta$  with long beard. But Mithradates had a long reign, and many changes may have been made in the coinage. When he adopted the title *βασιλεὺς βασιλέων*, he allowed an entirely fresh portrait of himself to appear on his coins, showing him as a more mature man. I think that no one denies the head wearing helmet of class  $\gamma$  to be the same as the diademed head of class  $\beta$ . Of this helmet I have spoken above.

It is difficult to believe that the coins of class  $\delta$  were issued by this King. The titles *εὐεργέτης* and *δικαῖος* do not again appear on the Parthian coins for a long while to come, and the portrait of the King presents some modification. I have little doubt that these pieces were struck after the death of Mithradates, either during an interregnum, or by some prince too modest to wish to place his own effigy on his coins. But to attempt to define their period more closely would be nothing but guess-work; so that they are best placed last among the coins of Mithradates. The title *εὐεργέτης* was introduced by Ptolemy III. of Egypt; that of *δικαῖος* by Agathocles of Bactria. Both titles, therefore, are as early as the third century B.C., and there is no reason why Mithradates should not have adopted them as well as any of his successors.

The silver coins composing class  $\epsilon$  have caused a great deal of discussion. Their date is fortunately fixed by the letters in their exergues to B.C. 140–138, a period which well agrees with the general style of the coins. This period certainly falls within the reign of Mithradates; but, on the other hand, the head of the coins differs decidedly from the usual head of the great Parthian. Count von Prokesch-Osten has maintained that the pieces belong to Valarsaces, whom, according to Moses of Chorene, Mithradates established as King in Armenia,

and Western Asia generally. This is possible, but we must not forget that we have here only the very worthless testimony of Moses for the existence of Valarsaces, and further that this testimony is contradicted by the language of Strabo. The most probable supposition is that these coins were issued by some Greek cities, in special honour of Mithradates—some cities which he had spared after conquering them, or which had voluntarily submitted to him. The portrait of the King is indeed varied; but the general outlines are not irreconcilable, and we must make allowance for the superiority of Greek work. There seems to be some reason for supposing all these pieces to have been issued in or near Babylonia, for I have above shown that the mint-monograms on them seem to point to a group of cities near Charax. The type of Herakles is adopted in compliment to the Parthian legend which represented the Greek hero as the ancestor of their race.

Class ζ is composed of coins usually given to a very early Arsacid. I have one reason for removing them hither which seems to me of the greatest weight. The type of No. 4 is closely, even slavishly, copied from the coins of the great Eucratides, King of Bactria. The resemblance is so close, and it is so certain that a Parthian King would adopt a Greek type, not a Greek a Parthian type, that I regard it as entirely certain that these coins were issued while Eucratides was King of Bactria. Now Justin states clearly that Eucratides began his reign at the same time as Mithradates of Parthia. The coins of class ζ then fall within the reign of Mithradates. The portrait on the first four, Nos. 3-6, does not seem to be that of Mithradates, although there is a certain distant resemblance; but I am inclined to think that the second portrait on No. 7, that in the Scythian head-dress, represents Mithradates. I should have been inclined to suppose that the first portrait was that of Valarsaces, but that, according to our accounts, Valarsaces ruled in the western part of Parthia, while these coins have an unmistakably Bactrian tinge. They may have been issued by Bacasis, whom Mithradates set over Media, or by some other of his many satraps.

#### ARSACES VII. PHRAATES II.

Plate II. 8. *Obv.* Head of Phraates I. diademed.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑ-  
ΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r. on throne holding bow; above ☞.

*Tetradrachm.* B.M. Wt. 240·7.

9. *Obv.* As last.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΕΥΕΡΓΕΤΟΥ. Arsaces  
seated r.

*Drachm.* B.M. Wt. 60·3.

10. *Obv.* As last.

*Rev.* Same inscription. Horse trotting r.

B.M. Æ 65.

Plate II. 11. *Obv.* As last.

*Rev.* Same inscription. Arsaces seated r.: to r. ΚΑΤΑΣΤΡΑΤΕΙΑ written downwards.

*Drachm.* B.M. Wt. 55·5.

12. (*Obv.* As last).

*Rev.* As last, but legend to r. ΤΡΑΞΙΑΝΗ.

*Drachm.* B.M. Wt. 51·9.

Varieties:—Of No. 8, on rev. various monograms Π, Β, etc. (P.O.). Of No. 11, legend ΓΟΡΟΥ ΚΑΤΑΣΤΡΑΤΕΙΑ (Paris). Of No. 12, legend ΜΑΡΓΙΑΝΗ (Berlin). Of No. 10, type of copper, elephant r. (B.M.); legend of copper as that of tetradrachms, type horse (P.O.).

The attribution of these coins is, I believe, undisputed. The title *θεσπατῶρ* well suits Phraates, as we have reason to suppose, from the words of Trogus Pompeius, that Mithradates his father assumed the title *θεός*. The three legends *Καταστρατεία*, *Μαργιανή* and *Τραξιανή* are as yet unexplained. The word ΓΟΡΟΥ, in connexion with the first of these, is vouched for by good authority; otherwise I should have been inclined to suppose it the mere remains of a previous striking, such remains being on Parthian drachms as much the rule as the exception. The word *Καταστρατεία* does not occur in the lexicons, and is very doubtful Greek, if we attach to it the meaning of expedition, the particle *κατα* being quite superfluous. *Μαργιανή*, which Dr. von Sallet first found on a coin, is the undoubted name of a province. *Τραξιανή* must also from its form be a geographical name, although I do not find it in the Geographers. I am therefore tempted to believe that *Καταστρατεία* also must be a geographical term, the name of some small town or station probably founded by Phraates or his predecessor.

#### ARSACES VIII. ARTABANUS II.

Plate II. 13. *Obv.* Head of Artabanus I. wearing helmet with horn at side and foreparts of stags around; bound round it diadem.

*Rev.* ΒΑΣΙΛΕΥΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΝΙΚΑΤΟΡΟΣ. Arsaces seated r.

*Drachm.* B.M. Wt. 63·7.

14. *Obv.* As last.

*Rev.* Same inscr. Nike r. with wreath and palm.

B.M. Æ 6.

15. *Obv.* As last.

*Rev.* Same inscr. Club.

B.M. Æ 5.

Varieties:—Type of copper, Pegasus r. (B.M.).

I postpone the question of the attribution of these coins until I come to the coins of Mithradates III., where I annex a short dissertation. The only matter which calls for remark is the very peculiar form of the helmet of this and the succeeding king.



## HIMERUS.

Plate II. 16. *Obv.* Head of Himerus r. slightly bearded, wearing diadem.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΝΙΚΗΦΟΡΟΥ. Nike l. holding wreath and palm; in ex. ΘΠΡ (year 189).

*Drachm.* P.O. Wt. 56·6.

I have already spoken of the place held by Himerus in Parthian history, and have shown that he was reckoned a king, and that he was put down in the early part of the reign of Mithradates II. Both these facts, which are made known to us by the writers, are further confirmed by this unique and interesting coin first published by Count von Prokesch-Osten. The date proves that it was struck in the first year of the reign of Mithradates II., and so makes the attribution certain, while the style of the head corresponds very well with what we know as regards both the age and the character of Himerus. Its type is that of a man of about twenty years of age, and of a sensual and callous turn. The likeness to the head of young Nero is striking. As it was the first act of Molon and of Timarchus, when they revolted against the Seleucid kings, to strike money bearing their own types, so we need not be surprised that their example was followed under parallel circumstances by this young Hyrcanian Greek.

## ARSACES IX. MITHRADATES II.

(a). With diadem.

Plate II. 17. *Obv.* Head of Mithradates l. diad.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΚΑΙ ΦΙΛ-ΕΛΛΗΝΟΣ. Arsaces seated r. on throne holding bow; above ☩.

*Tetradrachm.* B.M. Wt. 199·2.

18. *Obv.* As last.

*Rev.* Same inscr. without ΚΑΙ. Same type; in field r. ☩.

*Drachm.* B.M. Wt. 62·2.

Varieties of No. 18, monograms on rev. Σ<sup>P</sup>, Γ<sup>P</sup>, Α (B.M.), Ε<sup>M</sup> (P.O.). Types of copper, Pegasus, horse r., horse's head r., with monograms Γ<sup>P</sup> or Α (B.M.).

(β). With helmet.

19. *Obv.* Head of Mithradates l. in helmet with horn at side and foreparts of stags around.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΘΕΟΥ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛ-ΕΛΛΗΝΟΣ. Mithradates seated l. holding eagle and sceptre; behind, a City, wearing mural crown and holding sceptre, crowning him.

*Tetradrachm.* P.O. Wt. 231·6.

Plate II. 20. *Obv.* As last.

*Rev.* Same inscr. without ΘΕΟΥ. Arsaces seated r.; to l.  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 61.2.

21. As last, monogram  $\Sigma P$ .

*Drachm.* B.M. Wt. 61.4.

22. *Obv.* As last, no monogram.

*Rev.* Same inscr., Horse r.

B.M.  $\mathcal{A}$  65.

Varieties:—Of Nos. 20–21, monograms on rev.  $\overline{\Lambda}$ ,  $P\Sigma$ , etc. (B.M.). Of No. 22, type of copper, horse's head r.

(γ). Doubtful class.

23. *Obv.* Head of a King l. in helmet, on the side of which a trefoil ornament, round it diadem.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ.

Arsaces seated r.

*Drachm.* B.M. Wt. 57.3.

24. *Obv.* Head of a King l. in helmet, on the side of which a trefoil ornament, and round the edge balls; behind, anchor.

*Rev.* As last.

*Drachm.* B.M. Wt. 63.

Question of attribution postponed. It is interesting to note in No. 19 the assumption of the title *θεός*, a title first taken in Asia, I believe, by Antiochus II. The type also of this coin presents an interesting innovation. The reigning King henceforward usually takes, on tetradrachms, the place of the founder of the dynasty, and appears either in the attitude of Zeus Aëtrophoros of the coins of Alexander the Great, or, more frequently, in the act of receiving a wreath or a palm from a city personified in female form. The founder keeps his place on the drachms.

#### ARSACES X. SINATROCES.

Plate III. 1. *Obv.* Head of Sinatroces l. in helmet, on the side of which star, bound with diadem.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΑΥΤΟΚΡΑΤΟΡΟΣ ΦΙΛΟΠΑΤΟΡΟΣ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces I. seated r. on throne holding bow; in front A.

*Tetradrachm.* Berlin. Wt. 208.5.

2. *Obv.* As last.

*Rev.* As last, without A.

*Drachm.* B.M. Wt. 62.8.

3. *Obv.* As last.

*Rev.* Same inscr. Horse's head r.

B.M.  $\mathcal{A}$  55.


Variety:—type of copper, horse r.

These coins have usually been attributed to Artabanus II.; for my reasons for transposing them see further on. The title *αὐτοκρατὴρ* appears here for the first time on Parthian coins, and only once again, on a coin given to Phraates IV. It was most probably adopted by Sinatroces, who was a contemporary of Sulla's great conquests in the East, as the equivalent of the Roman *Dictator*.

## ARSACES X. PHRAATES III.

## (α). Full-face.

Plate III. 4. *Obv.* Head of Phraates, facing, diad.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑ-  
ΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; in front .

*Drachm.* B.M. Wt. 62·8.

5. *Obv.* As last.


*Rev.* Same inscr., KA| before ΦΙΛΕΛΛΗΝΟΣ. Horse r. trotting.

B.M. Æ 7.

6. *Obv.* As last.

*Rev.* Same inscription. Elephant r.

Æ 5.

Varieties of No. 4, KA| sometimes inserted in inscriptions before the last word, the monograms ΣΡ, , etc., appear. Type of copper, Nike r. (B.M.).

## (β). Side-face.

7. *Obv.* Head of Phraates I., diad.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΦΙΛΟΠΑΤΟΡΟΣ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑ-  
ΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces I. seated r. on throne, holding bow; in front .

*Tetradrachm.* P.O. Wt. 208·1.

8. *Obv.* As last.

*Rev.* Same inscr. Arsaces seated r., in front .

*Drachm.* B.M. Wt. 62.




9. *Obv.* Same head; behind, Nike placing wreath on it.

*Rev.* Same inscr. Horse r. trotting.

B.M. Æ 7

10. As last, type, Nike r.

B.M. Æ 55.

Varieties:—Of No. 7, monogram on rev. ΙΡ (Paris and P.O.), other monograms. Of No. 8, monograms on rev. , , , KA| before last word of legend (B.M.).

On these coins Nike makes her first appearance in connexion with the head of the reigning monarch. This somewhat barbarous idea would seem to be of Parthian origin; at

least I am not aware of any previous coins from which it could be copied. The custom is kept up by the later Parthian monarchs, and adopted on some of the copper pieces of Augustus.

## ARSACES XI. MITHRADATES III.

Plate III. 11. *Obv.* Head of Mithradates l. diad., the neck-ornament of beads with clasp in front.

*Rev.* ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΕΠΙΦΑΝΟΥΣ ΔΙΚΑΙΟΥ ΘΕΟΥ ΕΥΠΑ-  
ΤΟΡΟΣ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; in front  $\Gamma^P$ .

*Drachm.* B.M. Wt. 58.

12. *Obv.* As last.

*Rev.* Same inscr. without ΚΑΙ. Horse r. standing.

B.M. Æ .7.

13. *Obv.* Same head; behind, star.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΜΕΓΑΛΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΦΙΛΕΛΛΗΝΟΣ. Elephant r.

B.M. Æ .65.

14. As last, type, elephant's head r.

B.M. Æ .5.

Varieties:—Of the drachm No. 11 there are numerous varieties, not of type, but of legend. Of these the principal are, the legend of No. 13, and the remarkable variant ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΠΑΤΟΡΟΣ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ, mint Σ<sup>P</sup> (B.M.). The monograms on these drachms are Α, Κ,  $\Gamma^P$  (all B.M.) and others. Varieties of No. 12, type of rev. horse's head r. (B.M.). Of 13-14 type of rev. Pegasus r. with or without monogram  $\Gamma^P$  (B.M.).

If these coins were issued by Greek cities or princes, it would be interesting to inquire what was the occasion of the introduction of the participle *βασιλεύων*, or the force attached to it. But it seems probable that among the barbarous Parthians it is introduced as a mere variety in expression, with no meaning different from that contained in *βασιλέως*. We have in the same way the word *τυραννοῦντος* on the pieces of the barbarous king Heraüs (Num. Chron. n.s. vol. xiv. p. 161). Like modern barbarians, those of old liked to add to the length of words, merely for the sake of having them long. On the pieces of Mithradates generally, and many of those of Orodes, the legend pursues a devious course all about the coin, so that it sometimes takes several minutes to discover where words begin and where they end. It is exceedingly difficult to put into exact form the considerations which have influenced me in my arrangement of the coins of the VIII.—XI. Arsaces, and those which I give to the early part of the reign of Orodes. The varieties of style and treatment which lead the eye cannot be fully communicated even by word of mouth, far less by writing. However the attempt must be made.

I have above observed that king Mnaskires has to be ignominiously expelled from the list of monarchs, into which, indeed, he ought never to have been admitted, and that we have no reason to suppose that any one intervenes between Mithradates the Second and Sinatroces, or if any one, it was probably only a temporary usurper. The number of kings who reigned in the period between Mithradates and Orodes is thus reduced from five to four. The first point that seemed clear to me was, that the coins usually attributed to Artabanus II., Plate III. 1-3, belong really to a later date. Of this the lettering and the type of the reverse, both the very surest of signs, convinced me. At first sight the title *αὐτοκράτωρ* adopted on them would seem to mark them out as issued by a monarch contemporary with Tryphon of Syria, who used on his money the style *αὐτοκράτωρ*, and who reigned about B.C. 140. This is no doubt the reason for which Tryphon's contemporary, Artabanus II., has been hitherto selected as the issuer of these coins. But it must be remembered that *αὐτοκράτωρ* is the equivalent of the Roman word Dictator. Sulla of Rome, whose name was well known to all the kings of the East, became Roman Dictator in the year B.C. 81. Sinatroces ascended the Parthian throne five years later. It seems then very natural that Sinatroces should have assumed the title *αὐτοκράτωρ* in rivalry of Sulla, and issued the present set of coins. To this argument we may add another.

The head on the coins Pl. III. 1-3 is certainly that of a very aged man, and, if it is not of Artabanus, must be of Sinatroces, whom we know from Lucian to have come to the throne at an advanced age. This point being fixed, all the mass of coins after the reign of Phraates II. and before that of Orodes fall into two classes, of which the class which bear a head with long beard fall before, those which bear a head with short beard fall after the reign of Sinatroces. To begin with the former class. There can, I think, be no doubt whatever that the diademed head of Pl. II. 18 is the same portrait as the head in helmet of Pl. II. 20, and as the legend is substantially the same, these coins must have belonged to the same monarch, who is doubtless the illustrious Mithradates II. With these go the tetradrachms, Pl. II. 17, 19, the latter of which, with its reading *θεοῦ*, adds to the probability of my arrangement, Mithradates being more likely than any prince of his time to assume divinity. There are left of the long-bearded type of coins three sets, all of which bear heads similar to, but not identical with, that of Mithradates. See Pl. II. 13, 23, 24. No. 13 bears the titles *θεοπατὴρ* and *νικατὴρ*, the former of which is appropriate to Artabanus II. as son of the first Mithradates, the latter to him as contemporary of Demetrius Nicator of Syria. The coinage represented by No. 13 is plentiful and of good metal. For all these reasons it seems to me probable that it should be attributed to Artabanus II. In Nos. 23 and 24 the helmet of Mithradates and Artabanus is repeated with a variety, a trefoil instead of a horn at the side, and not adorned with the foreparts of stags. The portrait on these is also degraded, and the metal usually debased. They represent either the later coinage of Mithradates II. issued at out-of-the-way mints and during a disturbed part of his reign, or else the money of some ephemeral usurper.

The class of coins with short beard remains to be treated of. Writers are agreed that the full-face coins Nos. 4–6 are of Phraates III., and I accept their opinion, although the reason they give, that Phraates was joint ruler with his father, and that the heir to the throne is always thus represented, breaks down entirely. For in the first place, we do not know that Phraates was joint ruler with his father; but secondly, Pacorus, who certainly was joint ruler, is always represented side-face. Notwithstanding this, the attribution seems a sound one. And the head which is turned to the left on coins Nos. 7–10 is the same as that represented full-face on Nos. 4–6. These sets of coins then are both of the same king; the slight variety in the legend *θεοπατῶρ* and *φιλοπατῶρ* notwithstanding. And that this king is Phraates there can be scarcely a doubt. The remaining coins belong partly to Mithradates III. and partly to the early years of the reign of Orodes, before he had adopted a fixed legend. Two main differences divide the coins of these two princes. The first is of legend; Mithradates styling himself *θεός εὐπατῶρ*, and Orodes *φιλοπατῶρ*. These epithets perhaps are not very appropriate, seeing that the two combined to assassinate their father Phraates; but the latter suggests, what has already been surmised, that it was as the avenger of his father that Orodes professed to take the field against Mithradates, while the title of *εὐπατῶρ* may very well have been taken by Mithradates from his namesake and contemporary the great ruler of Pontus (see Table III.). The second difference is of type. Mithradates always wears a jointed torquis with clasp in front, Orodes a spiral passing thrice round his neck. The portraits are very similar, as we might expect those of two brothers of not very different ages to be, but the lesser differences I have mentioned are sufficient to justify us in assuming two kings rather than one to have issued the series.

## ARSACES XII. ORODES I.


## (a). Early coinage.

Plate III. 15. *Obv.* Head of Orodes I. diad., neck-ornament spiral.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΞΑΚΟΥ ΚΑΙ ΚΤΙΣΤΟΥ. Arsaces seated r. on throne holding bow.

*Tetradrachm.* Berlin.

16. *Obv.* As last.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΦΙΛΟΠΑΤΟΡΟΣ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; to r. .

*Drachm.* B.M. Wt. 57·7.

17. *Obv.* As last.

*Rev.* Same inscr. without ΚΑΙ. Pegasus r. prancing; beneath, Α.

B.M.  $\mathcal{A}$  7.

18. *Obv.* Head of Orodes I., behind, Nike crowning him.

*Rev.* Same inscr. Arsaces seated r.; to r. Α.

*Drachm.* B.M. Wt. 60.

Plate III. 19. *Obv.* As last.

*Rev.* Same inscr. Eagle with spread wings standing r.; in front,  $\overline{\Lambda}$ .

B.M.  $\text{Æ}$  6.

Varieties:—Of No. 16, monograms on rev  $\Gamma^P$ , K, etc. Of No. 17, types, horse's head r., bow case and club (B.M.). Of No. 18, monogram of rev.  $\Sigma^P$  (P.O.).

( $\beta$ ). Later coinage.

20. *Obv.* Head of Orodes I. diademed, neck-ornament spiral.

*Rev.*  $\text{BA}\xi\text{I}\Lambda\text{E}\Omega\xi\ \text{BA}\xi\text{I}\Lambda\text{E}\Omega\text{N}\ \text{AP}\xi\text{AKOY}\ \text{EYEP}\Gamma\text{ETOY}\ \Delta\text{IKAI}\text{OY}\ \text{EPI}\Phi\text{ANOY}\xi\ \Phi\text{I}\Lambda\text{E}\text{A}\Lambda\text{HNO}\xi$ . Arsaces seated r.; in front  $\Sigma^P$ .

*Drachm.* B.M. Wt. 59.1.

21. *Obv.* As last.

*Rev.* Same inscr. Stag's head r.; on either side  $\Delta$ ,  $\overline{\Lambda}$ .

B.M.  $\text{Æ}$  65.

22. (*Obv.* As last.)

*Rev.* Same inscr. Castle with four towers.

B.M.  $\text{Æ}$  55.

23. *Obv.* Same head, behind, crescent (moon).

(*Rev.* Same inscr. Arsaces seated r.; in front  $\overline{\text{V}}$ .)

*Drachm.* B.M. Wt. 61.6.

24. *Obv.* Same head between star and crescent (sun and moon).

*Rev.* As last, mon.  $\Gamma^P$ .

*Drachm.* B.M. Wt. 60.5.

25. *Obv.* Head of Orodes I., on temple, wart, between star on one side, and star and crescent on the other.

*Rev.* As last, mon.  $\Gamma^P$ , anchor in field.

*Drachm.* B.M. Wt. 61.

26. *Obv.* Similar to last, beard longer.

*Rev.* As last, mon.  $\overline{\Lambda}$ , anchor in field.

*Drachm.* B.M. 56.7.

27. *Obv.* Head of Orodes I. diad.; wart on temple.

*Rev.*  $\text{BA}\xi\text{I}\Lambda\text{E}\Omega\xi\ \text{BA}\xi\text{I}\Lambda\text{E}\Omega\text{N}\ \text{AP}\xi\text{AKOY}\ \Delta\text{IKAI}\text{OY}$ . Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Obol.* B.M. Wt. 10.

28. *Obv.* As last.

*Rev.*  $\text{BA}\xi\text{I}\Lambda\text{E}\Omega\xi\ \text{BA}\xi\text{I}\Lambda\text{E}\Omega\text{N}\ \text{AP}\xi\text{AKOY}\ \text{OP}\Omega\Delta\text{OY}$ . Same type, in front  $\Gamma^P$ .


*Obol.* P.O.

Varieties:—Drachms of all the above types appear with a multitude of monograms. Types of copper, with obv. like Nos. 21–22, horse r., horse's head r., stag r.; with obv. like No. 23, horse r., Nike r.; with obv. like No. 24, bow in case, eagle r. holding wreath, horse's head r.; with obv. like No. 25, star, anchor and crescent, turreted head r., Nike r., helmeted head r., eagle r.; with obv. like No. 26, deer and eagle, turreted head r., eagle on amphora and grapes, ox head and ear of barley; with obv. like No. 27, crescent and star, palm and anchor, castle, eagle r. (all B.M.).

I have seen a diobol of this king, weight 17·4; obv., head of Orodes I., on forehead wart, in front palm; rev. that of obols twice struck.

#### ORODES I. AND PACORUS.

Plate III. 29. *Obv.* Head of Orodes I. diad., without wart, between star and crescent.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΦΙΛΕΛΛΗΝΟΣ ΚΑΙ ΑΡΞΑΚΟΥ ΠΑΚΟ-  
ΡΟΥ. Arsaces seated r.; behind, anchor, in front .


*Drachm.* B.M. Wt. 61·8.

30. As last, wart on forehead.

*Drachm.* B.M. Wt. 61·6.


#### PACORUS I.

Plate IV. 1. *Obv.* Head of Pacorus I. beardless, diad.; behind, Nike crowning it.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; behind, crescent, in front .

*Drachm.* B.M. Wt. 58·1.

2. *Obv.* As last.

*Rev.* Traces of same inscr.? Head r. in pileus with short beard; in front .

B.M.  $\mathcal{A}\mathcal{E}$  35.

Of the earlier coinage of Orodes I have already spoken, and shown how I divide it from the coins of his brother. The tetradrachm No. 15 belongs to a not uncommon class, which have been given in turn to several Kings. But the portrait is exactly the same on this coin as on the drachms and copper coins Nos. 16–19, even to the neck-ornament, which, as I have above remarked, is distinctive of Orodes. The title *κτίστης* suits Orodes better than any of the later Parthian Kings, for in his reign the Empire became consolidated, and put on a new footing; or, if the term be taken to mean only that the King founded a new city, who was more likely to do this than Orodes? Those tetradrachms which are usually given to Orodes I shall show, in speaking of the coins of Tiridates II., to belong, beyond doubt, to that monarch. After the middle of Orodes' reign the legend of the Parthian drachms varies but little. The number of mint-monograms increases largely in this reign, and a number of new ones come in, most of which do not again appear. They may have belonged to places in Asia Minor and Syria, both of which districts were overrun by the armies of Orodes. To Asia Minor and Syria, as I conjecture, belong in a special degree the coins which bear the



name, as well as those which bear the portrait of Pacorus, who there took the title of King by his father's permission. The portrait on the drachm No. 1 seems to be certainly of Pacorus; as to the legend on Orodes' coins, I felt inclined to hesitate, as I have never seen a specimen with the word *Πακόρου* clear and unmistakable; but the reading has long been accepted, and I have no sufficient reason for calling it in doubt. It will be observed that the words *καὶ Ἀρσάκου* begin near the top of the coin behind the seated figure of the founder, and are continued under that figure. The second head on the copper coin No. 2 would seem to be that of some subordinate ruler or feudatory, but this is not certain.

The anchor which makes its appearance on some of these pieces is doubtless the representative of that anchor which the Seleucidæ adopted into their arms in consequence of a family legend, which also appears on the coins of Seleucus I. and Antiochus I., and which was adopted or copied by several of the princes of Central Asia, notably King Kamnaskires and his descendants. The wart, which appears on the forehead of Orodes, is imitated by many of his successors.

## ARSACES XIII. PHRAATES IV.

Plate IV. 3. *Obv.* Head of Phraates l. diad., on forehead wart.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΛΗΝΟΣ. Date . . . Ξ ΥΓΕΡΒΕΡΕ. Phraates seated r., before him Pallas or  
Roma? armed holding wreath and spear.

*Tetradrachm.* B.M. Wt. 227.7.

4. (*Obv.* As last.)

*Rev.* Same inscr. Date — ΟΛΩΟΥ. Phraates seated r., before him City l. holding  
palm and cornucopiæ.

*Tetradrachm.* B.M. Wt. 215.4.

5. *Obv.* As last.

*Rev.* Same inscr. Date ΕΠΞ ΟΔΑΙΞΙ. Phraates seated l., holding Nike, who offers him  
wreath and sceptre.

*Tetradrachm.* B.M. Wt. 231.

6. *Obv.* Same head, behind, eagle l., holding wreath in beak.

*Rev.* Same inscr. Arsaces seated r., behind him eagle, holding in beak wreath; in front Α.

*Drachm.* B.M. Wt. 59.5.

7. *Obv.* Same head.

*Rev.* Traces of same inscr.? Humped bull r.; above Α.

B.M. Æ 45.

8. *Obv.* Same head, in front star; behind, eagle holding wreath in beak l.

*Rev.* Same inscr. Arsaces seated r.; behind, star, in front Α.

*Drachm.* B.M. Wt. 58.

Plate IV. 9. *Obv.* As last.

*Rev.* Same inscr.? Male winged figure l.; in front  $\overline{\Lambda}$ .

B.M.  $\text{Æ}$  45.

10. *Obv.* As last.

*Rev.* Same inscr. Sphinx, r.

B.M.  $\text{Æ}$  35.

11. *Obv.* Same head; in front star and crescent; behind, Nike with wreath l.

*Rev.* Inscr. barbarous. Arsaces seated r.; behind, star, in front  $\overline{\text{M}}$ .

*Drachm.* B.M. Wt. 59.4.

12. *Obv.* Same head; in front star and crescent; behind, eagle holding wreath.

*Rev.* Inscr. as Nos. 3-10. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 56.

13. *Obv.* As last.

*Rev.* Date  $\Pi\xi$ . Head of City r. wearing turreted crown.

B.M.  $\text{Æ}$  55.

14. *Obv.* As last.

*Rev.* Inscr. as Nos. 3-10. Head of queen r. wearing tiara.

B.M.  $\text{Æ}$  4.

15. *Obv.* [As last.]

*Rev.* Same inscr.  $\overline{\Lambda}$ .

B.M.  $\text{Æ}$  45.

16. *Obv.* [As last.]

*Rev.* Same inscr.  $\text{Æ}$ quitas l. holding scales; in field  $\overline{\Lambda}$ .

B.M.  $\text{Æ}$  4.

17. *Obv.* As last.

*Rev.* Same inscr.? Janiform male head.

B.M.  $\text{Æ}$  45.

Varieties:—Of No. 6, monograms on rev.  $\overline{\text{P}}$ ,  $\overline{\text{P}}$ ,  $\text{R}$ , and others (B.M.). Of No. 7, types of copper horse's head, ox-head, with two stars and crescent (B.M.). Of No. 8, monogram on rev.  $\overline{\text{M}}$ ,  $\text{R}$  (B.M.)  $\overline{\text{P}}$  (P.O.). Of Nos. 9-10 types of copper, fish r. (B.M.). Of No. 12, monogram on rev.  $\overline{\text{M}}$   $\Delta$  (B.M.). Of Nos. 14-17 types of copper, horse r. and palm, Nike r., term and caduceus, winged male figure r., stag r., bunch of grapes between ears of barley, winged caduceus, Helios' head facing, two cornucopiæ, cantharus and star, Artemis Phosphoros, sea-horse, crescent and star (all B.M.). Of No. 13, on obv. head of King crowned by Nike, no star or crescent.

The dates of the tetradrachms in the British Museum begin with 285 Apellæus, and close

with 288 Xanthicus. Count von Prokesch-Osten begins with 281 Peritius. Visconti has published a coin which bears the same head at an earlier stage, and the date 276 Gorpiaëus. Other coins are known as late as 289 Hyperberetæus. On the copper coins 280 is the only date. It seems clear that all these coins were issued by the same King, and the dates prove that this King was Phraates IV. At first sight the type which appears on the copper pieces, such as No. 17, a Janus head, not unlike that on the coins of Rome, might have seemed more appropriate to Tiridates, his contemporary and rival. And if the figure who on No. 3 presents a wreath to the King be held to represent Roma rather than Pallas, one might be disposed here also to see an allusion to the part played by the Romans in putting forward Tiridates. But a study of the dates of the tetradrachms which bear this type will soon show that they must have been issued, not by Tiridates, but by Phraates. The date of the earliest of these tetradrachms is, I believe, 284 Dæsius, and it was just about that period that, after the flight of Tiridates, Phraates began to court the good-will of the ruler of Rome.

PHRAATES IV. or a usurper.

Plate IV. 18. *Obv.* Head of a King l. diad.; on forehead, wart.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΑΥΤΟΚΡΑΤΩ (sic) ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΥΣ. King seated r., before him a City l., holding palm and sceptre; date ΕΠΞ ΔΑΙ.

*Tetradrachm.* B.M. Wt. 181·3.

The date of this coin proves that it was minted during the reign of Phraates IV. The head, however, is quite different from his, and closely resembles that on the coin (Pl. V. 1), which is given to Orodes II. The title *αὐτοκράτωρ* also is not assumed by Phraates on his certain coins. I am therefore obliged to leave this piece uncertain. History gives us no information as to the events of the Seleucid year 285 (28/27 B.C.), when it was struck.

TIRIDATES II.

Plate IV. 19. *Obv.* Head of Tiridates l. diad.; on forehead wart.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΥΣ. Tiridates seated l., holding Nike and sceptre.

*Tetradrachm.* B.M. Wt. 231·6.

20. *Obv.* As last.

*Rev.* Same inscr. Tiridates seated r. on throne; before him City wearing mural crown, holding palm and sceptre; date ΔΥΞΤ.

*Tetradrachm.* P.O. Wt. 187·2.


21. *Obv.* As last.

*Rev.* Same inscr. Arsaces seated r.; in field Α ΣΡ.

*Drachm.* B.M. Wt. 61·8.

On the tetradrachms of this class the only dates are in the year 280, the months Artemisius, Dystrus and Dæsius (P.O.). They are usually given to Orodes in clear defiance of chronology, for we know that Orodes was dead in the year 280 (33/32 B.C.). But the year 33 B.C. was the exact time when Tiridates invaded Parthia, and compelled Phraates to fly to the Scyths. Nor is there at all an exact resemblance between the portrait of these tetradrachms and that of the drachms of Orodes; the beard is shorter, and the aspect more truculent. The drachm (No. 21) bears a head closely similar to that of the tetradrachm, and the arrangement of the lines of the legend is not the same as in Orodes' coins. I have therefore removed it to this place, but without entire confidence.

## ARSACES XIV. PHRAATACES.

- Plate IV. 22. *Obv.* Head of Phraataces l. diad.; wart on forehead.  
*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΛΗΝΟΣ. Phraataces seated r., in front a city l., holding wreath and  
cornucopiæ. Date IT APTEMIZI (?)  
*Tetradrachm.* B.M. Wt. 226.
23. *Obv.* As last.  
*Rev.* Same inscr. Arsaces I. seated r., holding bow. Date AIT APTEMIZI.  
*Tetradrachm.* B.M. Wt. 208·4.
24. *Obv.* Head of Phraataces l.; on either side a wreath-bearing Nike.  
*Rev.* Same inscr. Arsaces seated r.; in front   
*Drachm.* B.M. Wt. 54·4.
25. *Obv.* As last.  
*Rev.* In place of inscription, circular border of dots. King r. on horseback; in front A.  
B.M. Æ 6.
26. *Obv.* As last.  
*Rev.* Same border. Female figure l. holding palm, sacrificing at altar.  
B.M. Æ 55.

Varieties:—Of Nos. 25, 26, types of copper, crescent and star (B.M.), radiate head facing (P.O.).

## PHRAATACES AND MUSA HIS MOTHER.

- Plate IV. 27. *Obv.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ. Head of Phraataces l. diad., in front Nike crowning it.  
Date ΔIT.  
*Rev.* ΘΕΑΞ ΟΥ —. Head of Musa r. wearing tiara; in front, Nike l. crowning it. Date  
ΟΛ (month Lous).  
*Tetradrachm.* P.O. Wt. 211.

Plate IV. 28. *Obv.* Head of Phraataces l. ; on either side a wreath-bearing Nike.

*Rev.* ΘΕΑΞ ΟΥΡΑΝΙΑΞ ΜΟΥΞΗΞ ΒΑΣΙΛΙΞΞΗΞ. Head of Musa l. in tiara ; behind Α.

*Drachm.* B.M. Wt. 57·8.

Varieties :—Of No. 27, monogram on rev. 4 (B.M.), Α and others. Copper coins with the same types (B.M.).

The dates on the coins of Phraataces and Musa known are 313 Xanthicus, 314 Lous, and 315 Hyperberetæus (all P.O.). The earliest known coin of Phraataces alone is No. 22, with the date 310 Artemisius ; the last would appear to be 313 Gorpiaëus, published by Mionnet ; but this coin I have not seen.

In the reign of this King, the ordinary copper coins cease to bear a legend. A border of dots takes its place, or the type stands alone. Henceforward nearly all copper coins bear the monogram Α.

#### SANABARES OF BACTRIA.

Plate IV. 29. *Obv.* Head of Sanabares l. in tiara ; behind (𐬵) 𐬀𐬎 (two Pehlvi letters.)

*Rev.* ΒΑΣΙΛΕΥΞ ΜΕΓΑΞ ΞΑΝΑΒΑ. Arsaces seated l ; in front Α. Date 𐬔𐬌.

*Drachm.* B.M. Wt. 58·5.

I place this coin among those of the Arsacidæ on account both of its type and monogram. Sanabares must have been a rival, and for the time a successful rival, of Phraataces. That he was a Bactrian king is known from certain copper coins which he issued (Thomas, Early Sassanian Inscriptions, p. 121) bearing Bactrian types and inscriptions.

#### ARSACES XV. ORODES II.

Plate V. 1. *Obv.* Head of Orodes l. diad.

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ ΦΙΛ· ΕΛΛΗΝΟΞ. Orodes seated l., holding bow and sceptre ; in field l. EM. Date ΖΙΤ (317).

*Tetradrachm.* Berlin. Wt. 175·9.

The exact correspondence of date leaves no doubt that this probably unique coin belongs to Orodes II. the king mentioned by Josephus. The head is remarkably like that on Pl. IV. 18, but as the dates of both coins are certain, this must be a mere coincidence. The letters EM probably represent the intercalary month Embolimus.

#### ARSACES XVII. VONONES I.

Plate V. 2. *Obv.* ΒΑΣΙΛΕΥΞ ΒΑΣΙΛΕΩΝ ΟΝΩΝΗΞ. Head of Vonones l. diad. (Traces of previous striking, ΒΑΣΙΛΕΩΝ, back of head of Phraataces, and date ΔΙΤ).

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ ΦΙΛ· ΕΛΛΗΝΟΞ. Nike l. holding wreath and palm. Date ΒΚΤ ΥΠΕ.

(Traces of previous striking, ΘΕΑΞ ΟΥΡΑΝΙ—, back of head of Musa.)

*Tetradrachm.* Berlin. Wt. 177·5.

Plate V. 3. As last, also restruck on coin of Phraataces and Musa.

*Tetradrachm.* B.M. Wt. 212.

4. *Obv.* ΒΑΣΙΛΕΥΞ ΟΝΩΝΗΞ. Head of Vonones l. diad.

*Rev.* ΒΑΣΙΛΕΥΞ ΟΝΩΝΗΞ ΝΕΙΚΗΞΑΣ ΑΡΤΑΒΑΝΟΝ. Nike r., holding palm; in front Α.

*Drachm.* B.M. Wt. 58·3.

5. *Obv.* Same.

*Rev.* Same inscr. Α.

B.M. ΑΕ 55.

Varieties:—Of No. 5, types of rev. Nike r. (B.M.), eagle r. (P.O.); monogram of rev. Π (B.M.).

The date of these tetradrachms, besides that above given, is 320 (P.O.). It will be at once observed in how many respects Vonones departs from the traditional types and legends of the Arsacidæ. His Roman training indisposed him to abide in these matters by prescription. Up to his time no name, except those of Orodes and Pacorus, had appeared on the coin. The present prince not only records his name, but also the fact that he had won a victory over Artabanus. To this victory all his types allude. The legend of the tetradrachms is obscure, the reason of which is that they are usually or always restruck on pieces of Phraataces.

#### ARSACES XVIII. ARTABANUS III.

Plate V. 6. *Obv.* Head of Artabanus l. diad.

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΕΥΕΡΓΕΤΟΥ ΑΡΞΑΚΟΥ. Artabanus seated l. receiving palm from female figure and wreath from kneeling male figure. Date —Δ(334) ΥΠΕΡΒΕ.

*Tetradrachm.* B.M. Wt. 218·4.

7. *Obv.* (As last).

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ ΦΙΛΕΛΛΗΝΟΞ. Artabanus seated l., receiving palm from a City who holds cornucopiæ. Date ΒΚΤ.

*Tetradrachm.* P.O. Wt. 190·3.

8. *Obv.* Head of Artabanus, facing, diad.

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ. Artabanus l. on horseback receiving palm from a City who holds sceptre, beneath horse Α/. Date ΤΛΗ.

*Tetradrachm.* B.M. Wt. 200.

9. *Obv.* Head of Artabanus l. diad.

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ ΦΙΛΕΛΛΗΝΟΞ. Arsaces seated r.; in front Α.

*Drachm.* B.M. Wt. 58·3.

10. *Obv.* As last.

*Rev.* Female head r., in front Α.

B.M. ΑΕ 5.

Plate V. 11. *Obv.* As last.

*Rev.* Two-handled cup; in field l.  $\overline{\Lambda}$ .

B.M.  $\text{Æ}$  5.

Varieties:—Of No. 9, on rev. behind king  $\Omega$  (P.O.). Of Nos. 10–11, types of rev. male winged figure l., crescent and star, horse's head l. (all B.M.).

The earliest date is 322; there is also a tetradrachm dated 323 (P.O.): then there seems to be a gap; the later coins range from 334 Xanthicus (Paris) to 338. The type of No. 8 is interesting, this being the first occasion on which a Parthian king appears on horseback. Under this king the legends of the drachms begin to become corrupt, and this process goes on so fast that in about a century they cease to be in any way intelligible. It is by the degree of corruption in the legend, chiefly, that the later drachms are classed.

#### ARSACES XIX. VARDANES I.

Plate V. 12. *Obv.* Head of Vardanes l. diad.; on forehead wart.

*Rev.*  $\text{BA}\xi\text{I}\Lambda\text{E}\Omega\text{ξ}\text{ BA}\xi\text{I}\Lambda\text{E}\Omega\text{N AP}\xi\text{AKOY EYEPΓETOY ΔIKAIΟΥ EΠIΦANOYξ}$   
 $\Phi\text{I}\Lambda\text{E}\Lambda\text{HNOξ}$ . Vardanes, seated r., receives palm from City, who holds cornucopiæ.  
 Date  $\text{ENT APTEMEIξIOY}$ .

*Tetradrachm.* B.M. Wt. 213.7.

13. *Obv.* Similar head, no wart.

*Rev.* Same inscr. (corrupt). Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 59.

14. *Obv.* Similar head, behind  $\Delta\text{NT}$ .

*Rev.*  $\text{BOY}\Lambda\text{H}$ . City seated r. on throne, holds cornucopiæ.

B.M.  $\text{Æ}$  65.

15. Similar. Date  $\text{ENT}$ .

B.M.  $\text{Æ}$  45.

16. *Obv.* Similar head.

*Rev.* Nike r. holding wreath, square border of dots.

B.M.  $\text{Æ}$  45.

17. *Obv.* As last.

*Rev.* Eagle r. holding wreath and palm, same border.

B.M.  $\text{Æ}$  5.

Varieties:—Of Nos. 16–17, types of rev. Nike r., male figure l. holding cornucopiæ (B.M.), caduceus, altar (P.O.).

Von Prokesch-Osten publishes a tetradrachm of this prince of the date 351 Gorpisæus;

this coin appears in his plates, and there, instead of A, one seems to see Δ. It must, however, be added that Dr. Friedländer, of Berlin, agrees with the former reading. Otherwise the earliest coin known is of 353 Panemus, also published by von Prokesch-Osten. The earliest specimen in the B.M. has the date 354 Apellæus. The latest known specimen is of 356 Lous (P.O.). The copper coins bear only the dates above mentioned, 354, 355. I read BOYΛH on the obverse of these coins, which legend is about this period extremely common on Græco-Roman coins of all parts of Asia Minor. We have here a still further proof, if one were needed, that these dated copper coins are a civic issue by some Greek city, perhaps Seleucia on the Tigris.

## ARSACES XX. GÖTERZES.

- Plate V. 18. *Obv.* Head of Götterzes l. diad.; behind Γ.  
*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ ΔΙΚΑΙΟΥ ΕΥΕΡΓΕΤΟΥ  
 ΓΩΤΑΡΖΟΥ. Götterzes, seated r., receives wreath from City, who holds cornucopiæ.  
 Date ZNT ΠΑΝΑ.

*Tetradrachm.* B.M. Wt. 194.3.

19. *Obv.* Same head.  
*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
 ΦΙΛΕΛΛΗΝΟΣ. Same type; date ΑΞΤ.

*Tetradrachm.* B.M. Wt. 211.4.

20. *Obv.* Similar head.  
*Rev.* Same inscr. Arsaces seated r.; in front Α.  
*Drachm.* B.M. Wt. 55.8.

21. *Obv.* As last.  
*Rev.* Head of Queen r., wearing tiara; round border of dots.  
 B.M. Æ .6.

22. *Obv.* As last.  
*Rev.* King l. sacrificing at altar, same border.  
 B.M. Æ .5.

23. *Obv.* As last.  
*Rev.* Upper part of Artemis r. holding bow and arrow, same border.  
 B.M. Æ .5.

24. *Obv.* As last.  
*Rev.* Male head l., slightly bearded, in tiara; same border.  
 B.M. Æ .5.

25. *Obv.* As last.  
*Rev.* ΓΩΤΕΡΖΗΣ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΥΟΣ ΚΕΚΑΛΟΥΜΕΝΟΣ ΑΡΤΑΒΑΝΟΥ.  
 Arsaces seated r.; in front Α.  
*Drachm.* Paris.



Plate V. 26. As last.

*Drachm.* St. Petersburg.

Varieties:—Of No. 20, several barbarous imitations. Of Nos. 21–24, types of copper very numerous; among them, king seated holding bow or palm, male or female figure holding palm, Helios' head facing, thunderbolt, head of city r., armed female figure, horse r., King r. on horseback, horse's head r., fish, eagle l., amphora, wreath, pomegranate, cornucopiæ, caduceus, griffin's head, standard, trophy.

The earliest date is 352 (P.O.). This coin seems to be a memorial of the first reign of Goterzes, which lasted but a short time. The next is 356 Peritius (B.M.), from which date there is an uninterrupted series for every year until 362. The last coin is 362 Dæsius (B.M.), for the coin which is published by P.O. as 364 Dæsius must really bear the date 361, as Δ and Α are not easily distinguishable, and Goterzes was certainly dead by the year 364.<sup>1</sup>

The drachms Nos. 25, 26, have long been known, but unfortunately no new specimen appears to confirm the reading. It is supposed that the mysterious words ΥΟΞ ΚΕΚΑΛΟΥΜΕΝΟΞ stand for υἱος κεκλημένος, and mean only that Goterzes claimed, and was proud of his descent from Artabanus. I regret that I have no better explanation to offer.

ARSACES XXI. VONONES II.

No coin.

ARSACES XXII. VOLOGESSES I.

Plate V. 27. *Obv.* Head of Vologesses l. diad.; on forehead, wart.

*Rev.* ΒΑΣΙΛΕΩΞ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ  
ΦΙΛΕΛΛΗΝΟΞ. Vologesses, seated l., receives wreath from City who holds sceptre.  
Date ΓΞΤ.

*Tetradrachm.* B.M. Wt. 211·7.

28. *Obv.* As last.

*Rev.* Same inscr. Arsaces seated r.; in front Α.

*Drachm.* B.M. Wt. 55·9.

29. *Obv.* As last.

*Rev.* Horse's head r.; in front Α.

B.M. Æ 45.

30. *Obv.* As last, behind (J) ʘ (Vol).

*Rev.* As last but one.

*Drachm.* B.M. Wt. 53.

Varieties:—Of No. 29, types of copper, female figure between standards (B.M.), horseman r. (P.O.).

<sup>1</sup> Against this merely *a priori* statement of mine I must set Dr. Friedländer's opinion, that the date on the piece is really 364. He has obligingly sent me a cast, but I must confess that the date of the piece does not seem to me clear enough to overthrow the distinct statements of Tacitus.

The earliest date is 362 Gorpiaëus (Paris); whence a continued series to 365 Hyperberetæus (P.O.). Hence it will be seen that the entire reign of Vonones must have been comprised in the months of Panemus and Lous of the year 362. This is quite consistent with the statements of Tacitus. Some writers suppose the whole of the above coins to belong to Vonones, to whom they give a reign of five or six years. To Vologeses they assign the coins of 367-9, which I give to Vardanes, as will appear below. But it is put beyond any reasonable doubt, by the express statement of Tacitus, that Vologeses was King in 51 (362-3), and there is no clear evidence to the contrary. On the drachm No. 30, we have for the first time (save in the case of Sanabares) Pehlvi letters, forming the beginning of the King's name.

## VARDANES II.

Plate VI. 1. *Obv.* Head of Vardanes l. diad.; on forehead, wart.

*Rev.* ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΛΗΝΟΣ. Vardanes seated l. receives wreath from City, who holds sceptre.

Date ΖΞΤ.

*Tetradrachm.* B.M. Wt. 187.

2. *Obv.* As last.

*Rev.* ΒΝΑΝΟ  
ΔΙΟΣ

B.M.  $\mathcal{A}$  5.

3. *Obv.* Head of Vardanes facing in tiara, on either side, star.

*Rev.* Inscr. as No. 1. Arsaces seated r.; in front Α.

*Drachm.* B.M. Wt. 56.3.

Varieties:—Copper of same *obv.* type as No. 3, on *rev.* male figure r. in niche holding eagle.

The date of the tetradrachms varies from 367 Apellæus (P.O.) to 369 Panemus (Paris). This period is just that assigned by Tacitus to the revolt of Vardanes. The head of the King is quite youthful. The legend of No. 2 is very curious, and must remain doubtful until another specimen appears. A very slight liberty taken with the letters as they appear would transform them into ΒΑΡΑΝΟ, the very name of Bardanes; but it is to be observed that the Parthians did not usually thus run the letters of a name together, a practice of which one could find a hundred instances in the contemporary Greek-Imperial coinage of Asia Minor.

## VOLOGESES II.

Plate VI. 4. *Obv.* Head of Vologeses l. diad.

*Rev.* ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΛΗΝΟΣ. Vologeses seated l., receives palm from City turreted: date ΔΠΤ  
ΞΑΝΔΙΚ.

*Tetradrachm.* B.M. Wt. 224.4

Plate VI. 5. *Obv.* As last.

*Rev.* Same inscr. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 57·8.

6. *Obv.* As last.

*Rev.* Caduceus winged; square border of dots.

B.M.  $\mathcal{A}$  6.

Varieties:—Of No. 6; types of copper, King sacrificing (in field l. crescent), Pallas? facing holding shield and spear, altar, crux ansata, horse's head (B.M.), eagle with wreath (P.O.).

The dates of the tetradrachms from 372 (P.O.) and 374 Xanthicus (B.M.) to 379 (P.O.).

Count von Prokesch-Osten publishes these coins as of Artabanus IV., to whom also he gives the piece, of quite another character, described below with the date 392. The reason of this attribution is obscure, for it is quite clear, from the notices of the historians, that a Vologeses was reigning in Parthia at this time, and no name appears on the coins themselves. In none of the writers is there any indication that the Vologeses of 372–9 is a different King from the Vologeses of 351. If we had no coins, we should assume that the old King put down the rebellion of his son, and continued to reign. But it is at least a curious fact, that the portrait and style of the later coins which follow those of Vardanes, is quite different from the portrait and style of the earlier coins which precede them. One of two things seems to have happened. Either, after overthrowing his son, the old Vologeses began the issue of a reformed coinage, adorned with a more recent portrait of himself. Or else the elder monarch did not survive the defeat of his son, and dying, left his power to another son bearing his own name. The latter alternative is somewhat more probable numismatically, the former historically, and it is most rational to refuse finally to decide between them until more evidence shall be discovered.

#### PACORUS II.

##### (a). Wearing diadema.

Plate VI. 7. *Obv.* Young head of Pacorus l. diad.; behind B.

*Rev.* ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΠΑΚΟΡΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Pacorus seated l., receives wreath from turreted City r. who holds sceptre. Date ΘΠΤ.

*Tetradrachm.* B.M. Wt. 218.

8. *Obv.* (Same head; behind Γ.)

*Rev.* Same inscr. Pacorus l. on horseback receives wreath from City who holds sceptre; behind her, warrior r. Date ΒϞΤ ΔΥΞΤ?

*Tetradrachm.* B.M. Wt. 204.

9. *Obv.* Same head. Date ΔϞΤ.

*Rev.* Head of City r. turreted.

B.M.  $\mathcal{A}$  55.

Plate VI. 10. *Obv.* Same head.

*Rev.* Usual inscr. debased. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 57·9.

11. *Obv.* Same head.

*Rev.* Vase.

B.M.  $\overline{\Lambda}$  45.

Varieties:—Of No. 11, rev. YEACAC bird r. Of Nos. 7, 8, letters behind head A, B, Γ, Δ.

(β). Wearing helmet.

12. *Obv.* Head of Pacorus l. slightly bearded, in helmet; behind, B.

*Rev.* Inscr. and type as No. 7. Date ΔΥ ΓΟΡΠΙΑΙ.

*Tetradrachm.* Berlin. Wt. 143·1.

13. *Obv.* Same head.

*Rev.* As No. 10.

*Drachm.* B.M. Wt. 53·7.

14. *Obv.* Same head.

*Rev.* Head of City r. Date CY.

B.M.  $\overline{\Lambda}$  45.

Varieties:—Copper, *obv.* as No. 13, rev. wild goat l. (P.O.), Nike r. (B.M.).

The dates of the tetradrachms are 389 Dæsius (Paris) to 393 (B.M.) and 394 (P.O.) for the beardless and diademed head. For the bearded head, nearly always in helmet, the dates are 404 Panemus (P.O.) and 404 (Bank of England) to 407 Dystrus (P.O.). There are also copper coins of 391, 394, 395 (B.M.), 406 (Bank of England).

The coins of Pacorus bring us to an important innovation, the name of the King at full-length on the tetradrachms. And the reason of this change is clear, for we find at this time no less than three Kings, Pacorus, Artabanus, and Vologeses, reigning simultaneously. The name was therefore necessary to prevent the portraits and coinages of the Kings from becoming confused. Of the smaller coins one of the most remarkable is the small copper piece with the legend YEΔΞΑΞ, as to the meaning of which word I am in entire ignorance. There seems to be a break in the reign of Pacorus from A.S. 395 to 404. When, after this break, coins again appear, they represent the King as bearded; before, he was beardless.

#### ARTABANUS IV.

Plate VI. 15. *Obv.* Head of Artabanus l. diad.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΑΡΤΑΒΑΝΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΛΗΝΟΣ. Artabanus seated l. receives untied diadem from City; date ΒΥΤ.

*Tetradrachm.* B.M. Wt. 203·6.

Another piece in the B.M. has the date 392 Panemus. Coins with the same date (the month not legible) exist also at Paris and Berlin. I am not aware of any coin existing with the name of Artabanus and another date. This King must have been a contemporary of Pacorus; I have mentioned above (p. 14) the facts known in connexion with him. Other coins which may have been issued by him will be found at the bottom of Plate VI.

## CHOSROES.

Plate VI. 16. *Obv.* Head of Chosroes l. diad.

*Rev.* Head of City r. Date HİY.

B.M. Æ .45.

17. *Obv.* Same head, great tufts of hair.

*Rev.* Same type. Date HKY.

B.M. Æ .85.

18. *Obv.* Same head, full face.

*Rev.* Same type. Date ΘKY.

B.M. Æ .45.

19. *Obv.* Same head l. in crown with three points.

*Rev.* Head of City r. her hand visible holding wreath. Date BAY.

B.M. Æ .45.

20. *Obv.* Same head l. in helmet with cheek-pieces.

*Rev.* City r., holding palm bound with fillet. Date ΘAY.

B.M. Æ .75.

21. *Obv.* As No. 17.

*Rev.* Usual inscr. debased. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 54·7.

Varieties of No. 20, type of rev. City seated l., same date.

These coins are connected together by the general similarity of the portrait throughout. The most salient feature of that portrait is the great tufts of hair, probably artificial, on both sides of the head, which are found on all coins, except those with the dates 418–19, which two pieces may belong to another of the many rivals, who at this time contested among themselves the succession to the throne of the Arsacidæ. The dates of the copper pieces, besides those given above, are 419, 421, 424, 431 (B.M.), 423, 430 (P.O.), 426, 427, 437. As these dates fall into the period during which we know Chosroes to have reigned, we naturally give him the coins. His desperate wars with Trajan may furnish us with an explanation of the rarity of his silver coins, and the total absence of tetradrachms. It is certain that many tetradrachms were issued by a Vologeses during the latter part of this reign; but unfor-

tunately history does not furnish us with the means of deciding which part of the Parthian dominions belonged to each competitor.

## MITHRADATES IV.

Plate VI. 22. *Obv.* Head of Mithradates I. diad.

*Rev.* (مترداد ملکا) (Matradat Malka),<sup>1</sup> and barbarized Greek inscr. Arsaces seated r., in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 54.4.

23. *Obv.* Same head.

*Rev.* Head of Herakles or a Satrap r. bare; behind I; above  $\Delta K$  (year 424?).

East India House.  $\mathcal{A}E$  .5.

It is a great pity that this last coin, which should be invaluable for fixing the date of Mithradates, should be in poor condition.  $\Delta K$  appear to be certain, and there is space for another letter, which can scarcely have been any but  $\Upsilon$ , for the style of the drachms fixes them to the period between Pacorus II. and Vologeses III. On the other hand, the I is distinct, and it is quite uncertain what it may mean. The aspect of the coin is not that of the ordinary Parthian pieces; it may have been issued by a satrap, if Mithradates, himself unknown to history, can be supposed to have had satraps under him.

## ARTABANUS IV. OR MITHRADATES IV.

Plate VI. 24. *Obv.* Head of a King I. diad.

*Rev.* Inscr. corrupt. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 54.4.

25. Similar.

*Drachm.* B.M. Wt. 55.8.

26. Similar.

*Drachm.* B.M. Wt. 55.7.

27. *Obv.* Similar head.

*Rev.* Eagle r.

B.M.  $\mathcal{A}E$  .5.

28. *Obv.* Similar head.

*Rev.* Humped bull reclining r.; above, crescent.

B.M.  $\mathcal{A}E$  .45.

Varieties of Nos. 27-28, types of copper, bull's head facing, cow's head l., dolphin r., griffin r. (B.M.), emblem  $\Omega$ , Arsaces seated (P.O.).

The above are a few varieties of the many Parthian drachms and copper coins of rude

<sup>1</sup> For this and the following transcriptions of Pehlvi legends, the Editor has kindly made himself responsible.

workmanship and debased legend which abound. That they are later than Pacorus II. appears from a comparison of legends, and, on the other hand, they appear to precede the pieces of the Vologeses III.–VI., because the head on them is diademed; while the head of the later princes always wears a helmet. They therefore fall into the reigns of Artabanus IV., Mithradates IV., and their contemporaries.

## VOLOGESES III.

Plate VII. 1. *Obv.* Head of Vologeses I. wearing helmet, around the edge of which are what look like hooks; behind Δ.

*Rev.* ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΞΑΚΟΥ ΟΛΑΓΑΞΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛ-ΕΛΛΗΝΟΞ. Vologeses, seated l., receives wreath from a City who holds sceptre. Date Ϟ Τ.

*Tetradrachm.* B.M. Wt. 212·6.

2. *Obv.* Same head, behind, Ε.

*Rev.* As last. Date ΓΛΥ ΠΕΡΙΤΕΙΟΥ.

*Tetradrachm.* B.M. Wt. 206·8.

3. *Obv.* Same head.

*Rev.* Head of City r. turreted and veiled. Date ΗΛΥ.

B.M. Æ 65.

4.<sup>1</sup> *Obv.* Head facing in helmet with cheek-pieces. Date ΘΛΥ.

*Rev.* City seated l., hand raised to head; in front, palm.

B.M. Æ 7.

5. *Obv.* Head as No. 1.

*Rev.* Inscr. corrupt. Arsaces seated r.; in front Α.

*Drachm.* B.M. Wt. 54·6.

6. *Obv.* Same head; behind Ϟ (Vol).

*Rev.* (As last.)

7. *Obv.* Same head.

*Rev.* Eagle l. in wreath, beak.

B.M. Æ 5.

Varieties of Nos. 1–2; on *obv.* Α, Β, Γ.

The dates of the tetradrachms are as follows: 389 (B.M.), 389 Dæsius (P.O.), 390 (B.M.), 390 Dæsius (P.O.), 390 Embolimus (the intercalary month, the Marquis de Lagoy, *Rev. Num.* 1855); then a break, after which a constant succession from 431 (B.M.) to 449 Dius (B.M.), and 450 Apellæus (P.O.). The other dates of the copper are 423, 424, 430, 438, 439 (B.M.), 434,

<sup>1</sup> I am not sure that this piece might not with almost as great propriety be given to Chosroes.

435, 437 (P.O.). Count de Salis has left a note of a tetradrachm bearing the date 460, but without stating where he saw it. We here reach a well-known *crux* of Parthian numismatics. We have two series of coins, of which one covers the years 389–90, the other the years 423–450 (or even 460). The head on all these coins is unmistakably the same, but style and metal both become ruder as years go on (*cf.* No. 1 with No. 2). It seems impossible to avoid the conclusion that both series belong to the same King, and that the name of that King was Vologeses we know from the legend. The historians inform us of a Vologeses who was reigning about the year 442 (130 A.D.), and it is clearly this prince who issued our coins. During the earlier part of his rule, which corresponds with the reign of Pacorus, he can have possessed but a small part of Parthia, and the Roman historians, who give us an account of the war of Trajan and Chosroes, never once mention his name. And in fact the cessation of his coinage during that war seems to point to his temporary effacement. On the death of Chosroes, he seems to have become sole Parthian king. We have fair numismatic evidence, then, for a reign of 61 years by this prince, a thing which is the more remarkable, as the head on his very earliest pieces is that of a bearded man, who must apparently be at least twenty-five years of age.

## VOLOGESES IV.

Plate VII. 8. *Obv.* Head of Vologeses l. in helmet with back-piece; behind B.

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΟΛΑΓΑΣΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛ-  
ΕΛΛΗΝΟΣ. Vologeses, seated l., receives wreath from City who holds sceptre. Date  
ΔΕΥ ΑΠΕΛΛΑΙΟΥ.

*Tetradrachm.* B.M. Wt. 208·8.

9. *Obv.* Same head. Date ΕΟΥ.

*Rev.* Head of City r.; in front Α.

B.M. Æ 6.

10. *Obv.* Head l. in helmet with cheek-pieces.

*Rev.* (ولگشی ملکا) (Vulgasi Malka). Greek inscr. illegible. Arsaces seated  
r.; in front Α.

*Drachm.* B.M. Wt. 55.

11. *Obv.* Same head.

*Rev.* City seated r.; holds palm and cornucopiæ.

B.M. Æ 35.

12. *Obv.* As No. 8.

*Rev.* (ولگشی ارشک ملکین ملکا) (Vulgasi Arsak Malkin  
Malka). Religious symbol.

B.M. Æ 85.

Varieties of No. 11, type of rev. X.

The tetradrachms are extremely numerous; their dates vary from 460 Dius (B.M.) to 502 (P.O. and Paris). The copper coins from 460 (P.O.) to 488 (B.M.). The head on the



drachms differs somewhat from that on the larger coins, but not enough to throw any doubt on their representing the same personage. No. 12 is a piece the legend of which was first read by Mr. Thomas (Num. Chron. vol. xii.). It was doubtless struck in the south of Parthia, and the characters it bears are of the class called by Mr. Thomas Persepolitan Pehlvi. The meaning of the type, a common one on Parthian coins, is obscure, but it is possible it may represent the sun, the great object of Zoroastrian worship.

The difference of the portrait on the above pieces from that on the tetradrachms of years 431–450 is so great as to render it certain that at this point a new King succeeded. That his name was Vologeses we learn from the historians.

## VOLOGESSES V.

- Plate VII. 13. *Obv.* Head of Vologeses, facing, with tufts of hair on either side; to r.  $\Lambda$ .  
*Rev.* Traces of same legend as last King. Vologeses, seated l., receives wreath from City, who holds sceptre. Date  $\text{B}\Phi\text{ }\Gamma\text{O}\Pi\text{I}$ .

*Tetradrachm.* B.M. Wt. 195.4.

14. *Obv.* Same head l.  
*Rev.* Similar. Date  $\Delta\Phi$ .

*Tetradrachm.* B.M. Wt. 197.6.

15. *Obv.* Head as No. 13.  
*Rev.* (ولگشی ملکا) (Volgasi Malka) and corrupt Greek legend. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* Hunter Mus.

16. *Obv.* As last.  
*Rev.* Eagle l. wings spread.

B.M.  $\text{Æ}$  5.

Varieties of No. 16. type of rev. fore-part of Pegasus r. (P.O.), Griffin r. (B.M.).

The dates begin with 502 Gorpiaëus (B.M.) and continue to 514 Audinæus (B.M.), 519 (Bank of England), 520 (cabinet Magnoncour).

## VOLOGESSES VI.

- Plate VII. 17. *Obv.* Head of Vologeses l. in helmet with back-piece; behind B.  
*Rev.* Traces of inscr. and type as No. 13. Date  $\text{AK}\Phi$ .

*Tetradrachm.* B.M. Wt. 201.7.

18. *Obv.* Similar head; behind  $\text{ול}$  (Vol).  
*Rev.* (ولگشی ملکا) (Volgasi Malka) and corrupt Greek legend. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 58.6.

Varieties of No. 18:—there are also copper coins with, as type, eagle bearing wreath (B.M.).

The dates of the tetradrachms begin with 520 (P.O.) and 521 (B.M.), and continue to 533 (B.M.) There is at Paris a coin with very similar type and corrupt legend, bearing the date 539. This piece is interesting, as we know that Artabanus was defeated and slain by the Persians before A.S. 539. We may therefore, with some confidence, conclude that Vologeses, about whom history, curiously enough, tells us nothing, lived and reigned a year longer than his brother. Or it is possible that the coin may have been issued by Artavasdes (see below). I have seen the piece, and it appears to me that the portrait does not materially differ from that on coins of earlier date.

## ARTABANUS V.

Plate VII. 19. *Obv.* Head of Artabanus l. in helmet with cheek-pieces.

*Rev.* (هرتبی ملکا) (Hartabi Malka) and corrupt Greek legend. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 56.4.

Varieties: copper with types of rev. wild-goat l. (B.M.), eagle l. (P.O.).

It is not a little singular that of the two brothers, Vologeses and Artabanus, the latter should consistently be mentioned as King by the Roman historians at the time of Caracalla's invasion, yet that the former should apparently have issued all the tetradrachms. For I believe that wherever a tetradrachm of this period bears any legible name, it is always that of Vologeses.

## ARTAVASDES.

Plate VII. 20. *Obv.* Head of Artavasdes l. in helmet with cheek-pieces, beard forked; behind  $\text{V}=\text{A}$ .

*Rev.* (ارتبزو ملکا) (Artabazu Malka) and corrupt Greek legend. Arsaces seated r.; in front  $\overline{\Lambda}$ .

*Drachm.* B.M. Wt. 56.

Varieties: type of copper, rev. eagle l. holding wreath (P.O.).

This coin gives us the name of the successor of Artabanus, who strove vainly after his death to resist the growing power of the Persians, and soon fell, dragging with him the whole Parthian Empire.

## DATED CIVIC COINS.

Plate VII. 21. *Obv.* Head of City r. wearing turreted crown.

*Rev.* SKT VΠEPBEPETAIOY. Veiled female head r.; behind  $\text{X}$ .

P.O.  $\text{A}$  5.

22. *Obv.* Head of City r. wearing turreted crown.

*Rev.* ΠΟΛΙΞ  $\text{A}$ . City seated l. on rocks, holding in r. Nike; beneath her issues l. a horned river-god.

B.M.  $\text{A}$  3.

23. *Obv.* As last.

$\Delta\text{K}\xi$   
*Rev.*  $\Delta\text{IOY}$   
 $\text{A}$

B.M.  $\text{A}$  3.

Plate VII. 24. *Obv.* As last.

*Rev.* BNT. Nike l. holding palm.

B.M. Æ 3.

Varieties:—Of No. 21, date 327 Hyperb. (Imhoof-Blumer). Of No. 24, date 353 (B.M.). The city of Seleucia ad Tigrim also issued coins dated 270 (B.M.).

The date A.S. 326 Hyperberetæus of coin No. 21 falls within the reign of Artabanus III. As at this time Artabanus was occupied in an expedition into Armenia, where he set up his son Orodes as governor, Von Prokesch-Osten thinks that this coin is a memorial of the brief reign of the latter prince. In the monogram he reads, by what method I know not, the name of Artaxata, capital of Armenia. The attribution to Orodes is possible, but by no means established; but the place of mintage quite uncertain.

No. 22 is not dated, but is very interesting as giving a proof that the monogram A or A stands for a city. This city stood on a river, but we can ascertain nothing more about it.

No. 23. The date 1st of Dios of the year 224, that is to say, the 1st day of the 224th year of the Seleucidæ, unfortunately falls into a period of history which is to us quite blank. Some great event must have on that day taken place. There is no sufficient reason for giving those pieces to Seleucia, as is usually done.

No. 24. This coin is probably a memorial of the revolt of Seleucia, which took place in the year A.D. 40. The city retained its freedom for seven years, and was then reduced by Vardanes.

Previously, in the reign of Orodes also, Seleucia had revolted, and was reduced, as we are told, by the Surenas. But as this revolt seems to have taken place before B.C. 54, the coin of Seleucia, dated 270, can scarcely have been issued during the brief period of autonomy.

#### APPENDIX.

Plate VII. 25. *Obv.* Head of a king r. diad.; behind  $\xi$ ; border of dots and beads.

*Rev.* ΒΑΣΙΛΕΩΣ ΚΑΜΝΑΣΚΙΡΟΥ ΝΙΚΗΦΟΡΟΥ. Apollo seated l. on omphalos, holding arrow and bow; border of dots.

*Tetradrachm.* Paris.

26. *Obv.* Heads of a King and Queen l.; behind, Seleucid anchor.

*Rev.* ΒΑΣΙΛΕΩΣ ΚΑΜΝΑΣΚΙΡΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΑΝΖΑΖΗΣ. Zeus seated l. holding Nike and sceptre; in ex. date ΑΛΞ.

*Tetradrachm.* B.M. Wt. 242.

The King Mnaskires has been so long one of the recognized rulers of Parthia, that I add the above two coins to my plate in order to justify me in excluding him. I have already observed (*supra*, page 7), that all that Lucian testifies to is the existence of a Kamnaskires, who was *Παρθυαλὸν βασιλεύς*. But as Lucian places him not by the side of Sinatroces, among the true Parthian Kings, but among the rulers of Characene, it is probable that he was not an Arsacid, but a subordinate prince of some part of the Parthian dominions. This

supposition is raised to the rank of a certainty by the evidence of the tetradrachms Nos. 25, 26. It is possible that these may have been issued by the same King, one in his youth, the other in his old age, but it is more probable that they were minted by different princes. Of No. 25, the type, the inscription, and the border all indicate the period of the Kings Antiochus IV.-V. of Syria, and Mithradates I. of Parthia. As to its place of issue, we have no clue.


No. 26 is supposed to have been struck in Susiana, chiefly because the piece is usually brought from that region. It seems to bear the date 231; and if this date be by the Seleucid era, the coin will have been issued in the year B.C. 82-1; a date by no means impossible, although we should have been inclined to prefer an earlier one.

There can be little doubt that one or other of these pieces was issued by the prince whom Lucian mentions.

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P.S. It is probable, considering the extent of numismatic literature, that in many cases published coins have been omitted or overlooked in the preceding monograph. I have certainly overlooked a very important tetradrachm, published by Dr. von Sallet in the first volume of the *Zeitschrift für Numismatik*, plate viii. 3, p. 307.

*Obv.* Head of a Parthian King r. diademed; border of reels and beads.

*Rev.* ΒΑΣΙΛΕΥΣ ΑΡΣΑΚΟΥ. Demeter seated l. on throne supported by winged female monster; in her r. she holds Nike, who places a wreath on her head; in her l. cornucopiæ; in ex. two monograms . *Tetradrachm.* Berlin. Wt. 225·3.

The head on the obverse of this piece is not exactly like that on the Parthian tetradrachms of Mithradates I., nor yet exactly like that on his coins of Greek work. But there is a general likeness to both; and there can be small doubt that the head is meant for Mithradates. The reverse-type is taken from the coins of Demetrius I., King of Syria, who reigned B.C. 162-150, a period which falls well into the reign of Mithradates.

TABLE I.

TABLE OF EARLIEST AND LATEST DATES ON COINS OF PARTHIAN KINGS.

KING.	EARLIEST A.B.	COLLECTION.	LATEST A.B.	COLLECTION.	REMARKS.
Phraapates	125	B.M.			Also in Berlin.
Mithradates I.	173	"	174	B.M.	Issued by a Satrap.
Himerus	189	P.O.			Reign of Mithradates II.
Phraates IV.	276 Gor.	Munich	289 Hyp.	Paris	302 Hyp. in Subhi Bey's Catalogue.
Tiridates II.	280 Dys.	P.O.	280 Dæ.	P.O.	Usually given to Orodes.
Phraataces	310 Gor.	B.M.	313 Gor.	Magnoncour	
Phraataces and Musa	313 Xan.	P.O.	315 Hyp.	P.O.	
Orodes II.	317 Emb.	"			
Vonones	320	"	322 Hyp.	B.M.	
Artabanus III. 1st reign	322	"	323	P.O.	
" 2nd reign	334 Xan.	Mionnet	338	B.M.	
Vardanes I.	353 Pan.	P.O.	356 Lo.	P.O.	351 Gor. in P.O. is perhaps 354 Gor.
Goterzes 1st reign	352	"			
" 2nd reign	356 Per.	B.M.	362 Dæ.	B.M.	364 Dæ. in P.O. may be a mistake of the die-sinker for 361 Dæ.
Vonones II.					No coin known.
Vologeses I.	362 Gor.	Paris	365 Hyp.	P.O.	
Vardanes II.	367 Ape.	P.O.	369 Pan.	Paris	
Vologeses II.	374 Xan.	B.M.	379 Xan.	Magnoncour	372 P.O. This date is very doubtful.
Pacorus II. 1st reign	389 Dæ.	Paris	395	B.M.	
" 2nd reign	404 Pan.	P.O.	407 Dys.	P.O.	
Artabanus IV.	392 Pan.	B.M.			
Chosroes	418	"	439	B.M.	
Vologeses III. 1st reign	389 Dæ.	P.O.	390 Emb.	Lagoy	
" 2nd reign	431	B.M.	450 Ape.	P.O.	460 published by Vaillant
Mithradates IV.	424	E.I.H.			
Vologeses IV.	460 Di.	B.M.	502	P.O.	
Vologeses V.	502 Gor.	"	520	Magnoncour	
Vologeses VI.	520	P.O.	539	Paris	The Paris coin may be of Artavasdes.

\* \* B.M. is British Museum; P.O. Cabinet of Count von Prokesch-Osten; E.I.H. East India House.

TABLE II.

LIST OF TITLES ADOPTED BY PARTHIAN KINGS.

ARSACES I.	ΑΡΞΑΚΗΣ			
	ΒΑΣΙΛΕΥΞ	ΑΡΞΑΚΗΣ		
TIRIDATES I.	ΒΑΣΙΛΕΥΞ	ΜΕΓΑΣ	ΑΡΞΑΚΗΣ	
ARTABANUS I.	"	"	"	
PHRAAPATES	"	"	"	ΦΙΛΑΔΕΛΦΟΣ
	"	"	"	" ΦΙΛΕΛΛΗΝ
PHRAATES I.	ΒΑΣΙΛΕΥΞ	ΑΡΞΑΚΗΣ		
	ΒΑΣΙΛΕΥΞ	ΜΕΓΑΣ	ΑΡΞΑΚΗΣ	
	"	"	"	ΘΕΟΠΑΤΩΡ
MITHRADATES I.	"	"	"	
	"	"	"	ΕΠΙΦΑΝΗΣ
	"	"	"	ΦΙΛΕΛΛΗΝ
	ΒΑΣΙΛΕΥΞ	ΒΑΣΙΛΕΩΝ	ΜΕΓΑΣ	ΑΡΞΑΚΗΣ ΕΠΙΦΑΝΗΣ
	"	"		ΑΡΞΑΚΗΣ ΕΥΕΡΓΕΤΗΣ ΔΙΚΑΙΟΣ ΚΑΙ ΦΙΛΕΛΛΗΝ
PHRAATES II.	ΒΑΣΙΛΕΥΞ	ΜΕΓΑΣ	ΑΡΞΑΚΗΣ	ΘΕΟΠΑΤΩΡ ΕΥΕΡΓΕΤΗΣ
	"	"	"	" " ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
ARTABANUS II.	"	"	"	" ΝΙΚΑΤΩΡ
HIMERUS	"	"	"	ΝΙΚΗΦΟΡΟΣ
MITHRADATES II.	"	"	"	ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
	"	"	"	" " ΚΑΙ ΦΙΛΕΛΛΗΝ
	"	"	"	ΘΕΟΣ ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
SINATROCES	"	"	"	ΑΥΤΟΚΡΑΤΩΡ ΦΙΛΟΠΑΤΩΡ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
PHRAATES III.	"	"	"	ΘΕΟΠΑΤΩΡ ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
	"	"	"	" " " ΚΑΙ ΦΙΛΕΛΛΗΝ
	"	"	"	ΦΙΛΟΠΑΤΩΡ ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
MITHRADATES III.	"	"	"	ΕΠΙΦΑΝΗΣ ΔΙΚΑΙΟΣ ΘΕΟΣ ΕΥΠΑΤΩΡ ΦΙΛΕΛΛΗΝ
	"	"	"	" " " " ΚΑΙ ΦΙΛΕΛΛΗΝ
	ΒΑΣΙΛΕΥΞ	ΒΑΣΙΛΕΩΝ	ΜΕΓΑΣ	ΑΡΞΑΚΗΣ ΔΙΚΑΙΟΣ ΕΠΙΦΑΝΗΣ ΘΕΟΣ ΕΥΠΑΤΩΡ ΦΙΛΕΛΛΗΝ
	ΒΑΣΙΛΕΥΩΝ	ΒΑΣΙΛΕΩΝ	ΑΡΞΑΚΗΣ	ΕΥΠΑΤΩΡ ΔΙΚΑΙΟΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΛΗΝ
ORODES I.	ΒΑΣΙΛΕΥΞ	ΒΑΣΙΛΕΩΝ	ΜΕΓΑΣ	ΑΡΞΑΚΗΣ ΚΑΙ ΚΤΙΣΤΗΣ

ORODES I.	ΒΑΣΙΛΕΥΣ	ΒΑΣΙΛΕΩΝ	ΑΡΣΑΚΗΣ	ΦΙΛΟΠΑΤΩΡ	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
	"	"	"	"	"	"	ΚΑΙ ΦΙΛΕΛΛΗΝ
	"	"	"	ΕΥΕΡΓΕΤΗΣ	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
	"	"	"	ΔΙΚΑΙΟΣ			
	"	"	"	ΦΙΛΕΛΛΗΝ			
	"	"	"	ΟΡΩΔΗΣ			
PACORUS I.	ΑΡΣΑΚΗΣ	ΠΑΚΟΡΟΣ					
	ΒΑΣΙΛΕΥΣ	ΒΑΣΙΛΕΩΝ	ΑΡΣΑΚΗΣ	ΕΥΕΡΓΕΤΗΣ	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
PHRAATES IV.	"	"	"	"	"	"	"
	"	"	"	"	ΑΥΤΟΚΡΑΤΩΡ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
TIRIDATES II.	"	"	"	"	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
PHRAATACES	"	"	"	"	"	"	"
	"	"					
MUSA	ΘΕΑ	ΟΥΡΑΝΙΑ	ΜΟΥΣΗ	ΒΑΣΙΛΙΣΣΗ			
SANABARES	ΒΑΣΙΛΕΥΣ	ΜΕΓΑΣ	ΞΑΝΑΒΑΡΗΣ				
ORODES II.	ΒΑΣΙΛΕΥΣ	ΒΑΣΙΛΕΩΝ	ΑΡΣΑΚΗΣ	ΕΥΕΡΓΕΤΗΣ	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
VONONES I.	"	"	"	"	"	"	"
	"	"	ΟΝΩΝΗΣ				
	ΒΑΣΙΛΕΥΣ	ΟΝΩΝΗΣ	ΝΕΙΚΗΣΑΣ	ΑΡΤΑΒΑΝΟΝ			
ARTABANUS III.	ΒΑΣΙΛΕΥΣ	ΒΑΣΙΛΕΩΝ	ΕΥΕΡΓΕΤΗΣ	ΑΡΣΑΚΗΣ			
	"	"	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ			
	"	"	ΑΡΣΑΚΗΣ	ΕΥΕΡΓΕΤΗΣ	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
VARDANES I.	"	"	"	"	"	"	"
GOTERZES	"	"	"	"	"	"	"
	"	"	"	"	"	"	ΓΩΤΑΡΖΗΣ
	ΓΩΤΕΡΖΗΣ	ΒΑΣΙΛΕΥΣ	ΒΑΣΙΛΕΩΝ	ΑΡΣΑΚΟΥ	ΥΟΣ	ΚΕΚΑΛΟΥΜΕΝΟΣ	ΑΡΤΑΒΑΝΟΥ
VOLOGESSES I.	ΒΑΣΙΛΕΥΣ	ΒΑΣΙΛΕΩΝ	ΑΡΣΑΚΗΣ	ΕΥΕΡΓΕΤΗΣ	ΔΙΚΑΙΟΣ	ΕΠΙΦΑΝΗΣ	ΦΙΛΕΛΛΗΝ
VARDANES II.	"	"	"	"	"	"	"
VOLOGESSES II.	"	"	"	"	"	"	"
PACORUS II.	"	"	"	ΠΑΚΟΡΟΣ	"	"	"
ARTABANUS IV.	"	"	"	ΑΡΤΑΒΑΝΟΣ	"	"	"
VOLOGESSES III.	"	"	"	ΟΛΑΓΑΣΗΣ	"	"	"
VOLOGESSES IV.	"	"	"	"	"	"	"
VOLOGESSES V.	"	"	"	"	"	"	"
VOLOGESSES VI.	"	"	"	"	"	"	"

The King's name in Pehlvi characters is found on the coins of Mithradates IV., Vologeses IV., V., VI., Artabanus V., Artavasdes.

TABLE III.  
PROBABLE SOURCE OF PARTHIAN TITLES.

TITLE.	KING.	SOURCE.
ΒΑΣΙΛΕΥΞ ΜΕΓΑΣ	Tiridates I. seqq.	Achæmenian Kings of Persia.
ΒΑΣΙΛΕΥΞ ΒΑΣΙΛΕΩΝ	Mithradates I., III., etc.	" " "
ΦΙΛΑΔΕΛΦΟΞ	Phraapates	Ptolemy II. of Egypt.
ΦΙΛΕΛΛΗΝ	Phraapates seqq.	
ΘΕΟΠΑΤΩΡ	Phraates I., II.	
ΕΠΙΦΑΝΗΣ	Mithradates I. seqq.	Antiochus IV. of Syria.
ΔΙΚΑΙΟΞ	" "	Agathocles of Bactria.
ΕΥΕΡΓΕΤΗΣ	Phraates II., Mithradates II., &c.	Antiochus VII. of Syria.
ΝΙΚΑΤΩΡ	Artabanus II.	Demetrius II. of Syria.
ΑΥΤΟΚΡΑΤΩΡ	Sinatroces, Phraates IV.	Sulla of Rome.
ΦΙΛΟΠΑΤΩΡ	Sinatroces seqq.	Antiochus IX. and foll. Kings of Syria.
ΕΥΠΑΤΩΡ	Mithradates III.	Mithradates VI. of Pontus.
ΚΤΙΣΤΗΣ	Orodes I.	Cities of Asia Minor.
ΘΕΑ ΟΥΡΑΝΙΑ	Musa	Cleopatra VI. of Egypt (ΘΕΑ ΝΕΩΤΕΡΑ).

\* \* It will be seen that the arrangement adopted in this paper is strongly corroborated by the facts collected in this table, whence it appears that in almost every case the Parthian King whom I suppose to have introduced a fresh title may have borrowed that title from a contemporary or slightly older ruler of some neighbouring country.

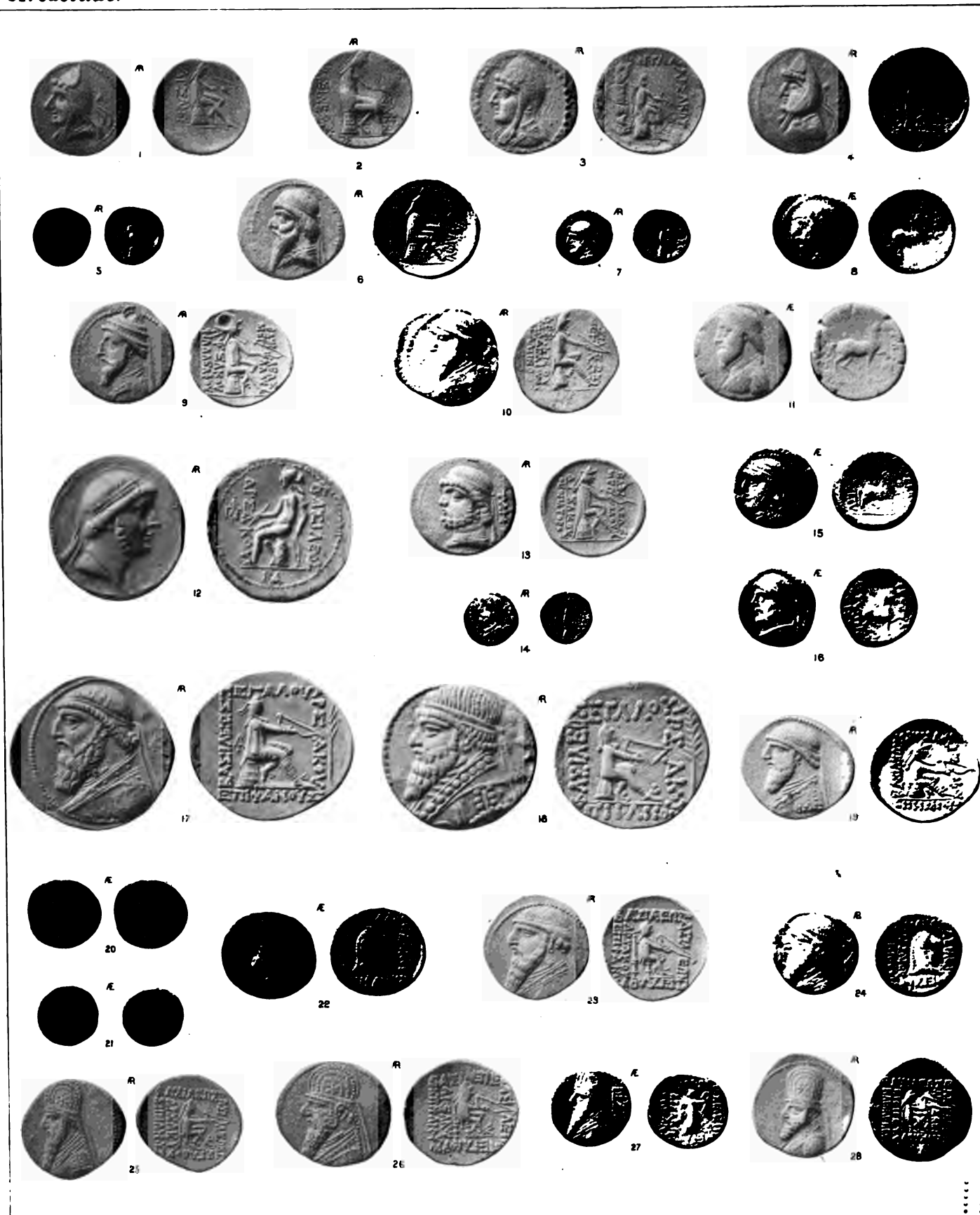
### CORRIGENDA.

#### PAGE

- 7 line 24 *for* Atropatane *read* Atropatene.  
12 at foot *transpose* notes 2 and 3.  
16 line 31 *for* Artabanus IV. *read* Artabanus V.  
17 line 10 *for* and the name of Artavasdes *read* and drachms bearing the name of Artavasdes.  
25 at bottom *for* letter 4, *read* ξ.  
49 line 36 *before* YOΞ *insert* APΞAKOY, cf. Table II.  
62 ,, 6 *for* 310 Gor. *read* 310 Art.  
64 lines 1 and 19 *for* ΒΑΣΙΛΕΩΞ *read* ΒΑΣΙΛΕΥΞ.

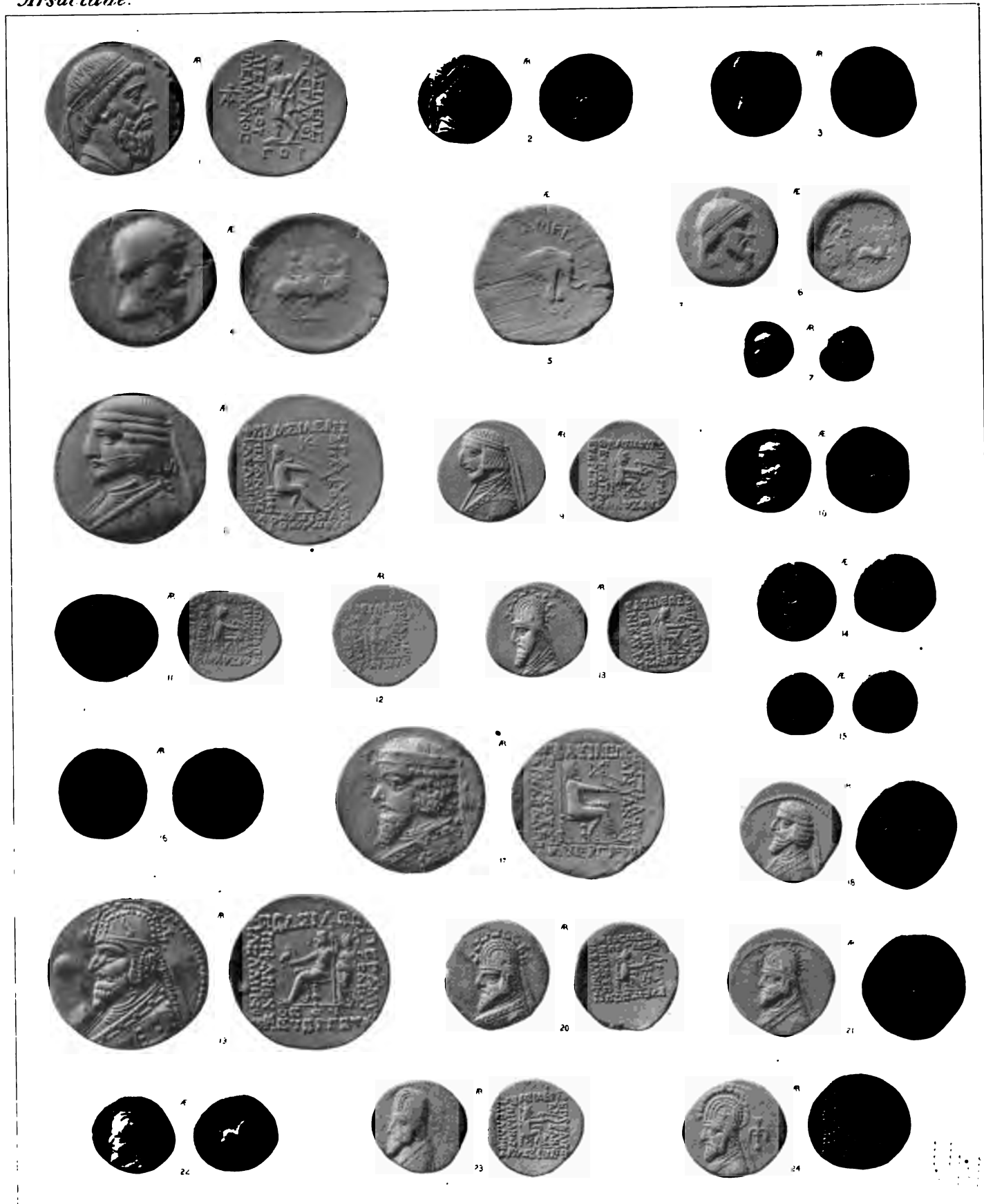


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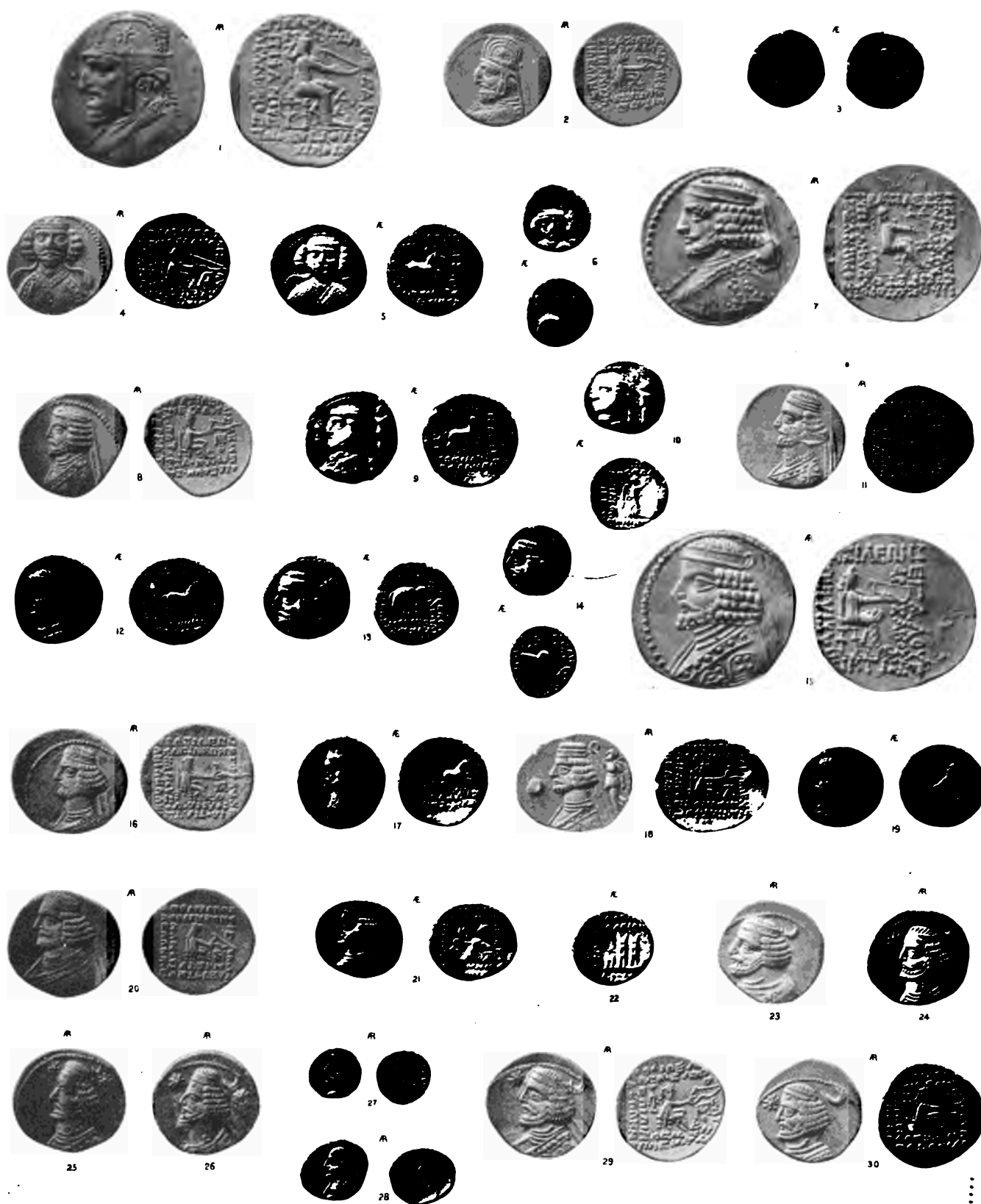
ARSACES I, TIRIDATES I, ARTABANUS I, PHRAAPATES, PHRAATES I,  
MITHRADATES I.





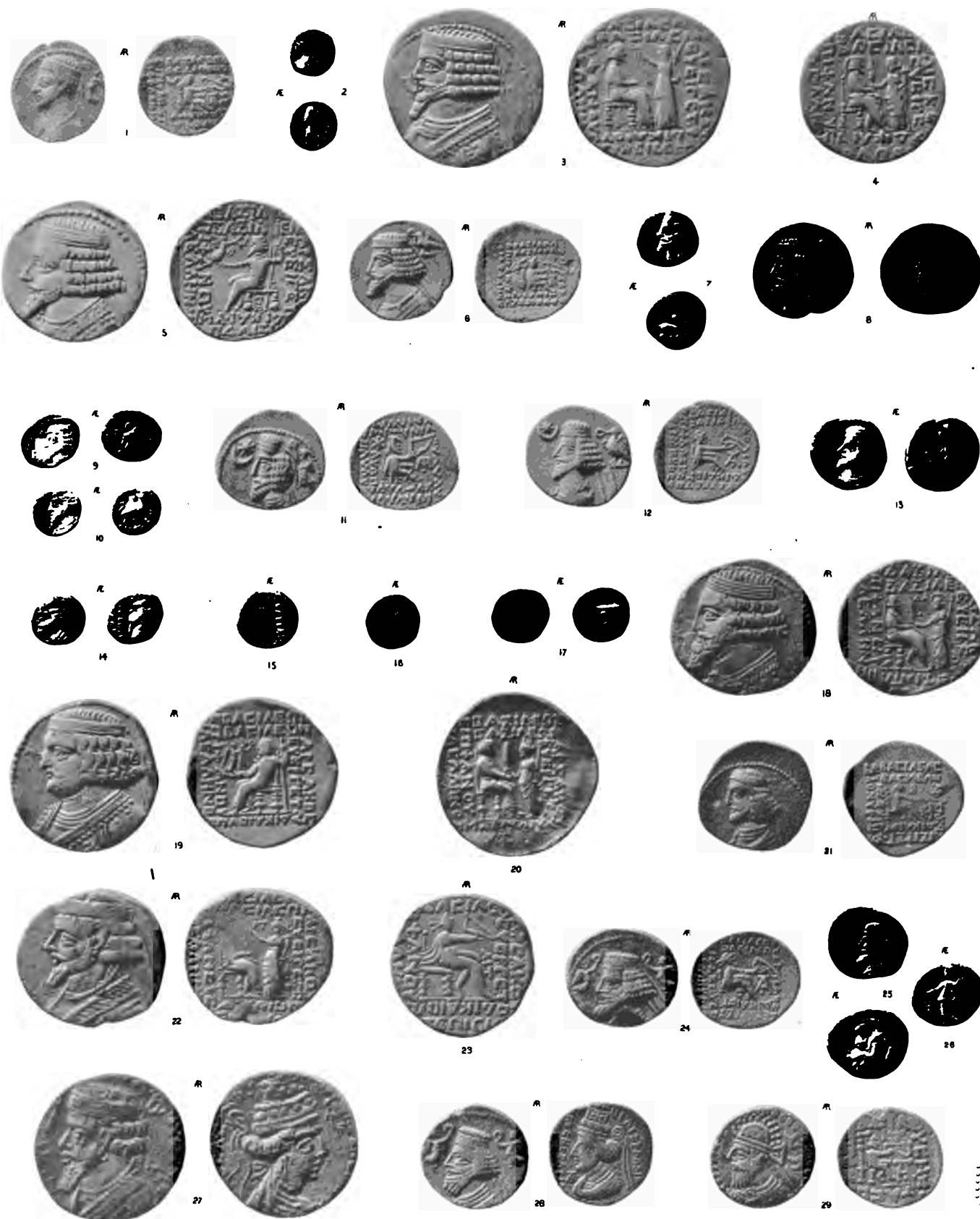
MITHRADATES I (SATRAPS.) PHRAATES II, ARTABANUS II, HIMERUS,  
MITHRADATES II.

10



SINATROCES, PHRAATES III, MITHRADATES III, ORODES I.

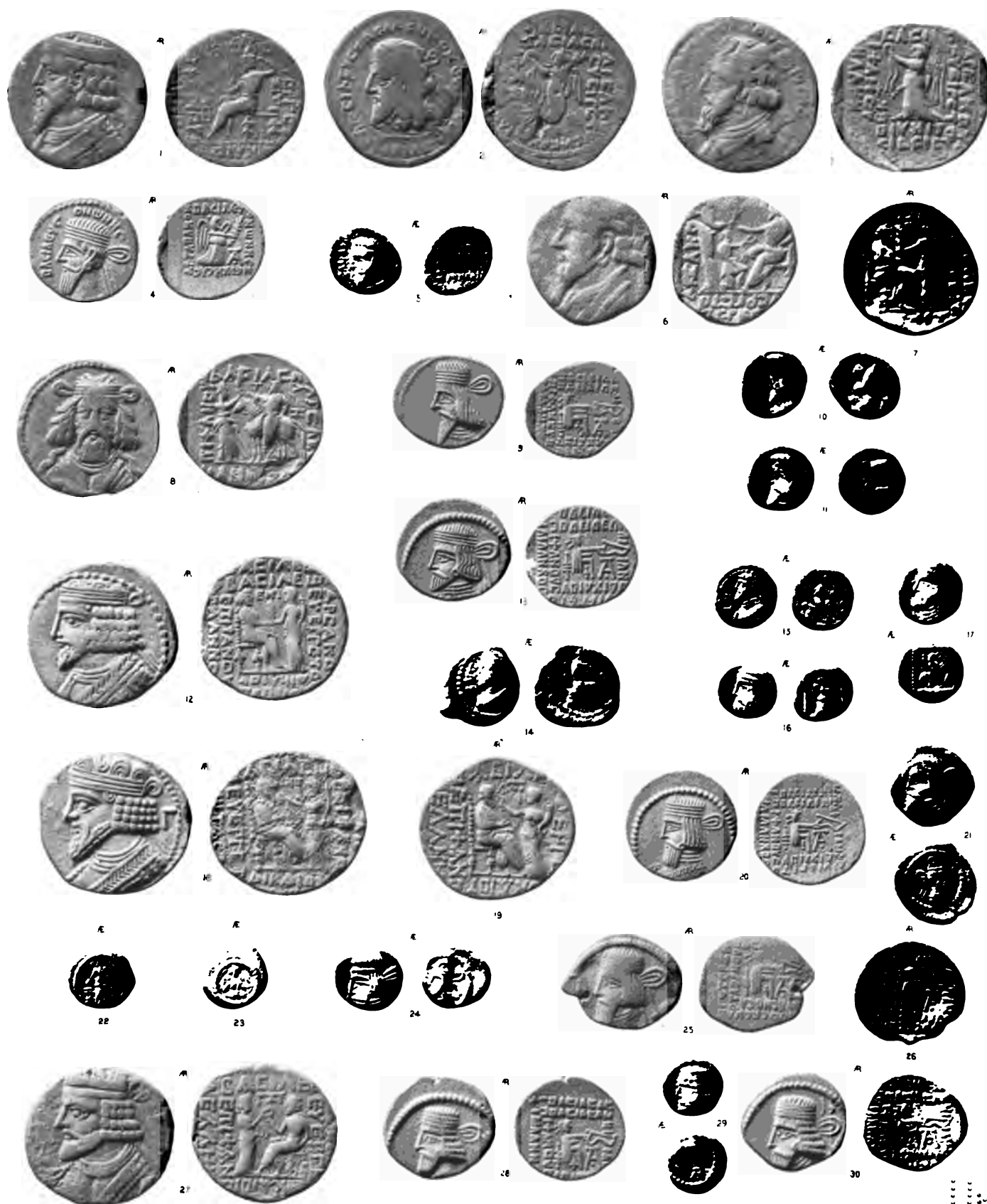




PACORUS, PHRAATES IV, TIRIDATES II, PHRAATACES, MUSA, SANABARES.

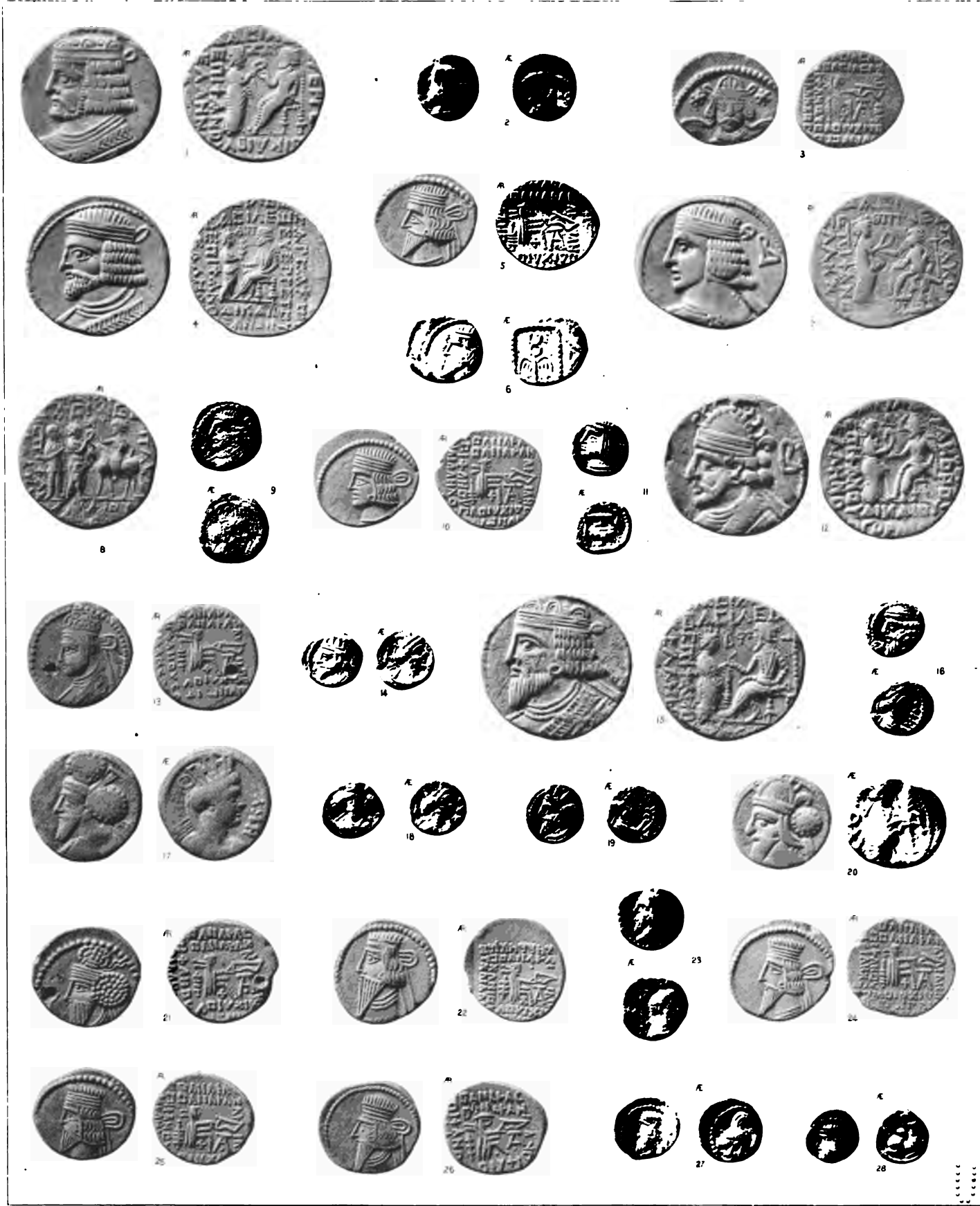






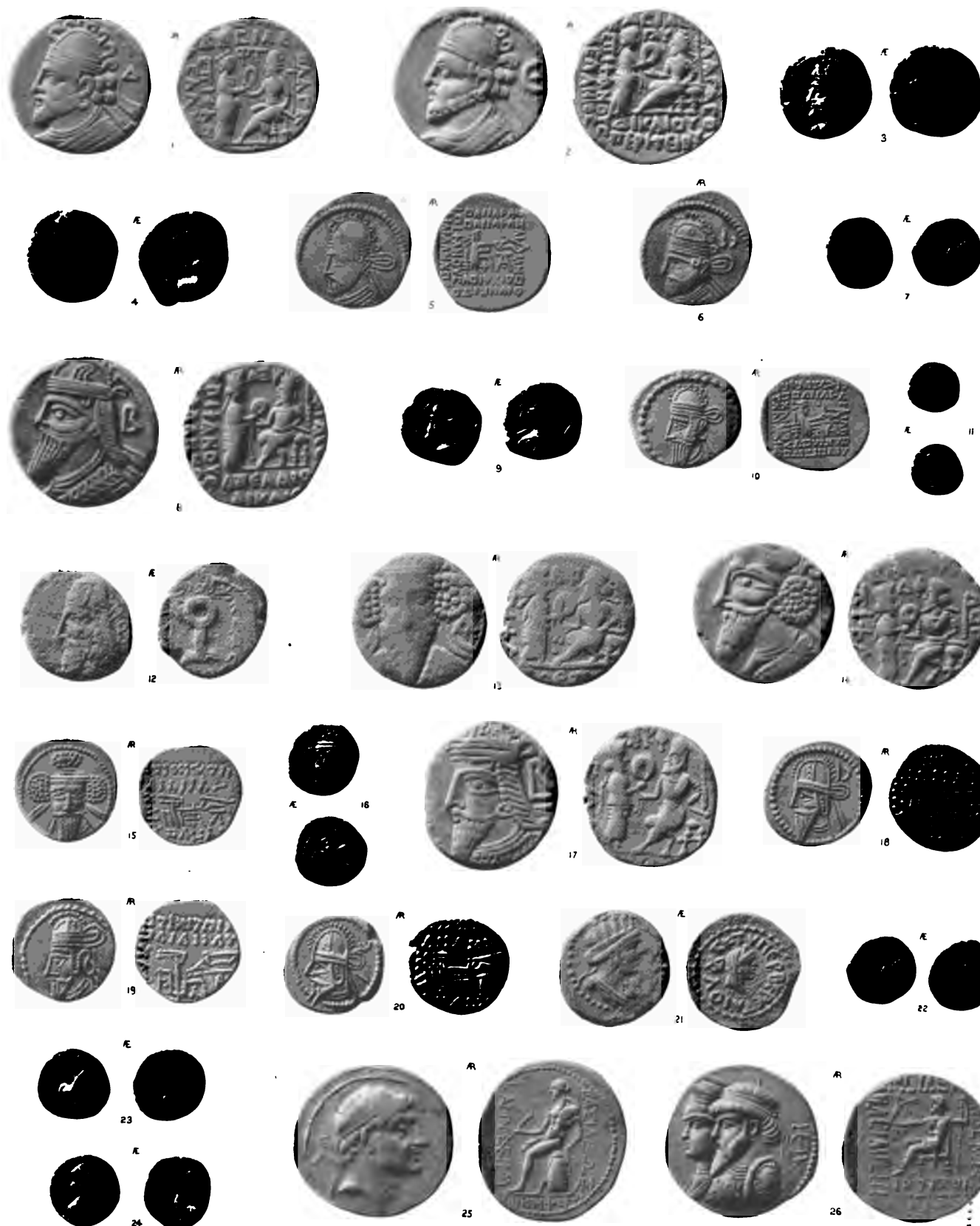
ORODES II, VONONES I, ARTABANUS III, VARDANES I, GOTARZES,  
VOLOGESES I.





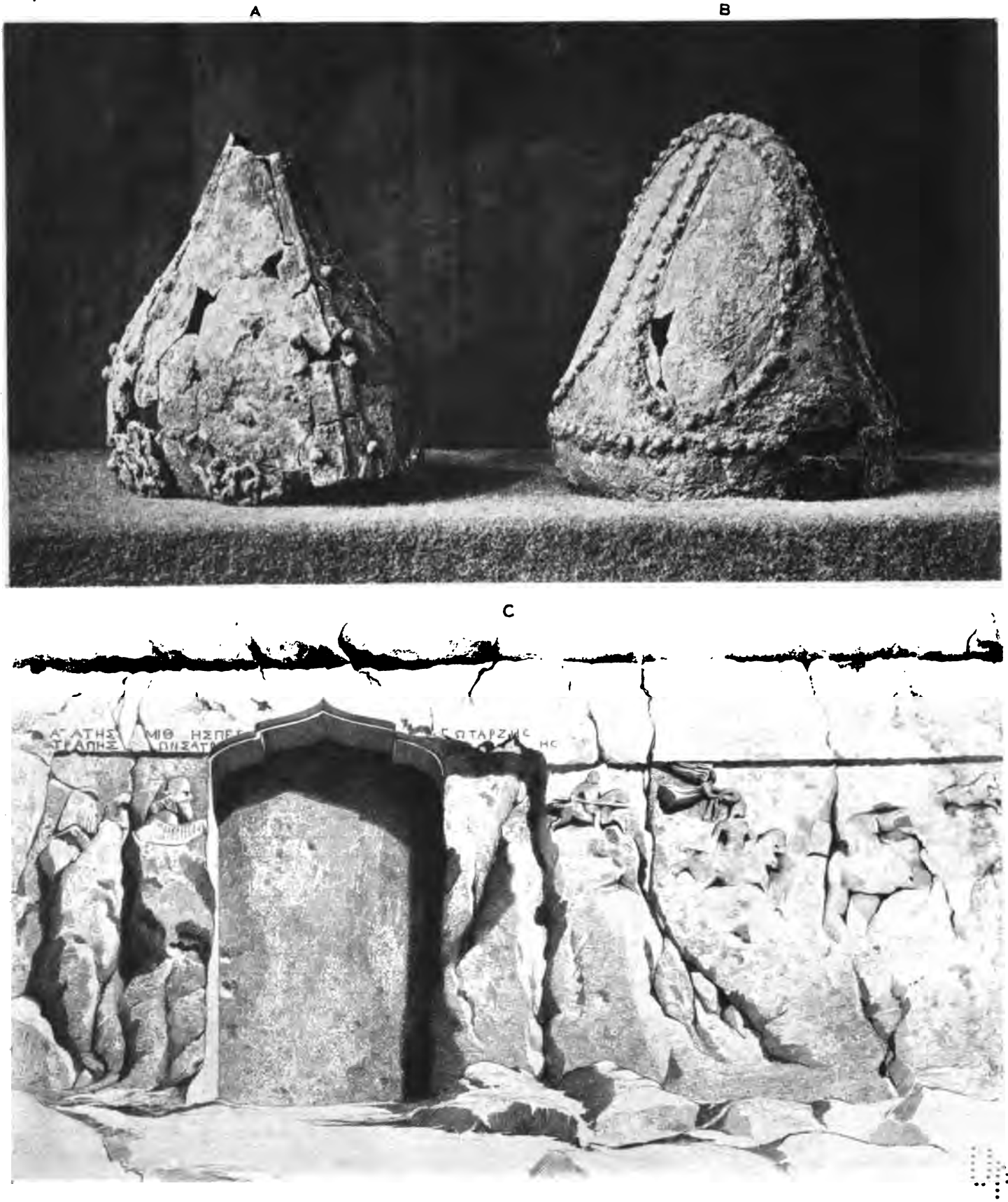
VARDANES II, VOLOGESES II, PACORUS II, ARTABANUS IV, CHOSROES,  
MITHRADATES II.





VOLOGESES III, IV, V, VI, ARTABANUS V, ARTAVASDES, CIVIC COINS,  
KAMNASKIRES.





A ASSYRIAN HELMET.  
B PARTHIAN HELMET.  
C ROCK-SCULPTURE OF GOTERZES.



44



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## ON THE ANCIENT COINS AND MEASURES OF CEYLON.

### PART I. REFERENCES TO COINS IN BUDDHIST LITERATURE.

1. Ceylon and Kashmír are the only parts of India which pretend to possess a continuous native history. That of Ceylon is much the more ancient and complete, and as in it coins are not unfrequently mentioned, even in the earliest periods, it might have been supposed that some specimens of great age would have survived to our own days. Such is not however the case. We have at present only one series of coins of finished form and of a comparatively late date, beginning in the middle of the twelfth and ending at the close of the thirteenth century.<sup>1</sup> Our subject therefore divides itself naturally into two parts: in the first of which will be considered the data regarding coins and measures found in the Buddhist literature of Ceylon; while in the second those mediæval coins which have come down to us will be described and illustrated.

2. Mr. Thomas has already pointed out<sup>2</sup> how frequent are the allusions to money in the

<sup>1</sup> Just as I go to press I learn that there are some coins in the Colombo Museum with illegible inscriptions in square Páli characters. It would be interesting to learn whether they bear any of the signs, such as *j* or *s*, which have only as yet been

DAVIDS

found in Ceylon inscriptions. If not, they are probably importations from India.

<sup>2</sup> In his introductory essay to the *Numismata Orientalia*, 'Ancient Indian Weights,' p. 40.

sacred literature of the Buddhists; and as these occur in books of very different ages and authenticity, it will be necessary to quote and discuss the most important passages. Without a detailed examination of the passages themselves, we may easily be led to draw conclusions much too wide. Spence Hardy's statement,<sup>1</sup> for instance, that 'in the most ancient laws of the Buddhists the distinction is recognized between coined money and bullion,' is not confirmed by the texts hitherto accessible, unless the word 'coined' be taken in an unusually extended sense.

3. The time has scarcely arrived when anything can be affirmed with certainty as to the age of the different books of the Northern Buddhists: they show a state of belief much later and more developed than that of the Southern Church; but they claim a very high antiquity, and it is well known that amongst these ruder peoples the Buddhist mythology had a much more rapid development than that which took place in Magadha and in Ceylon. Buddhism became the State religion of the Indo-Skythians under Kanishka at about the beginning of our era, but no canon of the Northern Buddhists was settled at the council held under his auspices.<sup>2</sup> The books considered sacred by the Northern Church are mostly of much later date; but some of them were certainly translated into Chinese in the first century A.D.—that is, if reliance can be placed on the later native historians of China,<sup>3</sup> besides whose statements we have very slight data of any chronological value. Eugène Burnouf has given several instances of the mention of coins in those portions of the Northern Buddhist books he has translated,<sup>4</sup> and has discussed their values in a special note (p. 597). As all these works are of unknown authorship and date, but probably at least 700 years after our era,<sup>5</sup> the only conclusion to be drawn from these references is that they add simply nothing to our knowledge of the dates at which the coins mentioned in them were first used.

4. The canon of the Southern Buddhists was settled two centuries and a half earlier than the time of Kanishka, viz. under the Emperor Aśoka in Pāṭaliputra, about 250 B.C.; and it includes separate works by different authors.<sup>6</sup> The following passage occurs in the first chapter of the inedited Mahā Vagga in the Vinaya Pitaka, and also in the first chapter of the *Kammavācam*, containing the liturgy used at the admission of laymen to the Buddhist order of mendicants, of which several translations and editions have already appeared.<sup>7</sup> (p. 6, line 4, of Mr. Dickson's edition of the Upasampadā-Kammavācā) 'If any mendicant takes a *pāda* (i.e. a quarter), or anything

<sup>1</sup> Eastern Monachism, p. 66.

<sup>2</sup> Lassen, Indische Alterthumskunde, 2nd ed. vol. ii. p. 856. My 'Buddhism,' p. 239. 'Foe Koue Ki,' p. 248.

<sup>3</sup> Beal, Travels of Fa Hian, etc., pp. xx, et seq.; Romantic Legend of Śākya Buddha, p. vi.

<sup>4</sup> Thus the *svaṛṇa* is spoken of in the Kanakavarṇa sūtra and in the Pūrṇa avadāna (Burnouf, Introduction à l'histoire du Bouddhisme, pp. 91, 238, 243, 245); the *dhvaja* in the Divya avadāna (ibid, p. 147; compare Hodgson's Essays, 1874, p. 20) and in the Pūrṇa avadāna (ibid, pp. 236, 243, 258); the *purḍa* in the Divya avadāna (ibid, p. 146); the *mdaka* in the Pūrṇa avadāna (ibid, p. 243); the *kakani* in the Aśoka avadāna, which is part of the Divya avadāna (ibid, p. 392, and compare on the work itself Hodgson's Essays, 1874, p. 17); and lastly the

*dindra* in this latter work and in the Hiranyapāṇi avadāna (ibid, p. 432, note).

<sup>5</sup> Ibid, pp. 64, 231, 555; Weber's Sanskrit Literature, p. 262.

<sup>6</sup> This is clear from internal evidence: compare also James D'Alwis, *Buddhist Nirvana*, pp. 18, 19.

<sup>7</sup> The Padre Maria Percoto, Missionary in Ava and Pegu, translated it into Italian in 1776, and Professor Adler into German for the first volume of Egger's Deutsches gemeinnütziges Magazin, Leipzig, 1787. The Rev. Benj. Clough translated it into English in the second volume of the Miscellaneous Translations from Oriental Languages, London, 1834, and most of it was edited in Pāli, with a Latin translation, by Professor Spiegel, Bonn, 1841. The best edition is that by Mr. Dickson in the J.R.A.S. for 1875, with English translation and notes.



of the value of a *páda* or more, he is *ipso facto* unfrocked.' Mr. Dickson translates *páda* 'the quarter of a pagoda,'<sup>1</sup> the pagoda being a small gold coin lately current in South India and worth 7s. 6d. Mr. Childers says in his Dictionary, 'There is a coin called *pádo* (Ab. 480): Subhúti quotes *porāṇa-kahápaṇassa catuttho bhāgo pádo*, and states it is worth about sevenpence.' The *Abhidhānappadīpikā*, to which the reference is given, was written in the twelfth century, and makes it the fourth part of a weight, apparently of the *nikkha*, which is made equal to five *suvannas* (§ 23 below). So that we have three modern authorities each giving a different meaning to the word. It is evident that they do not really know in what sense it was originally used, and there is nothing to prove that it meant a coin at all; it may have been a weight, either of gold, silver or copper, recognized as a basis of calculation or a medium of exchange.<sup>2</sup> All that can be said is that it was certainly of small value.

5. In the *Dhammapada*, a collection of ethical verses from other books of the Three *Piṭakas*, and one of the latest works included in the canon by Aśoka's council, the word *kahápaṇa* is used in verse 186: *Na kahápaṇa-vassena titti kámesu vijjati*, 'Not by a rainfall of *kahápaṇas* will there be satisfaction in the midst of lusts.' The exact derivation and meaning of the word *kahápaṇa* is not quite so clear as one could wish. The corresponding Sanskrit word *kārshápaṇa* occurs already in *Manu* and *Pāṇini*, of which the former is certainly, and the latter probably, earlier than the earliest possible date of the *Dhammapada*. It is clearly derived from *karsha*, the name of a small weight; but *paṇa*, which is usually supposed to be the second part of the compound, would not explain the second *á*, while the root *paṇ* 'to barter or bet,' is not used with the prefix *á* except in the nominal derivative *ápaṇa* 'market,' which does not help us much. In trying to determine the exact meaning from the texts, we are met with an ambiguity of expression which is only the reflexion of an ambiguity in idea; just as even in English the words 'coin' and 'money' are very vaguely used. Coin may, I think, be legitimately used in two senses; firstly, of pieces of metal bearing the stamp or mark of some person in authority as proof of their purity, and of their being of full weight; and secondly, of pieces similarly stamped, but thereby acquiring a value beyond that of an equal weight of metal (by the mark or stamp implying a promise to receive the coin at a higher than its intrinsic value). The latter, like our pennies and shillings, might be more appropriately termed tokens. Now there was a time in India, before coins in either of these senses were struck, when mere pieces of bullion without stamp at all, or merely with some private stamp, were used as money—that is, as a medium of exchange:<sup>3</sup> and the word *kārshápaṇa*, as used by the authors mentioned above, may mean either coins proper of the weight of a *karsha*, or only such pieces of metal of that weight. The latter was almost certainly its original meaning both in Sanskrit and Pāli, and is, I think, the meaning in this verse of the *Dhammapada*. *Buddhaghosha* mentions<sup>4</sup> a gold and silver as well as the ordinary (that is, bronze or copper) *kahápaṇa*; and Professor Childers thinks that only gold pieces can be referred to in our

<sup>1</sup> Loc. cit. p. 13.

<sup>2</sup> Böhtlingk and Roth refer to a passage in the *Śatapatha Brāhmaṇa* where *páda* means the fourth of a certain gold weight; but to none where it means coin. They explain the change of

meaning from 'a foot' to 'a quarter' through the idea of one leg being the fourth of a quadruped.

<sup>3</sup> Mr. Thomas, *Ancient Indian Weights*, p. 57.

<sup>4</sup> In the passage quoted below, § 13.

passage. But copper pieces will satisfy the requirements of every other passage, except one legendary one, where the word occurs;<sup>1</sup> and considering the much greater value of copper then than now, it is not so certain that we need even here take the word in any other than its ordinary sense. The value of the kahápaṇa changed of course with the varying value of copper, and even its weight may have varied a good deal; as much at least as different specimens of the fruit of the karsha (*Terminalia bellerica*) vary among themselves.<sup>2</sup> Its size and shape are uncertain; but this at least can be said, that the sculptor of the bas-reliefs at Bárahát<sup>3</sup> (who cannot have lived much more than a century later than the compiler of the Dhammapada) makes them square. Lastly, it should be mentioned that, according to Mr. Childers, the word kahápaṇa itself meant primarily a small *weight*,<sup>4</sup> and that our authorities differ hopelessly about the weight of the karsha: the Sanskrit authorities making it equal to *sixteen* máshas, each of which =  $2\frac{1}{2}$  másakas = 5 ratis; while Moggallána (§ 23) makes the akkha (which, teste Böhtlingk-Roth, is the same as the karsha) =  $2\frac{1}{2}$  másakas = 5 ratis (that is = *one* másha). On the former calculation Mr. Thomas makes the kárshápaṇa = to 140 grains, one of our current pennies weighing about 145 grains. M. Léon Féer quotes a form gahápaṇa from the Játakas (Etude sur les Játakas, p. 102). The old form Karisápaṇa, mentioned by Moggallána (v. 481), has not yet been found in the texts.

6. There is a curious expression at Dhammapada, v. 108: 'Whatever sacrifice or offering a man may make here during a whole year in order to get merit, all of it is not worth a *quarter*.'<sup>5</sup> The commentator explains it 'to mean a quarter of the virtuous mind of one reverencing holy men.' This seems forced, but must be, I think, the real meaning of the words, taken in the connexion in which they stand.

7. The only other portion of the three Piṭakas published is the Khuddaka Páṭha, the shortest book in the Buddhist Bible, a selection of Buddhist hymns edited by Mr. Childers for the Journal of the Royal Asiatic Society, 1869. In it no mention is made of coins, but it is said that 'in the other world there will be no trafficking by means of gold.'<sup>6</sup> These two works would scarcely have been looked upon as sacred by the Council of Aśoka held in B.C. 250, unless they had been composed some time before it. They may therefore be approximately placed at least as early as the end of the fourth century before Christ.

8. I cannot refrain from adding here a reference to a passage occurring in the Párájika of the first Piṭaka, and also in the Raṭṭhapála Sutta of the second Piṭaka, although the texts are not yet accessible. In the former we have an account of the manner in which a certain Sudinna

<sup>1</sup> They are all quoted in the following sections. The exception, a doubtful one, is referred to below, § 15. Játaka 94, 23, compared with 93, 22. Compare Thomas, *l.c.* p. 41, note 6.

<sup>2</sup> Mr. Thomas considers that this Myrobalan seed formed the basis upon which the old *Karsha* of 140 grains was framed. It constituted an article of extended commerce, in its dry state it was little subject to change, it was readily available in the Bázars as a countercheck of other weights, and finally the ordinary weight accords closely with the required amount. Indeed selected specimens of desiccated seed from Bhilsa, now in the India Museum, weigh as high as 144 grains.

<sup>3</sup> Cunningham, Report of the Bengal As. Soc., quoted in Ancient Indian Weights, p. 59, note, compared with § 15 below.

<sup>4</sup> So also see Féer, Etude sur les Játakas, p. 102. And Colebrooke, Essays (ed. Cowell), vol. i. p. 531, says, 'A paṇa or kárshápaṇa is a *measure* of copper as well as of silver.'

<sup>5</sup> Fausbøll, p. 34, sabbam pi taṃ na chatubhāgam eti. Comp. p. 288 and the passage quoted by Prof. Max Müller in his note to v. 157.

<sup>6</sup> N'atthi hiraññena kayakayaṃ, p. 11 of the separate edition. Prof. Childers translates 'no trafficking for gold,' but the instrumental case is doubtless used of the *medium* of exchange.

persuaded his parents to allow him to enter the Buddhist Order of Mendicants, and was afterwards tempted by them to return to a layman's life. In the latter a similar story, for the most part in the very same words, is told of Ratthapála. In the translation of the former by the Rev. S. Coles we read that Sudinna's mother 'made two heaps for him, one of gold coins and the other of gold . . . , and covered over those heaps with mats.'<sup>1</sup> In the translation of the latter by the Rev. D. J. Gogerly we read that Ratthapála's father 'caused to be piled up a great heap of coined and uncoined gold, and covered it with a mat.'<sup>2</sup> The proffered wealth is in each case refused, the mendicant advising that 'the gold coins and the gold' (as Coles renders) or 'the gold and bullion' (as Gogerly here translates) should be thrown into the river. I have little doubt that the Páli words in all four passages are identical. Can they be the same as those used in the formula quoted by Burnouf as the standing mode of describing Gautama's own entry into the mendicant life? Burnouf quotes the passage from two Suttas of the second Piṭaka; and the words in question are simply *pabhútaṃ hirañña-suvaṇṇaṃ*.<sup>3</sup> The first word, pabhúta, is either an archaic form of, or more probably a simple misreading for, the usual pahúta<sup>4</sup> 'much,' while each of the two parts of the following compound signifies 'gold.' That there was some shade of difference in the meaning of the two words is clear I think from the expression *hiraññaṃ vá suvaṇṇaṃ vá* 'either gold or gold,' in a commentary on the Pátimokkha,<sup>5</sup> but what the difference was when the second Piṭaka was composed is not so easy to say. Both words are constantly used both in Sanskrit and Páli in the simple sense of gold, both words also occur as names for a particular weight.<sup>6</sup> As names of weights the Suvanna according to Moggallána would seem to weigh forty Hiraññas, for it is equal to forty akkhas, an aksha is the same as a karsha, and hirañña at Játaka, p. 92, is replaced by kahápana at page 94.<sup>7</sup> But the usage of the fifth or twelfth century after Christ is poor evidence for the usage of the fourth century before Christ. It is quite possible that 'treasure and gold,' or 'gold and bullion,' or 'pounds of gold,' or 'yellow gold,' would be the right rendering of hirañña-suvaṇṇaṃ in the passages under consideration; but to decide these points we must have more texts before us. It will be of advantage, meanwhile, to have noted the similarity of the passages.

9. The date of the next work we have to consider is very uncertain. The orthodox Buddhists believe Kaccáyana's Grammar to be the work of a contemporary of Gautama: this is certainly incorrect, and even as late as the time of Buddhaghosha it was not acknowledged as the supreme authority on Páli grammar. The rules, explanations and examples are acknowledged by tradition to be by different hands, and the passage now to be quoted occurs among these later additions.<sup>8</sup> The Sinhalese tradition is, however, strong evidence that the work was composed in India and at a very early date—early, that is, as compared with the commentators

<sup>1</sup> Journal of the Ceylon As. Soc. 1876-1877, p. 187.

<sup>2</sup> Journal of the Ceylon As. Soc. 1847-1848, p. 95.

<sup>3</sup> Burnouf, Lotus de la bonne Loi, p. 863. Comp. Féer, Etude sur les Játakas, p. 107.

<sup>4</sup> *hā* and *ā* can scarcely be distinguished in Ceylon MSS.

<sup>5</sup> Minayeff, p. 78, on Pátimokkha, ch. 8, v. 13.

<sup>6</sup> Hirañña is so used at Játaka 92, 22, Mah. 163, 2; Suvanna

below (§ 23); and both the Suvanna and the Kárahápana weighed 80 *ratīs* according to Manu. Thomas, *loc. cit.* p. 13.

<sup>7</sup> So in Böhtlingk-Roth the hirañña is said to be = the karsha.

<sup>8</sup> On Kaccáyana's date see James D'Alwis in his 'Introduction' to Kaccáyana; Weber's review of this Introduction in Indische Streifen, vol. ii. pp. 316-343; and especially Burnell 'On the Aindra School of Sanskrit Grammarians,' 1875, pp. 61-62.

of the fifth century. At page 130 of M. Senart's excellent edition, under examples of the use of the ablative, occurs the curious expression: *satasmá* or *satena bandho naro*, 'a man bound for a hundred,' where one would expect *baddho*, and where the ablative is certainly strange. In a similar way, at *Jātaka* 224, 24, we have *satena kitadāso*, 'a slave bought for a hundred.' Whether in these passages 'a hundred' means coins, or shells, or cattle, or weights of bullion, or corn, or other goods, is not certain, but I should take it to mean one hundred pieces of copper, i.e. *kahāpanas*.<sup>1</sup> It will be seen hereafter that in the fifth century in Ceylon higher numerals were used in the same manner. Again, at p. 158, *upa nikkhe kahāpanam*, 'the *kārshāpana* is less than the *nishka*,' is given as an example of the use of the locative; here the grammarian who made the example was evidently thinking of weight, as the word *nikkha* is never in Pāli used for a coin.<sup>2</sup> In *Manu* the weight of the *nishka* is 320 *ratis* in gold as against 80 *ratis* for the *kārshāpana* in copper.

10. We next come to the *Pātimokkha*, a compilation of unknown date, giving a classification, from the *Vinaya Piṭaka*, of offences against the rules of the Buddhist order of mendicants. It is certainly very old, but, not having been included in the canon by Aśoka's Council, can scarcely have existed long before that time. A commentator of the fifth century<sup>3</sup> says indeed, according to Mr. Turnour's translation, 'Bhagawā (*i.e.* Gautama himself) taking his place in the midst of this assembly, held in the Weluwana edifice at Rājagaha, in the first year of his Buddhahood, . . . . propounded the *Pātimokkham*;' but it is impossible that the book so called should have come into existence until after the monastic system was worked out and settled in great detail, which it certainly was *not* at the time referred to. The same commentaries are used for the *Pātimokkha* and the *Vinaya Piṭaka*, and the passages to be quoted probably occur also word for word in the latter. At verses 8, 9, and 10 of the sixth chapter [the *Nisaggiya*] *civara-cetāpannā* are mentioned, which Mr. Dickson translates 'money to buy robes.'<sup>4</sup> The origin of the expression is doubtful, Professor Childers ascribing the latter part of the compound to a confusion between the two roots *ci* and *cit*, and Mr. Minayeff, Mr. Dickson and one of the commentaries,<sup>5</sup> spelling the word *cetāpanna* and making it masculine, while Professor Childers, another Pāli commentator and M. Senart,<sup>6</sup> spell it *cetāpana*, which makes it neuter. The former commentator explains it 'gold, or a pearl, or a jewel, or coral, or cotton cloth, or thread, or raw cotton,' that is to say, materials which could be made into a robe or bartered to procure one; the latter explains it simply 'price' or value (*mūla*), but does not say in what. The term may therefore be rendered 'means to procure a set of robes,' and does not necessarily infer the existence of coined money.

<sup>1</sup> M. Senart translates 'pièces de monnaie,' but his attention was not directly drawn to this point. The curious may compare Judges xvii. 2, 3, 4, where 'hundreds' of silver are spoken of, and where the Authorized Version inserts the word 'shekels,' while some scholars would prefer to understand *lamba*.

<sup>2</sup> See below, § 23. Thomas, *Anc. Ind. Weights*, p. 13.

<sup>3</sup> The *Madurāttha-Vilāsinī*, *Journal of the Bengal As. Soc.* vol. vii. 1838, p. 816. A set of rules called *Pātimokkha* is five times mentioned in published parts of the *Piṭakas* (*Dhammapada*, verses 185, 375; *Pārājika*, *J. Ceylon As. Soc.* 1867, p. 175; *Sutta Nipāta*, p. 95; and *Sāmañña-phala Sutta*, Burnouf, *Lotus*, 463).

But it is, to say the least, doubtful whether the book now known as *Pātimokkha* is referred to. Comp. Hardy, *Manual*, p. 198; Fausboll's *Jātaka*, p. 85; Turnour in the *J.B.A.S.* vi. 519, 523; Beal, *Catena*, p. 189. That the word *Pātimokkha* was in use before the work so called assumed its present shape, is clear from the fact that the word occurs twice in the *Pātimokkha* itself. Dickson, p. 27.

<sup>4</sup> Page 47 of his separate edition from the *Journal of the Royal Asiatic Society*, 1875.

<sup>5</sup> P. 78 of Mr. Minayeff's edition, St. Petersburg, 1869.

<sup>6</sup> P. 322 of his separate edition of *Kaccāyana*.



11. Verses 18 and 19 say: 'If a priest receives or gets another to receive for him gold and silver [coin], or if he thinks to appropriate [money] entrusted to him, it is a *nisaggiya* fault. If a priest makes use of the various kinds of *money*, it is a *nisaggiya* fault.' I quote from Mr. Dickson's translation, but the words I have bracketed are not found in the original, and the word 'money' in the latter verse is in Pāli *rūpiya*, which Professor Childers in his Dictionary translates *silver*, *bullion*. Neither the Pāli *rūpiya*, nor the Sanskrit equivalent *rūpya*, are derived from *rūpa* in its sense of image, figure, or are ever used in the sense of 'bearing an image,' for which the correct expression is *rūpin*.<sup>1</sup> Silver is called *rūpiya* on account of its beauty, its shining appearance, just as gold is called *suaṇṇa* on account of its fine colour. The commentator on this passage<sup>2</sup> explains *rūpiya* by *jātarupa-rajata*, *gold and silver*, but this is rather a gloss on the *rule* than a philological explanation of the *word*. Moggallāna distinctly confines the sense of the word to silver.<sup>3</sup> The text is as follows:—18. Yo pana bhikkhu jātarūparajataṃ ugganheyya vā ugganḥāpeyya vā upanikkittaṃ vā sādiyeyya *nisaggiyaṃ pācittiyaṃ*. 19. Yo pana bhikkhu nānappakāraṃ rūpiyaṃ vohāraṃ samāpajeyya *nisaggiyaṃ pācittiyaṃ*.<sup>4</sup> I would translate: '18. If again a mendicant should receive *gold* or *silver*, or to get some one to receive it for him, or allow it to be put in deposit for him, it is a fault requiring restitution. 19. If again a mendicant should engage in any of the various transactions in *silver*, it is a fault requiring restitution,' where 'transactions in silver' must refer, I think, to the use of silver as a medium of exchange.

12. In the Bhikkhunī-Pātimokkhaṃ, or Rules for Nuns, occurs the passage, 'A nun collecting for a heavy cloak may collect as much as 4 *kamsas*; if she should collect beyond this, it is a fault requiring restitution. A nun collecting for a light cloak may collect as much as 2½ *kamsas*; if she should collect beyond this, it is a fault requiring restitution.'<sup>5</sup> There is some uncertainty as to the derivation and meaning of *kamsa*, which, as a measure of value, is only found in this passage. The word usually means copper, bronze, or a brass pot or plate; but the commentator<sup>6</sup> explains it here as 'four *kahāpanas*,' an explanation found also in Moggallāna's vocabulary.<sup>7</sup> In Sanskrit literature the word is only found in the sense of a brass pot or cup; but the Sanskrit lexicographers give *kamsa* as an equivalent of *āḍhaka* (a measure of capacity).<sup>8</sup> Mr. Childers regards it here as a derivative from, or a dialect variety of, *karsha*; but this seems indefensible, and the use in primitive times of a particular form of brass cup or plate as a measure of value is by no means unlikely, while the expression 'a bronze' is exactly paralleled by 'a copper' as used sometimes in English.<sup>9</sup> The tradition preserved in the Kankhā Vitaranī, that the weight of the *kamsa*, as a measure of value, was considered equal to four *kahāpanas*, may or may not be well founded; one can only say that if the value were really so small, the idea of a cup or vessel can scarcely have been present to the mind of those who used the word.

<sup>1</sup> Pāpini perhaps thought differently. See the note in Anc. Ind. Weights, p. 39, but the passages quoted by Böhtlingk-Roth are conclusive.

<sup>2</sup> Minayeff, p. 80.

<sup>3</sup> Verses 486, 489, 903.

<sup>4</sup> Minayeff, p. 10. Dickson, p. 20.

<sup>5</sup> Minayeff, p. 103.

<sup>6</sup> Kankhā Vitaranī, *ibid*, p. 104.

<sup>7</sup> Abhidhānappadīpikā, 906; he probably follows the fifth century commentary.

<sup>8</sup> Böhtlingk-Roth, s.v. Compare below, § 32, table; and Thomas, Anc. Ind. Weights, p. 26.

<sup>9</sup> Compare also the use of *suaṇṇa*, § 23, and of *ridi* in Sinhalese.



13. In the commentaries written in Ceylon in the fifth century A.D. by Buddhaghosha, we find the following explanations. At page 66 of his edition of the Pátimokkha, Minayeff quotes a commentator's explanation of chora, a thief, as being one who takes anything of the value of five māsakas<sup>1</sup> or more. Here the word māsaka might just possibly mean a weight, but in the following passage that can scarcely be the case. The Kankhā-vitaranī on Pátimokkha vi. 10, quoted above, calls gold and silver and kārshāpaṇas and māsakas forbidden objects.<sup>2</sup> Another commentary on verse 18 says: 'By *rajata* (silver) is meant the kārshāpaṇa, the metal māsaka, the wooden māsaka, the lacquer māsaka, which are in use.'(!) And the Samanta-pāsādikā on the same passage says: 'jātarūpa is a name of suvaṇṇa (gold), which is also called sattuvaṇṇa because it is like the colour of Gautama Buddha,'(!) and after explaining *rajata* (which explanation Minayeff has left out in his edition, perhaps because it is the same as that given above), goes on: 'In this passage kahāpaṇa is either that made of gold or that made of silver (*rūpiya*), or the ordinary one; the metal māsaka means that made of copper, brass, etc.; the wooden māsaka means that made of sāra wood or of the outside of the bambu, or lastly of palmyra leaf, on which a figure has been cut (*rūpaṃ chinditvā kata-māsako*); the lacquer māsaka means that made of lac or gum, on which a figure has been caused to rise up' (*rūpaṃ samuṭṭhāpetvā kata-māsako*). Then, after explaining the words 'which are in use,' it continues: 'Lastly, every kind should be included, whether made of bone, or skin, or the fruits or seeds of trees, and whether with a raised image or without one.' It adds that the four forbidden things are silver, gold, the gold māsaka, and the silver māsaka, a different explanation from that given above. The annexed cut of a lacquer medal in the possession of Col. Pearse, R.A., may perhaps represent such a lacquer māsaka as has just been referred to.



14. We next come to the Jātakas, the date of the present text of which is very uncertain. It seems that a collection of Jātaka stories was one of the earliest Buddhist books, and was included in the canon as settled by the Pāṭaliputra Council under Aśoka; but it is the only book of that canon which has not been handed down to us in a shape purporting to be identical

<sup>1</sup> The māsaka is the seed of a bean (see Thomas, loc. cit. p. 11), and is used in this sense at Mah. 239, 3. In Hardy's Legends and Theories of the Buddhists, sages are mentioned who 'had no cattle, no gold (not even as much as four māsas, each of which is of the weight of six māra seeds) and no grain.' See below, § 23.

<sup>2</sup> Minayeff's Pāt. p. 79. Comp. end of this paragraph.

<sup>3</sup> Ibid, p. 80. The full text is as follows:—*Jātarūparajatan ti: jātārūpaṃ ndma suvaṇṇassa ndmā, taṃ pana yassa Tathāgataṃ vaṇṇasādhiaṃ hoti tassa Sattuvaṇṇo vuccatīti padabājane*

*vuttam . . . Tattha kahapaṇo ti: suvaṇṇamayo vā rūpiyamayo vā pākatiko vā. Lohamāsako ti: tambalohaddhi katamāsako. Dārumāsako ti: sdraddrund vā velupesikāya vā antamaso tīla-paṇṇena pi rūpaṃ chinditvā katamāsako. Jatumāsako ti: lakkhāya vā niyyāseṇa vā rūpaṃ samuṭṭhāpetvā katamāsako. Ye vohdram gacchanānti: imind pana pādāna yo yo yattha yattha janapade yadd yadd vohdram gacchati. Antimaso aṭṭhimayo pi cammamayo pi rukkhaphalabijamayo pi samuṭṭhāpitarūpo asamuṭṭhāpitarūpo sabbo pi saṃgahetabba. The greater part is given by Mr. Thomas loc. cit. p. 42, note.*

with that accepted by the Council. The text exists now only in the commentary, the date of which is itself unknown, though it was certainly written in Ceylon, and probably as late as the fifth century after Christ. No kind of literature is more susceptible of verbal alteration than the easy prose narrative which forms the bulk of these tales; so that, although the text is throughout kept distinct from the commentary, it cannot be depended upon as an accurate reproduction of the original form. And again, though the mention of *money* is so mixed up with the gist of some of the stories that it can scarcely be due in those cases to interpolation, and may very possibly date from the first invention of the stories in the time of Buddha, or even earlier, the names mentioned may have been inserted afterwards. The Pāli version of the Jātakas is now being published by Mr. Fausböll; and the first part, containing the Pāli text of the Introduction and of 38 Jātaka stories, has already appeared in Copenhagen. In these stories are the following notices of money. In the *Seri-vāṇija Jātaka*<sup>1</sup> some poor people ask a hawker to take an old pot in exchange for his wares. The pot was gold, but so old and dirty that they did not know it. The hawker sees their foolishness, and hoping to get it for nothing, says it is not worth even half a *māsaka*, and throwing it on the ground, goes away. Immediately afterwards another hawker comes up, and being made a similar offer, honestly tells the ignorant owners that their old pot is worth 'a hundred thousand' (*sata-sahassam*),<sup>2</sup> but gives them for it 500 *kahāpaṇas* and goods 'worth 500' (probably *kahāpaṇas*). He then takes back eight *kahāpaṇas*, and giving them to the captain of a vessel just then sailing, he escapes with the pot. The other hawker soon returns, and offers something of small value for the pot, and when its owners tell him they have given it to another hawker for 'a thousand' (*sahassam*), he vainly pursues him, and then dies of grief and chagrin. The good hawker in this tale is the future Buddha; and had it been altered, the fact that he gave less than 'a thousand' for what was worth 'a hundred thousand' might have been easily got over by some interpolation; in any case the mention of money forms so important a part of the story that it must belong to a very early form of this Jātaka.

The next mention of money is in the *Cullaka-seṭṭhi Jātaka*.<sup>3</sup> On the advice of the future Buddha, a man earns 16 *kahāpaṇas* in one day by the sale of firewood, and afterwards sells grass to the king's stable-keeper for 'a thousand,' and subsequently acquires a capital of 'a hundred thousand,' and marries the future Buddha's daughter.

In the *Nandi-vāsala Jātaka*<sup>4</sup> we have the history of a prize ox who first loses a bet (*abbhutām*) of 'a thousand' for his owner, when the latter calls him vicious; and then wins a wager of 2000 when he calls him gentle; and in the next story the future Buddha, again under the form of an ox, wins for his mistress a bag containing 1000,<sup>5</sup> being hire for drawing 500 carts at two *kahāpaṇas* a cart.

<sup>1</sup> Fausböll's Jātaka, p. 111.

<sup>2</sup> At pages 69, line 15, and 178, line 21, other gold pots are mentioned worth 100,000 each.

<sup>3</sup> Fausböll's Jātaka, p. 121.

<sup>4</sup> Ibid, p. 191.

<sup>5</sup> *Sahassatthavika*, J. 195, 20, compare 54, 1, and 55, 23. See on a parallel expression in the *Rig-Veda*, Mr. Thomas, *Anc. Ind. Weights*, p. 33.

15. Mr. Fausböll has also published from time to time 27 other Játaka stories,<sup>1</sup> but in these no mention is made of money. I pass on therefore to the commentary itself, in which the above stories are included. It commences with a short history of previous Buddhas, and then gives a succinct biography of Gautama Buddha. In the former a rich man says of his ancestors, 'when they went to the other world, they did not take with them even one kahápana;' and *kahápanas* and leaden pieces (*śīsa*) are mentioned among other kinds of wealth.<sup>2</sup> In the latter it is said that Vessantara's mother gave him at his birth a purse containing 1000, and Nalaka is said to have been born in a family worth 87 koṭis.<sup>3</sup> Buddha<sup>4</sup> gives Kiságotamí a necklace 'worth a hundred thousand,' and Anáthapiṇḍika is said to have paid 18 koṭis of gold (!) for the ground on which he built, at a further cost of 18 koṭis, the Jetavana, the first Buddhist monastery.<sup>5</sup> It is noteworthy that the only mention of gold *kahápanas* should be in this late version of an early legend, and in the commentator referred to above (§ 13).

16. In Buddhaghosha's commentary on the Saṅyutta Nikáya, written in the early part of the fifth century, king Kappina, a contemporary of Buddha, is said to have given 1000 to certain merchants;<sup>6</sup> and in his commentary on the Dhammapada (Fausböll, p. 333, and comp. p. 235) he contrasts a 'thousand' with a *kákapiká*, which is the same as the *gunjá* (below, § 23).

17. In another of Buddhaghosha's commentaries is the following passage: 'On that occasion the bhikkhus (mendicants) of Wesáli, natives of Wajji, on the Uposatha (Sabbath) day in question, filling a golden basin with water and placing it in the midst of the assembled mendicants, thus appealed to the upásakas (lay disciples) of Wesáli who attended there: 'Beloved, bestow on the order either a *kahápana* or a half, or a quarter of one, or even the value of a *māsa*.'<sup>7</sup> It would seem from this passage that Buddhaghosha considered the *māsa* as less than a quarter of the value of the *kahápana*, and *māsa*, which form has not yet been found elsewhere, is, I suppose, the same as *māsaka*. It should be noticed that the sentence occurs in a description of the Second Council 100 years after Gautama's death, which council, some think there is reason to believe, never actually took place; and that the Mahāvansa, describing the same event, only mentions *kahápanas*. But that there was some such heresy there can be little doubt, as Aśoka in the eighth Girnar edict talks of honouring Theras with gold.<sup>8</sup>

18. In this passage of the Mahāvansa, which is a little later, 'gold and other coins'<sup>9</sup> are mentioned in Turnour's translation as one of the exceptions which the Wajjian heretics allowed themselves, only 100 years after the Teacher's death, to his comprehensive rule that the members

<sup>1</sup> For the names and dates of these publications see my 'Report on Pali and Sinhalese,' at p. 64 of the Annual Address of the President to the Philological Society for 1875.

<sup>2</sup> Játaka, p. 2, line 25; p. 7 line 3 from end; and p. 33.

<sup>3</sup> Játaka, 55, 18.

<sup>4</sup> Játaka, p. 61, line 10.

<sup>5</sup> Játaka, p. 92, ll. 22, 26. At p. 94, l. 23, it is said that the ground was bought by covering it with *kahápanas* laid side by side. Compare above, § 5, and Childers' Dict. p. ix.

<sup>6</sup> Sahassanā: apud d'Alwis, Introduction to Kaccáyana's Grammar, p. 97.

<sup>7</sup> Turnour, J.B.A.S. vol. vi. p. 729. Mr. Thomas has pointed

out this passage, Anc. Ind. Weights, p. 41, but it is not, as there stated, from the Mahāvansa. The golden basin should be, I think, a bronze dish (*kamsapāti*). Comp. Mah. 15, last line.

<sup>8</sup> Mahāvansa, Turnour's edition, p. 16, line 10. The Páli word is *jātarūpādikaṇi*. Lassen, Indische Alterthumskunde, vol. ii. p. 84 (first edition); Köppen, Religion des Buddha, vol. i. p. 147; and Cunningham, Bhilsa Topes, p. 78, who all mention *coins*, derive their information from Turnour. With this notice the passage in Aśoka's edicts should be compared, where he mentions the honouring of 'Theras' with gold as a virtuous act. (*thairāṇaṃ hiraṇapāṭividhānaṃ*. Bombay Journ. 1843, p. 267; J.R.A.S. xii. 199; Burnouf, Lotus, 757; Kern, Jaartelling, 58).

of his order were not to receive gold or silver; but the original has simply 'gold, etc.,' though immediately afterwards it states that the mendicants even went so far as to call upon the laity to give them 'kahápaṇas.'

Further on in the Mahāvansa a brahmin named Pandula gives Chitta's son 100,000;<sup>1</sup> King Dusṭa Gámaṇi (B.C. 161-137) gives a soldier 1000, and afterwards 10,000;<sup>2</sup> Wasabha, a nobleman in Dusṭa Gámaṇi's reign, gives another soldier 10,000;<sup>3</sup> Dusṭa Gámaṇi rewards a famous archer with a heap of kahápaṇas large enough to bury his arrow;<sup>4</sup> and when he builds the Maricawaṭṭi dágaba he makes presents valued at 100,000 and 1000, and spends altogether on that spot 19 koṭis, on the Brazen Palace 30 koṭis, on the Ruwanwæli Dágaba 1000 koṭis, and 100,000 on the sacred Bo-tree.<sup>5</sup> The same king rewards the architect of the Maháthúpa (now called the Ruwanwæli Dágaba) with a suit of clothes worth 1000, a splendid pair of slippers and 12,000 kārshápaṇas, and deposits 16 laks of kārshápaṇas for the workmen's wages.<sup>6</sup> He had previously deposited 32 laks of *hiraññas* for the wages of the workmen at the Lohaprásáda,<sup>7</sup> and he afterwards sends to a monk at Piyangala, among other things, two robes worth 1000, and the monk accepts them.<sup>8</sup> Dusṭa Gámaṇi's successor, Sardhá Tishya (B.C. 137-119), is said to have rebuilt the Brazen Palace at a cost of nine laks,<sup>9</sup> and his son and successor spent four laks for similar purposes.<sup>10</sup> King Mahánága, surnamed the Large-toothed (A.D. 9), spent six laks on the monks,<sup>11</sup> and the wife of the prime minister of Subha (A.D. 60) gives a youth named Vasabha 1000,<sup>12</sup> and he becoming king presents 1000 to the Mahávihára monastery, and land worth a lak to Abhayagiri, and his queen pays a lak for land on which to build another.<sup>13</sup> King Tissa (A.D. 209) gives 1000 monthly to the monks, and his successor gives them cloth of the value of two laks.<sup>14</sup> King Sangha Tissa (A.D. 242) put four gems worth a lak on the summit of the Ruwanwæli Dágaba,<sup>15</sup> and Jetṭha Tissa spent 16 millions on the Brazen Palace.<sup>16</sup> Under the reign of Mahasena (A.D. 284) occurs the phrase 'liable to a fine of a hundred';<sup>17</sup> and also the remarkable statement that that king gave to a thousand monks a theraváda worth 1000.<sup>18</sup> Meghavarna spends a lak in honour of the arrival of the Tooth-relic about A.D. 310.<sup>19</sup> Finally Dhatusena (A.D. 459)—in whose reign Mahánáma, the author of the Mahāvansa, wrote—is recorded to have given 1000 in order to make the Dípavansa public,<sup>20</sup> and to have spent a lak on the sacred Bo-tree.<sup>21</sup>

19. Lastly, in the Mahāvansa Tíká, a commentary on the Mahāvansa written by the author himself, occurs the curious passage pointed out by Mr. Thomas,<sup>22</sup> where it is said that Chánakya, afterwards the minister of Chandra-gupta, but then, *circa* B.C. 330, a private individual, 'converted

<sup>1</sup> Pāli sata-sahasasāṃ, Mah. p. 61.

<sup>2</sup> Pāli sahasasāṃ and dasa-sahasasāṃ, Mah. p. 139; 10, 11, 14. 140; 1, 3, 4. Dusṭa Gámaṇi is probably antedated about half a century, but this is of very little importance for our purpose.

<sup>3</sup> Dasasahasasāṃ, Mah. 142, 9.

<sup>4</sup> Kahápaṇehi kaṇḍaṃ taṃ ásitto uparāpari Chádāpetvāna dāpesi Phussadevassa taṃ khaṇe. —Mah. 157, 6.

<sup>5</sup> Mah. 160, 13; 161, 2; 165, 2, 6; 195, 8.

<sup>6</sup> Mah. 175, 7, 11.

<sup>7</sup> Mah. 163, 2.

<sup>8</sup> Mah. 177, 5.

<sup>9</sup> Mah. 200, 10.

<sup>10</sup> Mah. 201, 202.

<sup>11</sup> Mah. 214, 10.

<sup>12</sup> Mah. 219, 12.

<sup>13</sup> Mah. 223, 10, 14.

<sup>14</sup> Mah. 228, 6.

<sup>15</sup> Mah. 229, 4.

<sup>16</sup> Mah. 233, 10, 11.

<sup>17</sup> Mah. 234, 13 (Sataṃ dāpdiyo).

<sup>18</sup> Mah. 237, 11. Comp. Childers' Dict. s.v. vāda.

<sup>19</sup> Mah. 241, 13.

<sup>20</sup> Mah. 257, 14.

<sup>21</sup> Mah. 258, 10.

<sup>22</sup> Anc. Ind. Weights, p. 41; Turnour's Mahāvansa, p. xl.

(by recoinage) each kahāpana into eight, and thus amassed 80 koṭis of kahāpanas.' As all statements by Mahānāma regarding this early period must be used with the greatest caution, the passage can only be received as evidence, not of what Chānakya did, but of what Mahānāma thought likely. Even so, it is very striking. In the passage referred to on the next page (p. xli), it is probable that the Pāli original for Turnour's expression 'a thousand kahāpanas' was simply sahaṣṣam, 'a thousand,' just as a koṭi and a lak are mentioned at the top of page xl.

20. Such works as were produced in Ceylon between the fifth and the twelfth century have been so far lost that no book now extant can be assigned with certainty to that period; but in a very ancient inscription at Mihintale, of which I made a copy, mention is made of an aka, i.e. aksha, of gold (the aksha being the same as the karsha), and of the kalanda, which is the same as the dharana, and equal to eight akas.<sup>1</sup> The inscription records a lengthy order made by King Siri Sang Bo for the regulation of the Temple property at Mihintale. There were several kings of that title, and the inscription is ascribed by Dr. Goldschmidt to Mahindu III. (A.D. 1012).

21. In addition to these notices from Ceylon literature, a passage of Pliny should be mentioned, where it is stated that a traveller in the reign of Claudius was carried over to Ceylon from the Persian Gulf by unfavourable winds. The King of the place where he landed, and which he calls Hippuros, seeing some of his Roman coins, was astonished that the denarii should weigh the same, although the different figures upon them showed that they were struck by different persons.<sup>2</sup> It is very doubtful where Hippuros may be; possibly it was in the north of the island, and the King would then be the Tamil ruler over those parts, the province of Jaffna having been at that time, and for long afterwards, an independent, though perhaps tributary State. If the exact motive for the King's astonishment has been accurately preserved in this very secondary evidence, the negative conclusion might be drawn that the art of coining was very little advanced about the commencement of our era in the neighbourhood of Hippuros; and perhaps the positive one that the people thereabouts used pieces of copper of unequal weights, and with various marks upon them, as a medium of exchange. This is not inconsistent with the notices in the Ceylon books, and may therefore be taken as confirmatory evidence; but much stress cannot be laid upon it, as our informant may have been misled. The motives of Indian rājas are by no means easily ascertained, even when they are speaking to people who understand their language. And the other details stated by Pliny are so evidently incorrect—he says, for instance, that the King's palace alone contained 200,000 people—that no reliance can be placed on the accuracy of his report.

<sup>1</sup> Clough says the kalanda is the weight of 24 māra seeds = 86 grains and a fraction.

<sup>2</sup> Pliny, Nat. Hist. vi. 24. Mirum in modum in auditis justitiam ille suspexit, quod pares pondere denarii essent in captivā pecuniā cum diversae imagines indicarent a pluribus factos. Compare Lassen, Ind. Alt. vol. iii. p. 61; Priaulx, Indian Embassies to Rome, J.R.A.S. vol. xviii. p. 346. Prof. Lassen would identify Hippuros with Kudirei Malei, on the N.W. coast, a place Sinhalese at the time referred to, but whose present Tamil

name means Horse Hill; Bochart identifies it (Geogr. Sac. vol. i. p. 46) with Ophir, which Gen. Cunningham places at the mouth of the Indus (Ancient Geog. India, vol. i. p. 561); and Sir E. Tennent, for much less valid reasons, at Galle in Ceylon (vol. ii. p. 101). Of these I would prefer Lassen's opinion; for though Kudirei Malei may be a modern name, it may also be a translation of a more ancient one. But the point is as yet quite uncertain.

22. We have thus derived enough data from the few fragments of Buddhist literature as yet published to render the hope reasonable that we shall hereafter, when the whole of it has become accessible, be able to decide most of the points at present doubtful regarding the coinage of Magadha in the time of the Piṭakas, and of Ceylon in the fifth century. At present we can only sum up as follows the facts ascertained and the conclusions deducible from them.

In the Northern Buddhist literature coins have only as yet been found mentioned in works of uncertain but very late date (§ 3). In the Southern Buddhist literature we have the *kahāpaṇa* and the *pāda*, i.e. 'quarter,' distinctly used in the Piṭakas themselves—though each only in one passage—as measures of value (§ 4, 5), and buying and selling by means of gold is mentioned (§ 7). In Kaccāyana's Grammar the word *kahāpaṇa* is once used, apparently as the name of a weight; and the expression, 'bound for a hundred,' implies the existence of some well-known measure of value, which probably, though not conclusively, was the *kahāpaṇa* (§ 9). In the Pātimokkha, besides a reference to transactions in which gold and silver are concerned (§ 11), we have the distinct mention of the *kamsa* or 'copper' as a measure of value (§ 12). In the fifth century commentaries we find the words *kahāpaṇa* and *māsaka*<sup>1</sup> (which originally meant a weight) explained as names for pieces of money on which images or figures were stamped or marked. Both are used in the Jātakas and *śiṣa*, leaden piece, in the Jātaka commentary, where *kahāpaṇa* is used in a passage referring to the time of Gautama (§ 13-17). In the earlier portions of Mahānāma's history, where many of the statements are not trustworthy, the *kahāpaṇa* and *hirañña* are mentioned, and throughout his work there are references to a 'hundred,' a 'thousand,' a 'ten thousand,' a lak, and a koṭi (ten million), as if these were recognized weights or sums (§ 18). In the commentary on the same work similar expressions are used, and we are told that a private individual, converting each *kahāpaṇa* into eight, amassed eighty koṭis (§ 19). We have, therefore, no evidence in Buddhist literature that in Magadha before the time of Aśoka, or in Ceylon before the fifth century A.D., there were any coins proper, that is, pieces of inscribed money struck by authority. On the other hand we have no statements inconsistent with the existence of such coinage; and we have sufficient evidence that pieces of metal of certain weights, and probably marked or stamped by the persons who made them, were used as a medium of exchange; and that some common forms of this money had acquired recognized names. These results are substantially in accordance with the general course of Mr. Thomas's argument (*loc. cit.* pp. 32-44). 'True coins in our modern sense'<sup>2</sup> are not mentioned in any Indian work certainly pre-Buddhistic, but 'circulating monetary weights'<sup>3</sup> were in use long before. The oldest coins found in India, whose dates can be even approximately ascertained, are not older than the first century B.C., and were almost certainly struck in imitation of the Greeks.<sup>4</sup> Into the general question, however, I do not enter: my object has been a much humbler one, viz. to state clearly such evidence as to coins or money as is obtainable from the published Pāli texts.

<sup>1</sup> Once called *māsa* (§ 17).

<sup>2</sup> Mr. Thomas, *Ancient Indian Weights*, p. 41.

<sup>3</sup> *Ibid.* p. 36.

<sup>4</sup> But compare Mr. Thomas contra, Prinsep's *Essays*, vol. i. p. 222.



## MEASURES OF LENGTH.

36	Paramāṇus	= 1	Anu.						
36	Apus	= 1	Tajjāri.						
36	Tajjāris	= 1	Rathareṇu.						
36	Rathareṇus	= 1	Likkhā.						
7	Likkhās	= 1	Ukā.						
7	Ukāś	= 1	Dhaffamāsa.						
7	Dhaffamāśas	= 1	Angula <sup>1</sup> (finger joint, inch).						
12	Angulas	=	1	Vidatthi (span).					
24	do.	=	2	do. =	1	Ratana (cubit, forearm) = hattha <sup>2</sup> = kukku.			
168	do.	=	14	do. =	7	do. =	1	Yatṭhi (pole, walking stick).	
[672	do.	=	56	do. =	28	do. =	4	do. =	1
									Abbhantara (interval)]. <sup>3</sup>
3,360	do.	=	280	do. =	140	do. =	20	do. =	5
									do. =
									1
									Usabha. <sup>4</sup>
268,800	do.	=	22,400	do. =	11,200	do. =	1,600	do. =	400
									do. =
									80
									do. =
									8
									Gāvuta (meadow).
1,075,200	do.	=	89,600	do. =	44,800	do. =	6,400	do. =	1,600
									do. =
									320
									do. =
									4
									do. =
									1
									Yojana.

Also at verses 197, 811, a *kosa* = 500 bow-lengths.<sup>5</sup>

27. In trying to draw up such schemes, Moggallāna has been compelled to make arbitrary assumptions, and to put in imaginary measures, to which he has given the names he found in the Sanskrit lexicographers, without troubling himself much whether he changed their relative values or not. As regards the larger measures of length, I have noted the following few passages; it is only from a comparison of lists of such passages, making them as complete and accurate as possible, and allowing due weight to the various ages and countries of the authors, that a trustworthy estimate can be formed of the sense in which these measures were really used.

<sup>1</sup> See Dhammapada (ed. Fausböll), pp. 319-21; Pātimokkha (ed. Minayeff), pp. 76, 78, 81, 16; Mahāvamsa (ed. Turnour), p. 169.

<sup>2</sup> This is the usual word. See *e.g.* Dhṛp., p. 168, Mahāvamsa, pp. 141 and 257, line 7, and Jāt. pp. 34-44.

<sup>a</sup> This is inserted from verse 197.

<sup>4</sup> Usabha is used in the *Mahāvansa*, pp. 133, 153, and in the commentary quoted by Alwis, *Intr.* p. 79. The river Anomā, at the place where Gautama cut off his hair, is said at *Jātaka*, p.

64, line 22, to be 8 usabhas, and in the Manual of Buddhism, p. 161, to be 800 cubits, broad. Compare Big. p. 212.

<sup>5</sup> Compare Mr. Thomas's Essay, p. 32, and the Appendix to Cunningham's Ancient Geography of India, vol. i.

<sup>6</sup> The 'Buddha's span' (Pātimokkha, iv. 6; vii. 87-92) was longer.

<sup>7</sup> Sanskrit *arāṇi*. Only found in this sense in a commentary quoted by Alwis, Introduction to Kaccāyana's Pali Grammar, p. 76, line 21, and at Jātaka, p. 7.



## TABULATED STATEMENT OF PASSAGES ON THE LENGTH OF THE YOJANA.

Names of Places.		Distance according to Buddhist text.	Direct distance on modern maps in miles.	No. of miles in a yojana. <sup>1</sup>	Authorities.
1. Benares	to Uruvela ....	18 yojanas.	128	8	Jātaka, p. 68, l. 5, p. 81, l. 24; Big. pp. 51, 74; Hardy, Man. B., p. 184. <sup>2</sup>
2. do.	„ Takshila.....	120 do.	860	7½	Jātaka, 395; comp. Dhp. 384.
3. Kapilavastu	„ The River Anomá .....	6 do.	40-45	8	Gya Tchér Rol Pa, p. 214.
4. do.	„ do. ....	30 do.	do.	?	Jātaka, p. 64, line 16; Big., p. 41; Hardy, M. B., p. 161.
5. The River Anomá	„ Rājagriha .....	30 do.	?	?	Jātaka, p. 66, line 1; Big., p. 44; Hardy, M. B., p. 162.
6. Nálanda	„ do. ....	1 do.	8	8	Turnour, J.B.A.S. vii. 998.
7. Kapilavastu	„ do. ....	60 do.	210	3½	Jātaka, p. 87, line 16; Big., p. 116; Hardy, M. B., p. 199.
8. Kusinagara	„ do. ....	25 do.	160	7	Bigandet, p. 212.
9. Śrāvastī	„ do. ....	45 do.	275	7	Jātaka, p. 92, line 20; Big., p. 126; Hardy, M. B., p. 218. <sup>3</sup>
10. The Ganges	„ do. ....	5 do.	35	8	Hardy, M. B., p. 237.
11. do.	„ Vaiṣāli .....	3 do.	24	8½	„ „
12. Śrāvastī	„ do. ....	54 do.	225	6	„ p. 282.
13. Kapilavastu	„ do. ....	49-51 do.	160	3½	„ p. 310; 341.
14. Śrāvastī	„ Alavaka .....	30 do.	?	?	„ p. 261.
15. Kōka	„ do. ....	3 do.	do.	?	„ p. 262.
16. Patna	„ Rakshita .....	100 do.	?	?	Ib. p. 515, from Milinda Pāṇa.
17. do.	„ The Bo-Tree .....	7 do.	60	8½	Mahāvamsa, p. 111.
18. Śāgala	„ Kashmīr .....	12 do.	100-180	?	Milinda Pāṇa, Alwis, Intro. p. xliii., Hardy, M. B., p. 516.
19. do.	„ Alexandria .....	200 do.	88 or 260 or 360	?	Milinda Pāṇa, do.
20. Sankassa	„ Śrāvastī .....	30 do.	?	?	Hardy, M. B. p. 300; Bigandet, p. 213.
21. do.	„ Madhurā .....	4 do.	?	?	Kaccāyana (Senart, p. 129). <sup>4</sup>
22. Rājagriha	„ Laṭṭhivana .....	3 gāvutas.	?	?	Hardy, M. B. 191. Big. 142. Jāt. 84, 6.
23. The Bo-Tree	„ Yosiya .....	do.	?	?	Bigandet, p. 74.
24. Kusinagara	„ Pāvā .....	do.	?	?	Big., p. 174; Hardy, M. B., p. 344.
25. Anurādhapura	„ {The Mahāweli gangā, at the Kaocaka ferry}	9 yojanas.	70	9	Mahāvamsa, p. 139.
26. do.	„ do. at Tambapitṭhi..	7 do.	50	8	„ p. 166.
27. do.	„ Acārawitṭhi-gāma .....	3 do.	?	?	„ p. 166.
28. do.	„ Sumana-vāpi .....	4 do.	do.	?	„ p. 166.
29. do.	„ The Ridi Wihāra .....	8 do.	54	7½	„ p. 167.
30. do.	„ Adam's Peak .....	15 do.	100	7½	Beal's Fa Hian, p. 150.

28. Disregarding the cases in which Kapilavastu is mentioned—concerning the site of which place there is still some doubt—the average of the list is rather less than eight miles to the yojana. What is of more importance, a careful consideration of those data which are most certain leads to a similar result. Among these the two last are the most important. Fa Hian visited Anurādhapura

<sup>1</sup> In each case about one-sixth has been added to allow for the difference between the direct distance and the distance by roads or paths.

<sup>2</sup> Spence Hardy here and usually has translated the distances into miles, reckoning the yojana at 16 miles; see p. 160, where 480 miles in one sentence = 30 yojanas in the next; and see also

p. 199. Beal, pp. 245, 246, gives the names of places on the way between these two towns, but compare Bigandet, *loc. cit.*

<sup>3</sup> The places on the route are given by Hardy, M. B., p. 335.

<sup>4</sup> This distance is quite inconsistent with Cunningham's identification of Sankassa, Ancient Geog. p. 369, with which, however, No. 20 agrees.

about 413 A.D., when Mahánāma, the author of the Mahāvansa, must have been still a lad. As he did not himself visit Adam's Peak, his statement that it was fifteen yojanas from Anurádhapura must have been derived from the monks there, and—there being no doubt as to the actual distance—is very good evidence of the value they attached to the word. Still more trustworthy is the conclusion to be drawn from No. 29. The Ambalaṭṭhi-kola Lena mentioned by Mahánāma is well known to be the site of the still-celebrated Ridi Wihára in the Kurunágala district,<sup>1</sup> and its distance from Anurádhapura must have been well known to the monks at the latter place; the path from one to the other lay through the then most populous part of Ceylon, and is perfectly easy. In No. 19 we have to choose between four different Alexandrias, not one of which at all agrees with the distance given:<sup>2</sup> and as regards No. 18, on which Childers lays so much stress, though General Cunningham has fixed the site of Ságala without doubt, "Kashmír" seems to me to be a very vague term. Nothing is known of the date of the author of Milinda Paṇha, in which the statement is found, or of the sources of his information; and the boundary of Kashmír was constantly extending and contracting in the direction of Ságala. It is true that the seat of government was usually fixed at about the same place, namely, at and near Śrī Nagara; but as this is 180–190 miles from Ságala, the yojana would then equal about  $17\frac{1}{2}$  miles, which is so highly unlikely to have been intended, that we may safely reject the interpretation. In No. 1 the distance given in the books is not from Benares itself, but from the Migadaya garden near it, where Gautama preached his first sermon, and which probably lay, according to Cunningham, about half a yojana to the north of the town.

29. The conclusion to which I come is that we have no data as yet for determining the sense in which the word yojana is used in the Three Piṭakas; that in the fifth-century Páli literature it means between seven and eight miles,<sup>3</sup> and that the traditions preserved by Ceylon authors of that date as to distances in North India in the time of Gautama agree pretty well, except in the cases of Kapilavastu and Sankassa, with the sites fixed by General Cunningham.

30. Moggallána<sup>4</sup> further gives *tála*, *gokaṇṇa* and *padesa* as names of a short span; but in the only passage given by Childers where *tála* (which means palmyra-tree) is used to express length, it means "the height of a palm-tree." The other words have not been found in the texts. I presume Moggallána means the three words to express the length when the hand is extended from the end of the thumb to the ends of the three centre figures respectively, *vidatthi* being the name for the ordinary span to the end of the fourth or little finger. Finally, Moggallána gives<sup>5</sup> *Vyāma* as the length a man can stretch with both arms, that is, a fathom; and *Porisa* (literally manliness) as the length a man can reach up to when his arms are held over his head. The latter does not seem to have been in actual use; on the other hand *yuga*, a yoke, is used to

<sup>1</sup> See Turnour in the Index s.v., and compare Mahāvansa, p. 167, with de Zoysa's account of Ridi Wihára in his Report on Temple Libraries, 1875.

<sup>2</sup> For Alexandria Opiane see Cunningham's Ancient Geography of India, vol. i. p. 24, and for the three others do. Map V. p. 104.

<sup>3</sup> As when Professor Childers, in his Dictionary, s.v., looks upon

the yojana "as about equivalent to twelve miles," he is following Moggallána, though he especially instances No. 16, so also when the Burmese make it =  $13\frac{1}{2}$  miles (teste Rogers, Bud. Par. p. 42), this probably rests on some similar calculation.

<sup>4</sup> Verse 267. They are also given in the Amara Kośa, 2, 6, 2, 34.

<sup>5</sup> Verse 269; and see Childers, s.v.



considered as an example of the use of *khári*; but curiously enough *khári* occurs at *Játaka*, p. 9, lines 15, 24 as a measure of weight. Moggallána follows the current Sanskrit tables except in the data regarding the *váha*, *ammaṇa*, and *kumbha*; and in the omission of the measures less than the *pasata*, by which the Sanskrit tables establish an artificial connexion between this table and the tables of weight.<sup>1</sup> The *ammaṇa* (Sinhalese *amuṇa*, Tamil *ambana*) now varies in different parts of Ceylon from five to seven bushels and a half. In the *Mahāvansa*, pp. 174, 157, an *ammaṇa* of sand is mentioned; at *Ját.* 33 an *ammaṇa* of *kahápaṇas*; and at *Játaka*, p. 62, line 15, we are told of a mattress made of an *ammaṇa* of jasmine and other flowers.

34. In the commentary on the *Pátimokkha*<sup>2</sup> occurs the following interesting passage: 'There are three kinds of begging bowls—the high bowl, the middle bowl, and the low bowl. The high bowl takes half an *álhaka* of boiled rice (or the fourth of that quantity of uncooked rice) and a suitable supply of curry: the middle bowl takes a *náliká*<sup>3</sup> of boiled rice (or the fourth of that quantity of uncooked rice) and a suitable supply of curry: the low bowl takes a *pattha* of boiled rice (or the fourth of that quantity of uncooked rice) and a suitable supply of curry. From some places the high bowl cannot be procured, from others the low bowl. In this passage 'three kinds of bowls' means three sizes of bowls; 'takes half an *álhaka* of boiled rice' means takes the boiled food made from two *nális* of dry rice of the Magadha *náli*. In the Andha Commentary<sup>4</sup> a Magadha *náli* is said to be  $13\frac{1}{2}$  handfuls (*pasatas*). The *náli* in use in the island of Ceylon is larger than the Tamil one. The Magadha *náli* is the right measure. It is said in the Great Commentary that one Sinhalese *náli* is equal to  $1\frac{1}{2}$  of this Magadha *náli*.' It is clear from the above passage that Moggallána's scheme, in which the *pattha* is made the same as the *náli*, will not apply to the fifth-century books. The *náli* was a liquid as well as a dry measure, for a *náli* of oil is mentioned at *Mahāvansa*, p. 177, l. 6, and a *náli* of honey at *Mahāvansa*, p. 197, l. 1. At *Játaka*, p. 98, l. 5, Gautama tells a householder to listen, giving ear attentively, as if he were filling a golden *náli* with lion's marrow! The original meaning of the word is *pipe* or *reed*, then the joint of a bambú, and hence the measure, either dry or liquid, which such a joint would contain; or, as a measure of extent, the space over which the seed contained in such a measure could be sown.<sup>5</sup> As the size of different bambus differed, we can understand the origin of the difference in the size of the measures. In Sanskrit, though neither *nádi* nor *náli* have acquired the meaning of a measure of capacity, *nádi* is given in the *Koṣas* as a measure of time.<sup>6</sup> The corresponding measure of capacity in Sanskrit is *prastha*, to which in the Petersburg Dictionary many different values are assigned, *inter alia* that of four Kudavas; and it is curious to notice that Colebrooke (*Essays*, vol. ii. p. 535) mentions a 'Magadha *prastha*,' which the Tibetans also use (*Táranátha*, p. 35). The Sinhalese word is *næliya*,<sup>7</sup> which Clough explains as 'three pints, wine measure:' the Tamil is

<sup>1</sup> See Thomas, *loc. cit.* p. 26, and Colebrooke, *Amara Kosha*, p. 242, where 20 *Droṇas* = 1 *Kumbha*; and 10 *Kumbha* (*i.e.* 200 and not 320 *Droṇa*) = 1 *Váha*. Compare Colebrooke's *Essays*, vol. ii. pp. 533-538.

<sup>2</sup> Minayeff, p. 81 on 10, 19.

<sup>3</sup> This of course is the same as *náli*. See *Játaka*, pp. 124-126.

<sup>4</sup> See Minayeff's *Pátimokkha*, p. viii. note 11, and Wijesinha's paper on the origin of the Buddhist Commentaries, in the

Journal of the Royal Asiatic Society for 1871, p. 10 (of the separate edition).

<sup>5</sup> Comp. Wilson, *Glossary*, s.v., and Traill's Report on Kumāon, *As. Res.* xiv.

<sup>6</sup> At *Mahāvansa*, p. 227, last line, *kuntanáli* seems to mean the handle, or perhaps sheath, of a spear or dagger.

<sup>7</sup> The *æ* pronounced like *a* in *lat*.

náli, which Winslow explains as the eighth part of a kurundi or marakkál. Finally, in the inscription referred to above (§ 20), *yála*, *kiriya*, and *paya* are used as measures of extent; the *kiriya* being four ammaṇas: and *næliya*, *aḍamaná*, and *pata* are used as measures of capacity; the *pata* being the same as *pasata*, a handful, and stated by Clough to be the eighth of a seer, that is, the 256th part of a bushel, while the *aḍamaná* is probably another name for the náli.

### PART III.

#### SKETCH OF THE HISTORY OF CEYLON UNDER THOSE KINGS WHOSE COINS ARE EXTANT.<sup>1</sup>

35. About five centuries before Christ the island of Ceylon was colonized by Aryan settlers from Orissa. On their arrival they found the country inhabited by a people whom in their histories they called Yakshas or devils, and who were probably of Dravidian race, although their nationality has not yet been, and probably never will be, ascertained with certainty.<sup>2</sup> The island was converted to Buddhism in the middle of the third century B.C. by Mahendra, the son of Aśoka the Great; but was very soon afterwards invaded by the Tamils, who held the whole of the Northern plains for more than half a century. From that time down to the fourteenth century the history of Ceylon is the history of the struggles of the Aryan islanders to hold their own against the ever-increasing numbers of the Dravidian hordes. Twelve times the Tamils became masters of the plains, and twelve times the Sinhalese issued forth again from their mountain strongholds and drove their enemies back across the sea. But each victory left the victors weaker than before. They felt they were fighting against overwhelming odds, and gradually withdrew the seat of government further and further south, until the long struggle was terminated at last by the devastation of the country; and the rich plains from the peninsula of Jaffna in the extreme North to the Northerly spurs of the Central hills relapsed into their present state of almost deserted jungle.

36. In the last years of the tenth century the Cholians had been obliged to quit the island; but in the year 1050 they again invaded Ceylon, and though the King had fled to the hills in the South, they captured him and his Queen, and carried them prisoners to the peninsula. As soon as they turned their backs, the mountaineers, as usual, reasserted their independence; and while the plains were governed by the Cholian viceroy, the hills were ruled by a son of the captured King named Káśyapa. The King died in captivity, but his son immediately proclaimed himself Rája of Ceylon, and was making great preparations to expel the Cholians, when he was taken ill and died. Always dependant on a visible head, the Sinhalese were at once thrown into disorder. The young son of Káśyapa was proclaimed King, and his advisers sent for help to Siam—not altogether without

<sup>1</sup> The authorities are: Turnour's *Epitome of the History of Ceylon*, and his *Mahāvansa*, pp. lxiv-lxvii and lxxxvi-lxxxix; Lassen's *Indische Alterthumskunde*, vol. iv. pp. 309-336, for which Lassen has used a MS. of the *Mahāvansa*; and my articles, 'On the Invasion of South India by Parákrama the Great,' in the *Journ. Bengal As. Soc.*, vol. xli. part 1, 1872; 'On the Audience Hall Inscription' in the *Indian Antiquary* for Sept., 1873, and 'On Sinhalese Inscriptions' in the *Journ. Royal As. Soc.* for 1874 and 1875. For the period subsequent to Parákrama's death I have

also consulted the MS. of the *Mahāvansa* in the India Office.

<sup>2</sup> It has been usual to consider the Wæddas, a tribe of savages still existing in the South-west jungles of Ceylon, as the descendants of these aborigines. If this be so, they were possibly the descendants of former Aryan colonists, but the language of the Wæddas has not yet been thoroughly investigated. Mr. B. F. Hartshorne, late of the Ceylon Civil Service, has stated all that is known of this curious tribe in an interesting article in the *Fortnightly Review* of January last.

success; but the central power was too weak to gain hearty allegiance; the clans retired to their valleys; and for a time the national cause seemed to be forgotten, whilst the members of the royal family were engaged in schemes against each other. At last the rivalry broke out in open revolt, and two chiefs, near relations of the young King WĪJAYA-BÁHU, proclaimed war against him. The danger of the crisis showed that Wijaya-báhu had inherited his father's martial vigour. He himself took the field, and completely defeated the insurgents; and at the first news of the victory, the clans flocked to his standard. Then ensued a protracted and desultory warfare, which did not end till the Cholians were completely driven out of the island. The King established his Court at Pulastipura, and spent the last ten years of his long reign in endeavours to restore the irrigation works on which depended the prosperity of the country, and which had fallen into decay under the rule of the Malabara.

37. But the unfortunate country was not to taste the blessings of peace. Immediately on the death of the King, the members of the royal family, who thought only of their own interests, began to quarrel for the possession of the throne, and for twenty-two years the island was desolated by a civil war of the most ruthless and determined kind. At length PARÁKRAMA BÁHU (1153), a nephew of the late King, after a long struggle with his uncles, and a short but bitter and furious war against his own father, was able to crown himself King of all Ceylon, and enjoy the sweet sense of undisputed power. He was not long in showing that that power would be used to a degree to which it had never been used before. He strongly fortified his capital Pulastipura, the modern Topáwa, built a splendid palace seven stories high for himself, and two others five stories high for priests and devotees. Then he laid out a park near his palace, and built in it a hall for the coronation of kings, and near it a brick temple, which he called the Jetawanárāma.<sup>1</sup> At the other end of the town he constructed also a splendid stone temple for the worship of the Buddha—a building which, carved out of the solid rock, is, even in its ruins, a lasting memorial of the skill and taste of the workmen he employed. In a few years he had succeeded, partly by taxation, partly by compulsory labour, in making Pulastipura one of the strongest and most beautiful cities in India; and he succeeded also in rousing into rebellion a nation always distinguished for its wondrous patience under the oppression of its kings.<sup>2</sup> The insurrection was put down after a protracted struggle, causing great destruction of life and property, and a severe example was made among the insurgents, the leaders being impaled, beheaded and otherwise punished. Once more unrivalled at home, this able and ambitious despot now turned his victorious arms against the Kings of Kámboja and Rámánya,<sup>3</sup> undeterred by the enormous risk and difficulty of sending a fleet of transports 1500 miles from home to the further side of the open Bay of Bengal. It may well be doubted whether any other monarch in Europe or Asia would at that time have conceived so daring an idea, or, if he had, could have carried it to a successful issue. The Crusaders carried their arms about as far;

<sup>1</sup> By the kind permission of Mr. Fergusson I have been allowed to place at the beginning of this monograph the woodcut of this temple, which originally appeared in Sir E. Tennent's Ceylon. Since the drawing from which it was taken was made, the entrance was excavated for Government under my superintendence, and was found to be richly carved in bas-relief.

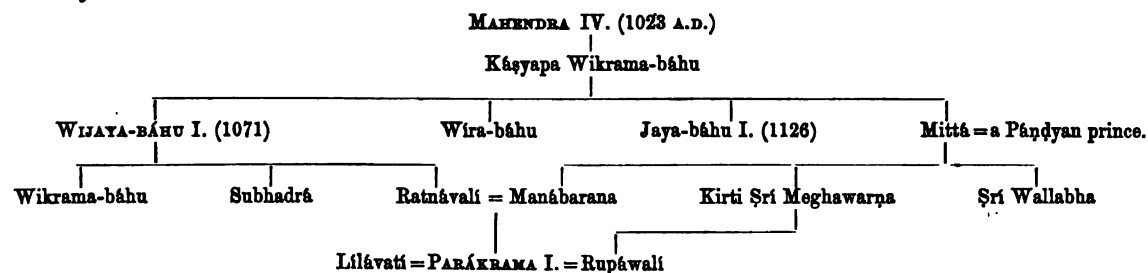
<sup>2</sup> It seems probable, from the headings of the chapters of the Mahāvansa relating to this period, that some of the disappointed members of the royal family took advantage of the general discontent to incite the people to revolt.

<sup>3</sup> i.e. Burma; and more especially its coast provinces referred to in Aśoka's edicts as *Suvannā-bhūmi*. Comp. Bigandet, p. 389.

but they either marched through countries for the most part friendly, or sailed along the Mediterranean, whose numerous islands could afford them food and shelter: and though they accomplished much which they did not intend, they failed in the object they proposed. About 1175 A.D. the Sinhalese fleet arrived safely at its destination, and completely conquered Kákadvípa and Rámánya, taking the Kings of those countries, with their ministers, prisoners. The latter was restored to his throne on the monks interceding for him and on his making full submission; but the King of Kákadvípa died in captivity in Ceylon.

38. Soon afterwards the Pándian King Parákrama, of the city of Madura, appealed to his Sinhalese namesake for help against his suzerain Kulasekhara, who was preparing to attack him. The flattering request was received with favour, and a Sinhalese army was sent to invade and lay waste the territories of Kulasekhara, that King being taken prisoner, and his son Vírápáñdu raised to the throne as a vassal of Parákrama Báhu. About 1180 the troops advanced also against Chola, and after an obstinate war took and destroyed the strongly fortified capital Amarávati, and then returned to Ceylon rich with booty and tribute. Meanwhile the King at home had been still further adding to the religious and royal buildings at his capital, and had undertaken some of the largest and most difficult engineering works which the mind of man had then conceived. He constructed inland lakes ten, twenty, even forty miles round (one of them called 'the Sea of Parákrama'), fed from the principal rivers of Ceylon by broad and deep canals, which also united these lakes to one another and to the principal towns, whilst smaller canals conducted their waters to extensive and fertile tracts of arable land. It may perhaps be doubtful whether all of these works were worth the immense labour which they must have cost; but as the labour was probably compulsory, whilst a tax in kind of one-tenth of the produce was certainly levied on all the irrigated land, the schemes no doubt benefited the royal exchequer, while they threw additional glory on the royal name. Parákrama died in 1186, after a reign of thirty-three years—'the most martial, enterprising and glorious,' says Turnour, 'in Sinhalese history'; he had earned for himself undying fame, and had so exhausted and impoverished the country that it was long before it began to recover from the effects of his daring ambition.

39. The following table will show the relationship of Parákrama to his different rivals in Ceylon.



40. Parákrama was succeeded by his nephew WĪJAYA BĀHU (1186), whose character seems to have been a curious mixture. He is celebrated in the priestly chronicles as a most religious prince,

who himself wrote letters in the sacred language to exhort the King of Rámánya to aid him in extending the faith, and who took great pains to administer impartial justice, and relieved the people from the oppressions under which they had been suffering under his predecessor. But it was an intrigue with a farmer's daughter named Dípaní which led to his being murdered, after a reign of only one year, by a Kálingan named Mahinda.

41. The throne was then seized by the crown prince (uparaja) NISSANKA MALLA (1187), a relation of Parákrama's Queen Lílávati, and a son of Rája Jayagopa of Kalinga. The Mahávansa, after describing at great length in eighteen chapters the striking acts of Parákrama, unfortunately dismisses the next sixteen kings in one short chapter, and the deficiency is only partly made up by the interesting inscriptions referred to in the note at the commencement of this historical sketch. It appears from these inscriptions that Nissanka Malla was a quiet and patriotic, if not very vigorous or wise prince, who devoted the nine short years of his reign to internal reforms. He visited all parts of the island, and boasted that 'such was the security which he established, that even a woman might pass through the land with a precious gem and not be asked, "What is it?"'<sup>1</sup> The means by which he accomplished this may not have been so foolish as at first sight it appears. 'He put down robbery,' says the Ruwanwæli Inscription, 'by relieving—through gifts of cattle and fields and gold and silver and money<sup>2</sup> and pearls and jewelry and clothes, as each one desired—the anxiety of the people, who, impoverished and oppressed by the very severe taxations of Parákrama Báhu the First (which exceeded those customary by former kings), lived by robbery: for, thought he, they wish to steal only because they desire to live.' He further claims to have reduced taxation, remitting entirely one tax—that on hill paddy—which was felt as a particular hardship, and at the same time to have greatly improved internal communication, repairing the roads and putting up rest-houses along them for the use of travellers. 'Removing far away the fear of poverty and the fear of thieves and the fear of oppression, he made every one in the island of Lanká happy.' But he lavished enormous sums on the priests. He is said, in one Inscription, to have spent seven laks on the Cave Temple at Dambulla, and forty laks on the Ruwanwæli Dágaba at Anurádhapura;<sup>3</sup> and though these amounts are certainly exaggerated (another of his own inscriptions giving them as one and seven laks), he is known to have built the huge Rankot Dágaba at Pulastipura, and the exquisite stone temple of the Tooth at the same place, certainly the most beautiful, though one of the smallest ancient temples in Ceylon.

42. His son Wírabáhu was killed on the day of his accession, and his brother Wikrama Báhu, who succeeded, suffered the same fate three months afterwards, at the hands of his son or nephew Copaganga (1196), who, after a short reign of nine months, was dethroned and blinded by the minister Kirti. The minister then married Lílávati, the widow of Parákrama, and ruled the

<sup>1</sup> Hallam in his 'Middle Ages,' vol. ii. p. 312, quotes from the Saxon Chronicle that in the time of William the Conqueror 'a girl laden with gold might have passed safely through the kingdom.' And Tennyson makes Harold say to the Earl of Porthieu:

'In mine earldom  
A man may hang gold bracelets on a bush,  
And leave them for a year, and coming back  
Find them again.'

<sup>2</sup> *masu ran*, i.e. gold *māsakas*.

<sup>3</sup> Forbes's Ceylon, vol. ii. p. 347.



country in her name for the next three years. They were in their turn overthrown by another minister *Aṇikanga*, who first placed *SÁHASA MALLA*, another son (but by a different queen) of *Rāja Jayagopa*, of *Kalinga*, on the throne,<sup>1</sup> but deposed and banished him after two years, and then reigned for six years in the name of *KALYĀNAWATÍ*, the widow of *Niṣṣanka Malla*. Her son (P) *DHARMÁSOKA DEVA*, a babe of three months old, was the next puppet king, but after governing in his name for a year, *Aṇikanga*, relying on the help of *Cholian* mercenaries, put him to death, and openly declared himself King. But he had gone too far. Another revolution or palace intrigue immediately took place: after a few days he was captured and killed, and *Lilāwatí* was restored to the throne. But before she had enjoyed her recovered dignity for a year, another insurrection broke out, which ended, twenty-eight months after her restoration, by a *Pāṇḍian* prince named *PARÁKRAMA* (1211) attaining supreme power. He also was not long left in peace. A new invasion—this time from *Kalinga*<sup>2</sup>—took place, and a barbarian prince named *MÁGHA* (1214) overran the island, pillaging and destroying the temples and oppressing the people.

43. After tyrannizing over the unhappy country for twenty-one years, this despot was attacked by a young chief named *Wijaya-báhu*, who rallied round his standard the brave mountaineers—always the last to be subdued, and the first to revolt.<sup>3</sup> In a desperate struggle, which lasted three years,<sup>4</sup> they regained from their oppressors first the mountain districts, then the plains of *Ruhuna* in the South, and at last the capital *Pulastipura* and the plains of the North.<sup>5</sup> But the latter city had been completely ruined, and when the patriot chief was crowned King of all *Ceylon*, under the title of *WIJAYA BÁHU III.*, in 1235, he removed the seat of government to *Dambadenia*, at the foot of the *Kandian* hills in the district now called *Kurunágala*.

44. In his long reign of twenty-four years this patriotic ruler so strengthened the country that when the hereditary foes of *Ceylon* again invaded the island, in the time of his son *PANPITA PARÁKRAMA* (1259), they met with a signal defeat. Both these monarchs were great patrons of literature; and the latter especially, who was himself a voluminous writer, took great pains to restore the sacred books, many of which had been destroyed in the time of *Mágha*, and caused the chronicles of the island to be completed down to his reign. His son *WIJAYA BÁHU IV.* returned to the ill-omened city of *Pulastipura*, and there, after he had reigned only two years, was murdered by his prime minister, *Mitra Sena*. But the latter did not live to reap the fruits of his treason. He was himself assassinated shortly after, and *BHUWANAIKA BÁHU*, the last of the kings whose coins are extant, succeeded to the vacant throne in 1296.

<sup>1</sup> The date of this event (1743 Anno Buddhæ=1200 A.D.) is fixed by an inscription I have published in the *Journal of the R.A.S.* 1875, in an article entitled 'Two Sinhalese Inscriptions.' This is the oldest inscription but one as yet known in which *Buddha-warsha*, the era of *Buddha*, is mentioned; comp. § 84 below.

<sup>2</sup> Also called *Kerala* in the 80th chapter of the *Mahāvamsa*, verses 61, 76, of the India Office MS.

<sup>3</sup> That this *Wijaya-báhu* was not related to any of the preceding kings, is proved by the fact that he based his claim to the throne on his descent from *Sanga Bo*, a popular *Sinhalese* hero and Buddhist

martyr, who reigned from A.D. 238–240. So *Dhātusena*, who expelled the *Pāṇḍian* usurpers in the fifth century, claimed descent from *Yatthāla Tissa*, who reigned in the first. *Mah.* pp. 218, 254.

<sup>4</sup> *Lassen, l.c.*, p. 337, note, thinks this should be seven years.

<sup>5</sup> When excavating at *Pulastipura*, I found at the ruined gate of the palace a fallen slab covered with an inscription of *Niṣṣanka Malla*. Under it was an old spear-head, which must have been used, at the latest, at this last siege of the ill-fated town, whose glory lasted so short a time.

## 45. LIST OF THE KINGS OF CEYLON FROM 1153-1296 A.D.

1. Parákrama Báhu *	1153	
2. Wijaya Báhu II.*	1186	Nephew of last.
3. Niṣṣanka Malla *	1187	A prince of Kalinga.
4. Wikrama Báhu II.	1196	Brother of Niṣṣanka Malla.
5. Coḍaganga *	1196	Nephew of Niṣṣanka Malla.
6. Líláwatí * (queen)	1197	Widow of Parákrama Báhu.
7. Sáhasa Malla *	1200	Brother (?) of Niṣṣanka Malla.
8. Kalyánawati (queen)	1202	Widow of Niṣṣanka Malla.
9. Dharmásoka *	1208	
10. Líláwatí (restored)	1209	
11. Páñdi Parákrama Báhu	1211	Malabar usurper.
12. Mágha	1214	A Kálingan prince.
13. Dambadeniya Wijaya Báhu	1235	Founder of a new dynasty.
14. Dambadeniya Parákrama	1259	Son of the last king.
15. Bosat Wijaya Báhu	1294	Son of the last king.
16. Bhunaweka Báhu *	1296	Brother of the last king.

\* Coins are extant of those monarchs marked with a star.

## PART IV. DESCRIPTION OF THE COINS.

## Coins of PARÁKRAMA BÁHU, 1153-1186 A.D.

46. *The Lankeṣwara gold coin, Figs. 1, 2, 3, 4.*

On the obverse a standing figure of the king; turning towards the right; in his left hand a lotus-flower, of which Fig. 3 gives a front view, the others a side view; in his right hand apparently a weapon of some kind,<sup>1</sup> figured most clearly in Fig. 4. To the left of this is another symbol, appearing most clearly in Fig. 4, the meaning of which I do not understand (? a sceptre). The figure stands on the stalk of a lotus terminating in a flower to its left; between this flower and the left hand are five dots surrounded by small circles, which again I take to be lotus-flowers. Fig. 3 has only four of these. The dhoti or cloth wrapped round the loins falls in folds on each side of and between the legs.\* On the head of the figure is a conical cap.

On the reverse the same figure seated. In the left hand a lotus [there is nothing in the

<sup>1</sup> Prinsep, ed. Thomas, vol. i. p. 421, calls it 'an instrument of warfare.' Mr. Vaux, Numismatic Chronicle, vol. i. xvi. p. 124, calls it trisula, that is, trident. This it can scarcely be, as it has four points, not three, and is quite different from the trisula in Fig. 19. It may possibly be a flower, and is, in any case, an ancient symbol.

\* Prinsep says that some, mistaking this for a tail, have supposed the figure to be Hanumán. The only writer I have been able to find advocating this opinion is Simon Casie Chitty, in a

paper in the Journal of the Ceylon Asiatic Society for 1845, p. 82. It may be as well to point out that Hanumán, 'the mighty-jawed,' the mythical monkey who appears in the Rámáyana as the faithful ally of Ráma in his fabled invasion of Ceylon, is almost unknown in Sinhalese literature, and was never worshipped in the island. The true origin of the figure is explained below, § 65, and there can be no reason to believe that the Sinhalese meant to represent a mythological monster, known only as an enemy to Ceylon.

right—the extension with five projections is meant for the hand with the five fingers].<sup>1</sup> The left leg rests on a kind of grating. On the left side of the figure, to the right of the coin, the legend श्री लङ्केश्वर *Sri Lankeṣwara*.<sup>2</sup> In Fig. 3 the anuswāra circle or dot is misplaced under the left arm of the figure. The complete form of the *e*, a small stroke to the upper right of the *ka*, is very clear in Figs. 3 and 4, and is quite different from the *e* in the *deva* of Fig. 20. The *ṣ* over the *ka* is also clear enough in Figs. 3 and 4. The *ra* in all specimens is curiously like *ḍ*, and unlike the *ra* of *rāja*, Fig. 21; and of *Parākrama*, Figs. 5, 6, 7, 11, 14, 15.

47. Prinsep<sup>3</sup> says of this coin, 'This name (Lankeṣwara) I presume to be the minister Lokaiṣwara of Mr. Turnour's table, who usurped the throne during the Cholian subjection in the eleventh century (A.D. 1060): but he is not included among the regular sovereigns, and the coin may therefore belong to another usurper of the same name who drove out Queen Līlāvatī in A.D. 1215, and reigned for a year.' Mr. Vaux<sup>4</sup> adopts the former of these two suggestions; but the first part of the word, Lank-, is perfectly clear on several specimens of the coin (see Figs. 1 and 4). If Lokaiṣwara had struck a coin and had intended to put his name upon it, he would have done so; and the *o* represented in this alphabet by two substantial strokes, one on each side of the letter (see Fig. 22), could not have disappeared as the tiny anuswāra dot has sometimes done.

48. The epithet Lankeṣwara, Lord of Ceylon, may apply to any king of that country, and the similarity of name is no reason for fixing it upon either of these Lokaiṣwaras. It should be noticed also that the former of the two was not a king at all, but a minister mentioned in the lists as the father of Wijaya Báhu I.; and the latter was a foreign usurper who never was in acknowledged possession of the kingdom, though he retained a precarious hold on the capital for a few months. Discarding therefore the idea that Lankeṣwara stands for Lokaiṣwara, we have to consider to which King of Ceylon this epithet belongs. It is never used in Ceylon literature before the time of Parākrama the Great. The Pāli form Lankissara is then found applied to three kings; namely, to Mahasena, A.D. 275, and his son Kirti Śrī Megha-warṇa, A.D. 301;<sup>5</sup> and to Wijaya Báhu the First, A.D. 1071.<sup>6</sup> The Sinhalese form is only found applied to two kings; namely, to Parākrama Báhu himself in the account of his conquest of South India,<sup>7</sup> and to Niṣṣanka Malla, A.D. 1187, in his own inscriptions.<sup>8</sup> Coins were unknown in Ceylon in the time of the first two kings mentioned; it is not known that any were struck by the third. The epithet is used of him in such a way as to convey the impression rather that the word in the time of the writer (tempore Parākrama) had come to be used of all Kings of Ceylon, than that it was a distinctive appellation of Wijaya. There remain the two last; for the former speaks the fact that the word came into use in the literature of his reign; that he conquered South India, and thence introduced the art

<sup>1</sup> I think the object held by Fig. 3 is, like that in the others, meant for a lotus, but compare Fig. 12.

<sup>2</sup> Mr. Thomas altogether dissents from Prinsep's original reading of *Lankeṣwara*, and interprets the legible portion of the letters as लङ्कीविह *Lankī Viha*, or in No. 4 लङ्कीविह *Lankī Viha*.

<sup>3</sup> Vol. i. p. 421 of Mr. Thomas's edition.

<sup>4</sup> Numismatic Chronicle, 1863, vol. xvi. p. 125.

<sup>5</sup> In the Dāthāvansa, Canto v. verses 4, 60.

<sup>6</sup> Mahāvansa, edit. Turnour, p. lxxxvi. Both this part of the Mahāvansa and the Dāthāvansa were written in the time of Parākrama.

<sup>7</sup> See my translation in the Journal of the B. A. S. for 1872, vol. xli. part 1, p. 199.

<sup>8</sup> In the Dambulla inscription, and in the Rankot Dāgaba inscription, published by me in the Journal of the Royal Asiatic Society of 1874.

of coining into Ceylon;<sup>1</sup> and that he is the only King of Ceylon who struck several coins; for the latter that though in three of his inscriptions he is not called Lankeṣwara,<sup>2</sup> the epithet is given in two others as one of his distinctive titles. On the other hand, in those two inscriptions he is called *Kālinga Lankeṣwara*, and on his own coin he uses that title in full,<sup>3</sup> which is exactly what he would have done had he wished to distinguish himself from some previous Lankeṣwara.

On the whole, therefore, it seems to me certain—as certain, that is, as the identification of coins bearing such ambiguous legends ever can be—that this coin belongs to Parákrama the Great.

It only remains to add that the coin is rare. There are three examples in the Guthrie collection in Berlin, two in the British Museum, two in my own collection, and one in the collection of H. H. Bowman, Esq., of Baddegama, Ceylon. Those described by Prinsep and Mr. Vaux are in the British Museum.

No. 1 from my collection weighs 67 grains.<sup>4</sup> No. 2 is in the Guthrie collection. No. 3 is in the British Museum and weighs 68½ grains, though, as will be noticed, it is much less in diameter than the others. No. 4 is in the British Museum and weighs 65½ grains.

49. *The Lion coin of Parákrama*, Figs. 5, 6, 7. Copper.

On the obverse the standing figure of the rája. The face turned to right represented in the most extraordinary way by three strokes, with a curve for the back of the head. The transition form of this mode of expressing the face, which Prinsep calls ‘altogether unique in the history of perverted art,’ may be seen in Figs. 9, 11. In the left hand of the figure is the lotus, in the right the weapon referred to in § 46 and note 1. There is no lotus-stalk under the feet. The cap is formed by *two* strokes and a dot. The two dots under the arms are the upper part of the dhoti. To the right of the coin is a well-defined lion, sitting, with the mouth open, showing the teeth in the upper jaw.

On the reverse the seated figure of the rája, and to the right the legend श्री पराक्रमबाहु *Sri Parákrama Báhu*.

Fig. 5 is from the Guthrie collection. Fig. 6 from my own is worn, and weighs 55 grains. Fig. 7, also my own, weighs 61 grains. The British Museum has no specimen of this coin, of which less than a dozen examples have been found. My collection has seven of these, two in good condition, besides which I only know of Colonel Guthrie’s, and of two others in private hands in Ceylon, one of which is now, I believe, in the possession of Mr. Bowman, and the other in Mr. Dickson’s collection.

50. *The half massa of Parákrama Báhu*.

This small copper coin, Fig. 11, has on the obverse the standing figure of the rája, and on the reverse only the legend श्री पराक्रमबाहु *Sri Parákrama Báhu*. Prinsep, whose coins are now in the British Museum, says,<sup>5</sup> that ‘several specimens of this were dug up in 1837 at Montollee (? Máta) in Ceylon;’ but the Museum has only four, of which the one figured in the Plate is the only one in good preservation, and no others are known to have reached Europe.

<sup>1</sup> See my article in the J. B. A. S. 1872, vol. xli. pt. 1, p. 197.

<sup>2</sup> Namely, the Ruwanweli inscription published by me in the J. R. A. S. for 1875, and the two others in my article mentioned in the last note but one.

<sup>3</sup> See below § 66.

<sup>4</sup> A sovereign weighs nearly 170 grains.

<sup>5</sup> Loc. cit. p. 422, figure 4.

51. *The massa of Parákrama Báhu.* Figs. 14, 15.

On the obverse the standing figure as on the Lion coin. To the right beneath is a lotus, and above it five dots. On the reverse the sitting figure, and the legend श्री पराक्रमबाहु *Sri Parákrama Báhu*. This is the coin which was imitated by the six succeeding rájas, and a good many specimens, perhaps 100 in all, have been found, but very few of them are in good condition, and scarcely any show the *r* at the foot of the *k*. Prinsep seems to have had only one.<sup>1</sup> The best specimen of fourteen in my collection weighs 62 grains.

52. The remainder of the coins, whose identification is certain, belong also to the series just mentioned; each of the following kings having only struck one coin. For the history of these kings the reader is referred to what has been said above; I quote here only the legends on the coins.

श्री विजयबाहु *Sri Vijaya Báhu.* Fig. 17. Copper.

There were several kings so called; the coin belonging, I think, to the nephew and successor of Parákrama, the second of the name. It is almost certain that Parákrama the Great was the first King of Ceylon who issued coins, and the rarity of the specimens with this inscription agrees well with the shortness of Wijaya II.'s reign. The coin is rare; good examples very rare. The one in my collection, from which the figure is taken, weighs 62 grains.

श्री चोडगंगदेव *Sri Codaganga Deva.* Fig. 20. Copper.

This unique coin is in the possession of G. G. Plaice, Esq., late of the Public Works Department in Ceylon. I think there can be no doubt about the reading, though the anuswára is omitted, and the vowel marks of the *o* have pushed out the circle of the च. Turnour in his list has erroneously given the name of this king as Chondakanga, but the India Office MS. of the Mahávansa, ch. 80, clearly reads Codaganga.

श्री राजसीलावती *Sri Rája Lilávati.* Fig. 21.

This is not so rare as the Wijaya Báhu. The figure is taken from a specimen in my collection weighing 64 grains.

श्री मत्साहसमल्ल *Sri-mat Sáhasa Malla.* Fig. 23.

Some hundreds of these coins have been found. The curious shape of the square *s*, and the addition of the syllable *mat*, prevented its identification for some time, and Prinsep was the first to decipher it. The *t* is inserted in the upper left-hand corner of the square *s*, and is so small that in most of the specimens it is indistinguishable. The one in my collection from which the figure is taken weighs 63 grains. It is curious that no coins have as yet been discovered of Kalyánavatí, the queen who reigned for six years after the dethronement of Sáhasa Malla. It is true that more of his coins have been found than of any of the others, so that he may very possibly have issued more coins than were needed to supply the small monetary requirements of the country so soon after the numerous issues of Parákrama; but this can scarcely have prevented the new government from making at least a small issue in her honour, as has been done in the case of the other less important sovereigns.

<sup>1</sup> He points out (loc. cit. fig. 3) that one was engraved in the Asiatic Researches, and interpreted, doubtfully, by Professor Wilson, श्री रामा नाथ.

56. श्री धर्माशोकदेव *Sri Dharmāśoka Deva*. Fig. 22.

The *r* is visible above the *m* in a few specimens only. It may be seen in the figure, which also gives a more complete form of the *d* than occurs on most of the specimens. The coin is very rare, like that of Wijaya Báhu, both these kings having reigned only twelve months. Dharmāśoka was placed on the throne when he was three months old, though, as Prinsep shily remarks, 'the portrait would lead us to suppose him of mature age.' The well-preserved example figured is in my collection and weighs 65 grains.

57. श्री भुवनेश्वराक्ष *Sri Bhuvanaika Báhu*. Fig. 16.

This sovereign came to the throne nearly a century after the last. His coins are not very rare, but good examples are seldom met with. I have only seen one or two which show the upper stroke of the diphthong *ai* or the vowel mark *u* distinct from the *bh*, which may account for Prinsep's reading Bhavāneka. The unusually well executed specimen in my collection, from which the figure is taken, weighs 63 grains.

58. I now come to coins whose classification is, at present, quite uncertain, and it is doubtful whether some of them belong to Ceylon at all; but I have thought it better to include them all in the plate for the purposes of comparison.

## Fig. 24. Copper.

On the obverse the standing figure; on the reverse a bull, standing, to right; above it the new moon; to right of it the legend श्री VI. I think it is impossible with Prinsep, *loc. cit.*, to assign this very rare coin to Wijaya Báhu VI., who reigned in Ceylon as late as 1398 A.D., although he was also called Vira Báhu. Niṣṣanka Malla, A.D. 1187, in one of his inscriptions, calls himself, among other titles, Vira, and in another Vīrarāja; but his suzerainty was not acknowledged in India, and I doubt whether this coin has ever been found in Ceylon. Perhaps it may belong to Vira Pāṇḍu, the prince whom Parākrama placed as his vassal on the throne of Pāṇḍya (see above, § 38). The specimen figured is in the British Museum; it is the one described by Prinsep, and the only one known to me.

59. The *Lakshmi* coin. Figs. 9, 10. Gold.

On the obverse the standing figure as on the Lankeṣwara coin, but the ornament to the left above instead of below the arm, and to the right the trident. On the reverse the legend लक्ष्मी *Lakshmi*; above it, the same symbol as on the obverse of Fig. 3; which symbol I take for the lotus. Fig. 9 in my collection weighs nearly 17 grains; Fig. 10 is in the British Museum, and weighs 16½ grains; these are the only specimens I know.

60. The *Tamraki* coin. Fig. 12. Gold.


Obverse the same as the last. On the reverse the legend *Tamraki* (?), with the lotus symbol above. From the specimen in the British Museum weighing 7·8 grains.

61. The *Iraka* coin. Fig. 13.

Obverse the same as the last, but the weapon (?) on the right is again held in, and not placed above, the hand. On the reverse the legend *Iraka* (?) surmounted by the lotus symbol, as in Fig. 4 with a stroke and dot behind it. The legend may possibly be Haraka or Daraka; if it

could be read *Laka*, that would be the ancient Sinhalese form of *Lanká*. I have seen six or seven specimens of this coin, which is figured from one in my collection weighing 8 grains, and it has also been found in South India.

62. *The large Sétu bull coin.* Fig. 19. Copper.

On the obverse the standing figure as in the Lion coin, but the weapon or flower in the right hand has degenerated into a straight line with several cross-strokes. In the place of the lion the trisúla or trident, and a sceptre. On the reverse the bull sacred to Vishnu, above it the new moon with a star between the horns of the crescent; below, the legend  *Setu*: to the left of the figure five small dots, to the right twelve dots.

Prinsep's note on this coin is as follows:<sup>1</sup> 'Two of these exhibit a new type of reverse, the Indian bull Nandi, which may possibly betoken a change in the national religion. The legend beneath I immediately recognized as identical with the flourish on Fig. 12, turning the latter sideways to read it. What it may be is a more difficult question. The first letter bears a striking analogy to the vowel *e* of the Southern alphabets; but if so, by what alphabet is the remainder to be interpreted? for it may be equivocally read *betya*, *benya*, *chetya*, and perhaps *Chanda* or *Nanda*. The last alone is the name of a great conqueror in the Cholian and other Southern annals, but it would be wrong to build on so vague an assumption. It is at any rate probable that the "bull" device is a subsequent introduction, because we find it contained in the Halco Kanora coins below.'

63. I was for some time in doubt about the legend; but it now seems to me certain that the reading of the legend as above is correct. *Sétu*, which means originally a bridge or causeway, is used in the Bhagavata Purána as a name 'of Adam's Bridge or of one of the islands of this great group.' This latter can only be Rámeswaram, which is given as one of the meanings of the word in Winslow's Tamil Dictionary. Now we are distinctly informed in the Narendracaritáwalokana-pradipikáwa, a very trustworthy Sinhalese epitome of the Mahávansa, that Parákrama's general Lankápura, after conquering Pándya, remained some time at Rámeswaram, building a temple there, and that while on the island he struck *kahawanu*, that is *kahápanas*.<sup>2</sup> As the temple was built in honour of Vishnu, the bull need not surprise us, and it betokens no change in the national religion. It is true that Parákrama was a Buddhist, but the tolerance of Buddhist monarchs is well known, and one of the best preserved of the ruins of Parákrama's capital Pulastipura (the modern Topáre) is a Vimána for the worship of Vishnu. Round the outside of this building, which was erected either by Parákrama himself or by Niṣṣanka Malla, runs an inscription in Tamil characters of very much the same type as those on these *Setu* coins, and bearing the same relation to modern Tamil as the Sinhalese characters of Parákrama's and Niṣṣanka Malla's inscriptions do to modern Sinhalese. We shall, I hope, learn the purport of this inscription when Dr. Goldschmidt publishes his anxiously expected report on the Archæology of Ceylon: that the temple is sacred to Vishnu is certain from the four stone bulls on its summit, which are *couchant* like the bull on the coin. It will

<sup>1</sup> *Loc. cit.* p. 423.

<sup>2</sup> See my translation of the passage *loc. cit.* (§ 48, note 8).

be seen from my Dondra Inscription No. II.,<sup>1</sup> that this is not the only instance of Buddhist Kings in Ceylon building temples to Vishnu.

In dealing with coins that bear only a local description, there can seldom be absolute certainty in the identification, but—1. I know of no other ruler of Rameswaram of whom it is known from historical records that he struck coins there. 2. These resemble exactly in shape, size and appearance the Kahápanas struck by Parákrama in Ceylon. 3. As far as I have been able to ascertain, the South Indian coins are, with one exception,<sup>2</sup> of a quite different size, weight and appearance. 4. Those rájas who ruled over Rameswaram are not known to have issued any coins, while the Cholian and Pándyan rájas who conquered it would not have had any particular reason to put Setu on their coins; whereas, to Parákrama, his continental conquests were naturally a source of more than ordinary pride. 5. If these coins belonged to any of the South Indian dynasty, they would probably bear some one of the constant symbols used by those dynasties on their coins. I regret very much that Sir Walter Elliot was not able to get ready his paper on South Indian coins for this series, before mine was published. With the very meagre accounts of South Indian numismatics at present obtainable, the Ceylon numismatist is working a good deal in the dark; but at present, and with the evidence before me, I think that these coins are probably the very ones referred to as having been struck by Parákrama's general Lankápura at Setu.

The coin is very rare, only five or six examples being known. My specimen, a very perfect one, from which the figure in the Plate is taken, weighs 68 grains.

64. *The small Setu bull coin.* Fig. 18. Copper.

This is a half-size copy of the last, except that the large dots in the circle round the edge of the coin in Fig. 9 are here circles, and only three dots are required inside the circle to fill up the space by the side of the bull.

My own specimen and the one in the British Museum are the only ones known to me.

65. The exception referred to in the last paragraph but one is the coin with the inscription Rájarája (Fig. 8) which is inserted in the Plate, because it is the coin from which I believe the whole of the Ceylon series to be derived. Prinsep read it tentatively Gaja-rája,<sup>3</sup> and included it doubtfully in his plate of Ceylon coins. But the reading as above is no longer doubtful, and the coin has never, like those just mentioned, been found in Ceylon, while large numbers of the copper ones, and a few in gold, have been found in different places in South India, and especially in Amarávatí and Tanjúr. There were doubtless many princes in South India who arrogated to themselves the title of king of kings, and it became so much a mere name that one of the petty Cholian chiefs who opposed Lankápura is called Rája-rája Kalappa.<sup>4</sup> The title is also found used as an evident name in the copperplate grants of the Chálukya rájas in the eleventh century, though, as far as I know, it was never used alone.<sup>5</sup> Of course Parákrama, the conqueror of the Kings of Chola,

<sup>1</sup> Journal of the Ceylon Asiatic Society, 1873.

<sup>2</sup> See next paragraph but one, § 65.

<sup>3</sup> *Loc. cit.* p. 423.

<sup>4</sup> The India Office MS. of the Mahávansa, chap. 77, verse 75.

<sup>5</sup> Sir Walter Elliot informs me that there was a Rajaraja Chola circa 1022-1068, and a Rájarája Vikramáditya 1073.



Pāṇḍya and Kalinga, and even of Rāmānya and Kāmboja, may well have called himself king of kings; but there can, I think, be no doubt that this coin belongs to one of the South Indian kings so called, and that it is the coin imitated by Parākrama in *his* coins, from which the Ceylon series is derived.

66. A coin of Niṣṣanka Malla has been referred to above (§ 48), of which only three examples are known, two in the possession of Sir Walter Elliot, and one in the collection of Mr. Dickson, Government Agent of the North Central Province, Ceylon. Unfortunately all three specimens are just now mislaid, and though this paper has been delayed in the hope that one would be found, we are at last compelled to go to press without being able to include a figure of this coin in the Plate. The coin is of copper, and exactly like Fig. 14, except as regards the legend on the reverse. This legend Mr. Dickson, in a paper read before the Numismatic Society on the 19th of May, 1876, conjectures may possibly be read *Śrī Kāli Gala Kīja*; but he is unable to determine to what reign the coin may belong, and does not consider the above reading at all certain. Not having the coin before me, I speak with great diffidence; but it seemed to me, when I once had an opportunity of inspecting it, to bear the legend *Śrī Kālinga Lankeṣvara*. Below the Śrī, which was the same as that of Fig. 14, I read

कालि

ग ल

क व

That the *anuvāra* was not visible above the ग need not surprise us, as it was seldom visible on the Lankeṣwara coins (Figs. 1, 2, 3, 4); and on those coins we usually find simply Lakavara for Lankeṣvara, the dot for the *anuvāra*, the small stroke for the *e*, and the tiny *ṣ* added above the *v*, being rarely legible. Lastly, throughout the series, when there are six letters below the Śrī, the last of the six is almost always cut in half or quite missing, which would explain the absence of the *ra*.

If the reading I suggest should eventually prove to be correct, there can be very little doubt that the coin belongs to Niṣṣanka Malla. It is true that in the list of kings at § 45 it will be seen that there are five sovereigns, or six if Dharmāṣoka be included, who might have called themselves *Kālingan Lord of Ceylon*; but if the coins were struck by any successor of Niṣṣanka Malla, he would probably have used some title which would distinguish him from that prince, the first of those to whom the legend would be applicable. Of all the later Kālingan princes we have coins, except of Māgha, who hated everything Sinhalese, and of Wikrama Báhu, who only reigned for three months. Kālinga Lankeṣvara is one of the titles used by Niṣṣanka Malla in his inscriptions,<sup>1</sup> and it is highly probable that he would imitate Parākrama the Great in his issue of coins, as he did in his inscriptions and his buildings.

				SECTION
67. For Figures 1-4 with legend Śrī Lankeṣvara	see	-	-	46-48
„ 5, 6, 7 „ Śrī Parākrama Báhu „	„	-	-	49
„ 8 „ Rājarāja „	„	-	-	65

<sup>1</sup> See above, § 48, note 8.

				SECTION.
For Figures 9, 10 with legend	Lakshmi (?)	see	- -	59
„ 11	„ Śrī Parākrama Báhu „	- -	- -	50
„ 12	„ Tainrakí (?)	„ - -	- -	60
„ 13	„ Iraka (?)	„ - -	- -	61
„ 14, 15	„ Śrī Parākrama Báhu „	- -	- -	51
„ 16	„ Śrī Bhuvanaika Báhu „	- -	- -	57
„ 17	„ Śrī Vijaya Báhu „	- -	- -	52
„ 18, 19	„ Setu „	- -	- -	62, 64
„ 20	„ Śrī Coḍaganga Deva „	- -	- -	53
„ 21	„ Śrī Rāja Lílávati „	- -	- -	54
„ 22	„ Śrī Dharmáśoka Deva „	- -	- -	56
„ 23	„ Śrímat Sáhasa Malla „	- -	- -	55
„ 24	„ Ví . . . „	- -	- -	58
„ 25	Hook Money - - - - „	- -	- -	68-73

## HOOK MONEY.

68. There only remains to be mentioned *the hook money*, Fig. 25, which is comparatively a modern coin—if coin it can be called—but which is interesting from its curious shape and history.

The earliest mention of these silver hooks is by Robert Knox, who was kept prisoner for twenty years from 1659–1679 in the Kandian provinces of central Ceylon, and who after his escape published an account of his adventures and of the Sinhalese people. This most valuable work is thoroughly trustworthy. Knox and his companions were not confined in any prison, but in separate villages, where they were allowed to go in and out among the people. Most of them acquired property, and marrying Sinhalese women, became Sinhalese peasants; but Knox himself never gave up the hope of escape, and ultimately effected his purpose. His mode of life in Kandy was the best possible for gaining sure knowledge of the habits of the people; the simple straightforward style of his book must convince every reader of his truthfulness; and the more one knows of the state of society among the Sinhalese in remote districts who are little acquainted with Europeans, the more one learns to value the accuracy of his minute and careful observations. After mentioning the Portuguese copper “tangums,” he adds: “There is another sort (of money) which all people by the king’s permission may and do make; the shape is like a fish-hook, they stamp what mark or impression on it they please; the silver is purely fine beyond pieces of eight; for, if any suspect the goodness of the plate, is is the custom to burn the money in the fire, red hot, and so put it in water, and if it be not then purely white, it is not current money. The third sort of money is the king’s proper coin; it is called a pounam (panam); it is as small as a spangle; 75 make a piece of eight, or a Spanish dollar; but all sorts of money are here very scarce, and they frequently buy and sell by exchanging commodities.”<sup>1</sup>

<sup>1</sup> Edition by Philalethes, 4to. 1817, p. 197. The original work was published in 1681 by order of the East India Company.

69. While Knox was in captivity in Ceylon, Sir John Chardin was travelling through Persia, and he mentions that coins of silver wire had been made in Lari on the Persian Gulf, till that State was conquered by Abbas the Great of Persia (1582-1627); and that they were still much used 'en tout ce país la, et aux Indes, le long du Golph de Cambaya, et dans les país qui en sont proche. On dit qu'elle avait cours autre fois dans tout l'Orient.'<sup>1</sup>

That the Ceylon coins were made in imitation of these is evident from the name given to them in another passage of Knox, where he says (p. 196) that two pēlas of paḍi were sold in time of harvest for a *laree*.

70. If any confirmation were needed of Knox's statement that *laris* were actually made in Ceylon it would be found in a curious passage from the work of Pyrard, a Frenchman, who, fifty years earlier, had spent five years as a captive in the Maldiv Islands, and who, after his escape, published a graphic and trustworthy account of the then habits and customs of the people there. Of their coinage he says (I quote the old French as it stands mostly unaccented): 'La monnoye du Royaume n'est que d'argent & d'une sorte. Ce sont des pieces d'argent qu'ils appellent *larins* de valeur de huist sols ou enuiron de notre monnoye, comme i'ay desia dit, longues comme le doigt mais redoublees. Le roy les fait battre en son isle & y imprimer son nom en lettres Arabesques.'

After saying that they received foreign coins, if of gold and silver, at their value by weight; and adding some general remarks on coinage in India, he goes on:

'Donc pour retourner, aux Maldives ne fait que des *larins*; d'autres pieces de moindre valeur ils ne s'y en fait point: tellement que pour l'effect de leur trafic ils coupent l'argent & en baillent un poids de la valeur de la marchandise achetee: ce qui ne se fait pourtant sans perte, car en coupant le larin on en perd la douzieme partie. Ils ne prennent piece d'argent qu'ils ne l'ayent pesee et mise dans le feu, pour en esprouuer la bonté. Aussi au lieu de billon & menuë monnoye ils usent de coquilles (cowries) dont i'ay cy-deuant touché quelque chose, & i'en parleray incontinent; les douze milles valent un larin.'<sup>2</sup>

71. So also Professor Wilson, in his remarks on fish-hook money in the Numismatic Chronicle,<sup>3</sup> describes some pieces of silver wire, not hooked, which were coined, in imitation of the old *laris*, at Bijapur by Sultān 'Alī Ādil Shāh, who reigned from 1670-1691. They bear on both sides legends in Arabic characters; on one side the Sultān's name, on the other 'Zarb Lari Dangh Sikkha,' that is, 'struck at Lari, a stamped Dangh'—dangh being the name of a small Persian silver coin.<sup>4</sup> 'Traces of a date,' continues Professor Wilson, 'occasionally appear, but they are

<sup>1</sup> Voyages du Chevalier Jean Chardin en la Perse, second and complete edition, 4to. Amsterdam, 1835, vol. iii. p. 128. He travelled, according to the preface, from 1664-1677, and the first edition of his Voyages was published in 1717.

<sup>2</sup> According to Hamilton's Gazetteer, quoted by Mr. Thomas, 'Ancient Indian Weights,' cowries were worth in Bengal in 1820 rather less than 6000 for a rupee. The passage quoted is from the third edition of Pyrard's 'Voyages,' Paris, 8vo. 1619, pp. 248-250. From p. 5 it appears that he started in 1601; from p. 60 that he was wrecked on the Maldives on the 3rd July 1602. He escaped in 1607, and the first edition of his book

appeared in Paris in 1611. Mr. Albert Gray, who gave me this reference, informs me that, from the words given by Pyrard, it is clear that the Maldivians are Sinhalase by race, though they are now Muhammadans by religion.

<sup>3</sup> Vol. xvi. pp. 179-182. These specimens are now in the British Museum.

<sup>4</sup> So Professor Wilson; Mr. Thomas informs me that 'struck a lari' would be a more precise rendering of the Persian words. [The so-called *Dangh* was primarily a *weight*, hence its equivalents, in silver, came to represent the fractions of the current coin.]

not very distinct, except in one instance, in which it may be read with some confidence 1071=1679 A.D. . . . . His (the Sultán's) retaining the designation of the place where this sort of money was originally fabricated is not without a parallel. . . . . The coins of the last Sháh Alam of Delhi, though coined all over India, continued to bear . . . . the mintage of Sháh Jehánabad; and the Company's rupee bore the legend "struck at Murshidabad," many years after it was coined at Calcutta. . . . . Mr. Coles mentions a document among the records of the Collectorate in which notice is given by the Government of Satara to the authorities of a place termed Kharaputtun of a grant of land of the *value of 200 Dhabal Larins*, which is dated 1711.<sup>1</sup> The fabrication of this money, extensively adopted by the last Bijapúr kings, was therefore continued by Sivaji, the founder of the Mahratta principality, and his successors. There is nothing in the appearance of the specimens brought from Ceylon to indicate an original fabrication.'

72. Of the original Larins of Laristán, none seem to be now extant; but it is quite clear, to use the words of Mr. Vaux,<sup>2</sup> that 'the Laristán coins having become, as Chardin says, popular in the East, they were extensively imitated;' and the testimony of Knox as to their having been made by private people in Ceylon must be accepted as true.

73. Professor Wilson says of the Bijapúr Larins that they are 'of the same weight (as the Ceylon hooks), viz. about 170 gr. troy.' But my specimen, from which the figure is taken, weighs only  $74\frac{1}{2}$  grains, and two others mentioned by Mr. Dickinson<sup>3</sup> weigh only 3 dwts. 2 gr., and 3 dwts.  $\frac{1}{2}$  gr. respectively. Authentic specimens from Ceylon are very rare. They have on one side only a stamp in imitation of Arabic letters, often clear enough, but of course quite illegible; and they are always hooked. I have not seen one with any marks which could be read Śrī in Sinhalese or Devanāgarī characters, as suggested by Professor Wilson. How late these hooks were made in Ceylon it is impossible to state exactly; very probably until they were superseded by the Dutch coinage in the eighteenth century. They are known in Sinhalese literature under the name of *ridi*, i.e. silver; although this term was, doubtless, applied, before the introduction of the *Larins*, to other silver money, of which it is curious that no specimens should have survived. The term *ridi pahayi*, i.e. five ridis, is still used in remote districts in the sense of rix dollar.



<sup>1</sup> The Collectorate referred to is that of Ratnagiri on the coast of Canara. Mr. Coles had sent to the Government 396 *larins* found there in 1846, in digging the foundations of a house.

<sup>2</sup> Numismatic Chronicle, vol. xvi. p. 132.

<sup>3</sup> Ibid. p. 169.

## APPENDIX TO PART IV. EUROPEAN CEYLON COINS.

74. No coins are known to have been struck by the Portuguese in or for Ceylon. Knox says (*loc. cit.*) that of three sorts of coins in use, 'one was coined by the Portugals; the king's arms on one side and the image of a friar on the other, and by the Chingulays called tangom massa. The value of one is ninepence English; poddi tangom or the small tangom is half as much;' but these were probably struck in Portugal, and not for use only in Ceylon.

75. The Dutch struck only a very few silver rix dollars,<sup>1</sup> which are very rare, if not entirely extinct, and which I have never seen. A thick copper stuiver having on the obverse the monogram V.O.C. the O and C written over the sides of the V, and in the open part of the V the letter C, perhaps for Colombo or Ceylon, is occasionally met with. On the reverse is the legend 1 *Stuiver*, the numeral 1 being above the word *Stuiver* (which occupies the centre of the coin), and having four dots on each side of it. Below is the date, the dates in my collection being 1784, 1785, 1786, 1789, 1791, 1793, 1795. It is possible, however, that this C is only a mint mark, and that these coins, whose rough execution shows them to have been struck in the Dutch East Indies (the monogram V.O.C. stands for the initial letters of *Vereenigte Ostindische Compagnie*, i.e. United East Indian Company), were not, after all, struck in Ceylon. There are similar coins with two apparently Tamil letters below the words *stuiver*, and with T and G in the place of C.<sup>2</sup> If these letters stand for Trinkomalei and Galle, then one would expect Sinhalese letters, but they look like the Tamil letters I L,   for Ilankei, the Tamil form of Lanká, that is, Ceylon.

76. The English have issued four types of coins besides the present one. Type 1, which is thick and coarsely executed, has on the obverse an elephant, below which is the date; on the reverse the words CEYLON GOVERNMENT running round a circle, within which is the value of the coin. Of this type there are three thick silver pieces (very rare) of the value of 96, 48, and 24 stuivers (4 of which=1 fanam), weighing 280, 140 and 70 grains<sup>3</sup> respectively.<sup>4</sup> The 48 stuiver piece is equal to the rix dollar, and the three thick copper pieces of this type are respectively worth  $\frac{1}{4}$ ,  $\frac{1}{2}$ , and  $\frac{3}{4}$  of its value. These copper coins weigh 50 stuivers to the pound,<sup>5</sup> and are now difficult to procure.

Of this type, specimens of the following years, without letters, are in my collection, and those of the years marked (B.M.) are added from the British Museum collection:

Silver, 96 stuivers, 1808 (B.M.), 1809 (B.M.).

„ 48 „ 1803 (B.M.), 1804 (B.M.), 1808, 1809 (B.M.).

„ 24 „ 1803, 1804 (B.M.), 1808 (B.M.).

<sup>1</sup> Bertolacci, p. 79.

<sup>2</sup> See Neumann's 'Kupfermünzen,' pp. 59, 60.

<sup>3</sup> A florin weighs 174 grains.

<sup>4</sup> Bertolacci, pp. 88, 94, and 96.

<sup>5</sup> Ibid. p. 90.

Copper, 4 stuivers, 1803 (B.M.), 1804, 1805 (B.M.), 1811 (B.M.), 1814, 1815.

„ 2 „ 1801, 1802, 1803, 1805 (B.M.), 1811, 1812 (B.M.), 1813 (B.M.), 1814, 1815, 1816.

„ 1 „ 1801, 1802, 1803, 1808 (B.M.), 1809, 1811 (B.M.), 1812, 1813, 1814, 1815, 1817.

77. Of Type 2 one issue was made, in copper, in 1802, of stuivers, half stuivers, and quarter stuivers; they are thin, like modern coins, and well executed, weighing 36 stuivers to 1lb.<sup>1</sup> Obverse and reverse as on the last type. The British Museum has specimens of this type dated 1804, but it is not certain whether these were ever in circulation.

78. Of Type 3 also only one issue was made, in 1815, of two-stuiver, stuiver, and half stuiver pieces in copper, and one issue of rix dollars in silver in 1821. Obverse of the copper, head of George III. to right, with legend GEORGIUS III. D. G. BRITANNIARUM REX: of the silver, head of Geo. IV. to left, with legend GEORGIUS IV. D. G. BRITANNIARUM REX F. D. Reverse of the copper, an elephant to left: above the legend, *Ceylon Two Stivers, One Stiver, or One-half Stiver*, with the date below. The silver the same, but the legend is *Ceylon one rix dollar*, and round the elephant is a wreath of flowers. The coins of this type are still occasionally met with in the bazárs, but the half stuiver is very difficult to get. Both this and the last issue were struck in England.

79. Lastly, Fanam pieces of two kinds were struck in silver. The first, which is very rare, and was issued about 1820, has simply round a small circle with a dot in its centre FANAM on the one side and TOKEN on the other, of a silver coin less than  $\frac{3}{8}$  of an inch in diameter, and without date. The work-people who built Baddegama church, the oldest English Church in Ceylon, are said to have been paid in this coin, which is roughly executed. The other, which is half an inch in diameter, has on the obverse the bust of Victoria surrounded by the legend VICTORIA D. G. BRITANNIAR. REGINA F.D., and on the reverse the figures 1½ and the date 1842, surmounted by a crown and surrounded by a wreath. This little coin, seldom met with in Ceylon, is beautifully executed, and was struck in England; whilst the *fanam tokens* were struck in Ceylon.

80. There is in the British Museum one silver specimen of another type, but whether this is a proof of an unpublished coin, or a specimen of a coin in actual circulation, I have been unable to ascertain. It has on the obverse the words TWO RIX DOLLARS in a square tablet surmounted by a crown; above it, CEYLON; below it on a scroll, DIEU ET MON DROIT, and below that again the word CURRENCY. On the reverse an elephant to the left, and below it the date 1812.

81. Bertolacci's rare work on Ceylon gives full details of the Dutch and English coinage down to the year 1815. He was Comptroller General of Customs in the island, and for some time acting Auditor General, and published his book after his return to England in London in 1817.

<sup>1</sup> Ibid. p. 87.

## PART V. ON THE CEYLON DATE OF GAUTAMA'S DEATH.

82. Though not coming strictly within the limits of the present paper, a review of the conflicting evidence regarding the Buddhist era, which forms so important a date-point for all Indian chronologies, can scarcely be out of place in a work aiming at so much comprehensiveness and completeness as the 'Numismata Orientalia.' The present opportunity also chances to afford a fit occasion to meet the legitimate inquiries of those who have hitherto placed exceptional reliance on the value of the Ceylon annals, as preserved in their independent Páli and other local texts. At the request of Mr. Thomas, I have ventured, therefore, to add in this Part, a statement of the views on the general question at which I have arrived, and of the arguments by which they are supported, in amplification of a paper read before the Royal Asiatic Society in April, 1874.<sup>1</sup>

83. It is well known that, whereas, among the Northern Buddhists, there reigns the greatest uncertainty as to the date of the Buddha's death, the Southern Church is unanimous in fixing that event on the full-moon day of the month of Vaiśākhá, that is, on the 1st of June, in the year 543 B.C. This latter date has been supposed the more worthy of credit as being found in very ancient writers, and as having formed the starting-point of a chronology in actual daily use among the Southern Buddhists; whereas the different dates of the Northern Churches are known to us only from modern writers,<sup>2</sup> and none of them have been made the basis of a chronological era.

84. It seems to me, however, that too much weight has been attached to this reasoning. As a matter of fact, it is very doubtful whether the Buddhist era has ever in any country been regularly and constantly used in every-day life as we use our era. Even in Ceylon the Buddhists, when Europeans first settled in the island, used, not only the Buddhist, but also and more frequently the Śaka era; and often dated events by neither, but merely by the year of the reign of the king in which the event occurred. Thus, of three comparatively modern inscriptions I have published, one is not dated at all, but gives the date of a previous gift as the year 2110 of the Buddhist

<sup>1</sup> See the report in the *Academy* of April the 25th in that year.

<sup>2</sup> Csoma de Körösi gives thirteen dates ranging from 2422 to 546 B.C. on the authority of a Tibetan work written in 1591; and another, 882 B.C., on the authority of an author who wrote in 1686.—'Tibetan Grammar,' p. 199. The more usual Chinese

and Japanese date corresponds to 950 B.C. according to Rémusat (Foe Koue Ki, p. 79, where he gives the name, but not the date, of his Chinese authority); but on page 42 he mentions some other Chinese authors who place it in 609 B.C. See also Beal's valuable note in his *Fa Hian*, page 22, where twelve dates are given.

era (*Buddha-warshaya*);<sup>1</sup> a second is dated in the sixth year of the then reigning king;<sup>2</sup> and the third in the year 1432 of the 'auspicious and correct Śaka era' (*śrī śuddha Śaka warusha*).<sup>3</sup> On the few occasions on which it was necessary to use a date, it was doubtless possible for the Ceylonese to calculate which year it was according to their *Buddha-warusha*; but the earliest record in which such an expression occurs is in a Pulastipura inscription of the twelfth century.<sup>4</sup> Before that time we have only the statements in the *Dīpavaṃsa* and the *Mahāvaṃsa* that Aśoka's coronation took place 218, and the Council of Patna 236 years after Buddha's death; the chronology of those works being otherwise dependent entirely on the lengths of the episcopacy of the chief priests, and of the reigns of the kings. Turnour gives, in the introduction to his edition of the *Mahāvaṃsa*, the dates of some other events dated in years of the Buddhist era, but he does not specify the authorities from which he draws his statements.<sup>5</sup> Before the *Dīpavaṃsa* no instance has yet been found of the time of Buddha's death being used as the starting-point from which to date events.

85. In this connexion it is at least worthy of notice that Fa Hian, who was in Anurādhapura in the year 412,<sup>6</sup> places in the mouth of an 'eloquent preacher' there, in an address urging the people to honour the Tooth, the statement that the Buddha had died 1497 years before—that is, in 1085 B.C.<sup>7</sup> Mr. Beal is in doubt whether this date, so strikingly at variance, both with the Ceylon date and that of other Chinese authors, should be ascribed to Fa Hian himself, or to the 'eloquent preacher'; but in either case it is strange that Fa Hian, who remained two years in the island,<sup>8</sup> should not, after his attention had been directed to the point, have acquired any better information than this as to the chronology then accepted there.<sup>9</sup> He probably filled up the date according to some Chinese calculation, when he drew up the account of his travels after his return home; but the passage is still very strange, especially as the *Dīpavaṃsa* was, almost certainly, already in existence (and even if not, at least the materials on which it is based) in the very Wihāre in which Fa Hian studied.

86. However this may be explained, it is clear that the Buddhist era was not used from the time at which it begins to run; and its accuracy depends, not on its having been constantly used, but on the reliability of the calculations made by those who first began to use it. In a similar manner our own era and the Hajra of the Muhammadans only began to be used a long time after the events from which they date; and, in reckoning back, the first calculators in each case made mistakes. We need not therefore be surprised to find mistakes in the calculation

<sup>1</sup> Ceylon Friend, 1870, p. 59. The probable date of the inscription is 1685.

<sup>2</sup> 'Journal of the Ceylon As. Soc.' 1870, p. 21. The king referred to is uncertain; and the date of the inscription either 1470 or 1540.

<sup>3</sup> Ibid. p. 26.

<sup>4</sup> In Parākrama the Great's Inscription on the *Gal Wihāre*. Comp. above, p. 24, note 1.

<sup>5</sup> Mahāvaṃsa, p. lx.

<sup>6</sup> See Rémusat's note, Foe Koue Ki, p. 347.

<sup>7</sup> Beal, p. 156; Rémusat, p. 335. The translations differ materially as to other points in the address, but agree in this.

<sup>8</sup> Beal, p. 165.

<sup>9</sup> That Fa Hian had had his attention called to the matter is evident from ch. vii. (Rémusat, p. 33; Beal, p. 22), where he fixes the death of Buddha in 'the time of Ping-wang of the Chan family.' The Chan dynasty is the third in the Chinese lists, and is quite legendary, as it fills up the period from 1118–252 B.C. (Numismatic Chronicle, vol. xvi. p. 53.) Ping-wang is said to have reigned from 770 B.C. to 720 B.C.



of an era that has been less regularly used, and began to be used only after a much longer interval; and we can place but very little reliance on any results, unless we know, and can check, the data on which they depend. It is in this respect that the Ceylon date is of so much more value than any other at present known; it is the only one which we can really test; and in Ceylon alone have such materials been preserved as enable us to make a calculation for ourselves.

87. The Ceylon date, as has just been pointed out, depends ultimately on two historical works, the *Dīpavaṃsa*, Turnour's epitome of which, published in 1838, contains all the passages necessary for this discussion; and the first part of the *Mahāvamsa*, edited by Turnour in 1837. The *Dīpavaṃsa* is a history of Buddhism in India and Ceylon: the first eight books treating of India, the ninth and tenth of Ceylon previous to Devānampiya Tissa, the next six books of the events of that king's reign, and the last five of the kings of Ceylon for the next 500 years, B.C. 230—A.D. 302. As it is one of the books by 'ancient writers' mentioned by Mahānāma, the author of the *Mahāvamsa*,<sup>1</sup> it must have been written some time before he wrote (which was between 460 and 470 A.D.), and may therefore be placed at the end of the fourth or beginning of the fifth century A.D.<sup>2</sup>

88. Neither of these works, of course, gives the date 543; but the *Mahāvamsa*, as continued by subsequent writers, gives a succession of kings from the time of Aśoka to the advent of Europeans in Ceylon, which fixes the date of Aśoka's coronation in the year corresponding to the year 325 B.C. of our era, and both works place that event 218 years after the Buddha's death. The date 543 is found in fact to depend on three periods. 1st, the period from 161 B.C. to the present time, the calculation of which depends on the lengths of the reigns of the Ceylon kings down to the cession of the island to the English, and may be accepted as substantially correct. 2nd, a period of 146 years (*Mahāvamsa*, pp. 97, 162) from the accession of Duṭṭha Gāmiṇi in 161 B.C. back to the accession of Devānampiya Tissa in the year of the Council of Patna, in the eighteenth year after Aśoka's coronation. 3rdly, a period of 218 years (*Dīpavamsa*, 9th Bk.; *Mahāvamsa*, p. 22) from his coronation, or of 236 years from the Council back to the death of the Buddha ( $236 + 146 + 161 = 543$ ). Accepting the first, I propose to examine at some length the two latter periods, as to which the Ceylon data—it will, I think, be found—are not reliable.

89. Adding 146 to 161, we obtain, according to the *Mahāvamsa*, the year 307 B.C. for Aśoka's Council, and the year 325 therefore for his coronation, eighteen years before. Now on this point we have information from other sources, which, though it does not enable us to fix that event with absolute certainty within one year, is yet, as far as it goes, quite reliable. That information

<sup>1</sup> Turnour, p. 1. A stanza from it is quoted on p. 207.

<sup>2</sup> See *Jas. D'Alwis*, *Attanugalu-vansa*, pp. x, xxv. Descriptive Catalogue, pp. 118-168. Turnour, *Journ. of the Bengal As. Soc.* vol. viii. p. 922. Weber, *Neueste Forschungen*, p. 61; *Indische Studien*, vol. iii. p. 177; Review of Alwis's *Pali Grammar* (Engl. ed.), p. 24. Westergaard, Ueber

Buddha's Todesjahr, p. 98 (of Prof. Stenzler's German edition). *St. Hilaire*, *Journal des Savans*, Fév. 1866, pp. 102, 113. Max Müller, *Buddhaghosha's Parables*, p. x, and *Ancient Sanskrit Literature*, p. 267. I am glad to say that my friend, Dr. Oldenberg, of Berlin, is now preparing a complete edition of the *Dīpavamsa*.

depends upon two ways in which Aśoka is brought into connexion with European history; firstly through his grandfather Chandragupta, and secondly by his own Edicts.

90. Chandragupta, in Pāli *Candagutta*, the Sandroktas of the Greeks, is said to have had an interview with Alexander, who at the end of 326 B.C. was on the banks of the Hyphasis, and who left India in August, 325. Soon afterwards, but it is not exactly known how soon, Chandragupta became King of Magadha and of the whole Ganges valley, on the murder of King Nanda. After Alexander's empire fell to pieces, Seleukos Nikator fought with Chandragupta; and on peace being concluded, married his daughter, and sent as an ambassador to his court at Patna, then called Pātaliputra, the celebrated Megasthenes, from whose lost book on India so much of the Western knowledge of India was derived. The date of these events is only known so far that they can be placed within a year or two of 306 B.C. So also the only passage which speaks of Chandragupta's accession to the throne does not give an exact date. Justinus says that Chandragupta had won the kingdom 'at that time when Seleukos was laying the foundations of his future power.'<sup>1</sup> Now Seleukos was Satrap of Babylon from 321-316; in that year he was compelled to fly to Egypt, where he remained four years. In 312 he returned with a small army; and so popular had he made himself during his former government, that in less than a year he drove out Antigonus; the Seleukidan era dating accordingly from 312 B.C. It follows, I think, that the passage in Justinus can only apply to the time when Seleukos was Satrap; and, therefore, if we can place implicit reliance upon the statement in question, that Chandragupta became king about 320 B.C.<sup>2</sup> He reigned, according to both Buddhist and Brahman authorities, twenty-four years,<sup>3</sup> and his son Bindusāra twenty-five years according to the Buddhists, and twenty-eight years according to the Vāyu Purāna. As Aśoka was crowned four years after the death of his father Bindusāra, the date of his coronation would therefore fall either in 267 or in 264, according as we follow the Buddhist or the Purāna statement of the length of Bindusāra's reign.

91. We can fortunately check this result by an entirely independent calculation. In Aśoka's thirteenth edict, which belongs to the twelfth year of his reign, he mentions five Greek kings as his contemporaries. Of this edict we have three copies, one from Kapur di Giri,<sup>4</sup> one imperfect one from Girnar (Giri-nagara),<sup>5</sup> and a third in good preservation from Khālsi.<sup>6</sup> It is agreed<sup>7</sup> that these five kings are

<sup>1</sup> Hist. Philip. xv. 4. The passage is as follows: *transitum deinde in Indiam fecit [Seleucus], quæ post mortem Alexandri, veluti cervicibus jugo servitutis excusso, præfector ejus occiderat. Auctor libertatis Sandroctus fuerat. . . . Sic adquisito regno Sandroctus ea tempestate, qua Seleucus futura magnitudinis fundamenta jaciebat, Indiam possidebat. . . .* Comp. Pliny, Hist. Nat. vi. 21, 68. Diodorus Siculus, xvii. 93. Curtius, ix. 2, 7. Strabo, i. 1; xv. 1, 11, 36. Arrian, Anabasis, v. 6, 2. Indica, v. 3, x. 5. Plutarch, Vita Alexandri, 62.

<sup>2</sup> On this point Westergaard's argument, Ueber Buddha's Todesjahr, pp. 115-117, seems to me quite convincing.

<sup>3</sup> The Vāyu Purāna quoted in Wilson's Vishnu Purāna,

p. 469, or vol. iv. p. 187, of Fitzedward Hall's edition. Dīpavāsa, Canto 5. Mahāvāsa, p. 21, where, by a copyist's blunder, 34 is given. Samanta Pasādikā (Buddhaghosha's commentary on the Vinaya), quoted by Turnour, Mah. p. lii.

<sup>4</sup> Cunningham's Archæological Report, vol. v. p. 20.

<sup>5</sup> Prinsep's Essays, vol. ii. p. 20, of Mr. Thomas's edition.

<sup>6</sup> Cunningham, in his Arch. Rep. vol. i. p. 247, gives the best text of this section of the Khālsi copy of the edict.

<sup>7</sup> Kern, Jahrtelling der zudelijke Buddhisten, p. 27. Westergaard, Ueber Buddha's Todesjahr, p. 120. Cunningham in Thomas's Prinsep, vol. ii. p. 26. Lassen, Indische Alterth., vol. ii. p. 254.

1. *Antiochus* (Theos of Syria), 261-247.
2. *Ptolemy* (Philadelphus of Egypt), 285-246.
3. *Antigonus* (Gonatus of Makedon), 276-243.
4. *Magas* (of Kyrene), died 258.
5. *Alexander* (II. of Epirus), 272-254 (about).

92. The latest date at which these kings were reigning together is 258, the earliest 261; and if we could be certain that Aśoka was kept informed of what happened in the West, we might therefore fix the twelfth year of his reign between these two years; and hence the date of his coronation between 270 and 273 B.C. This cannot, however, be done with absolute certainty. The inscription merely records that Aśoka's regulations for planting trees on road-sides, for propagating rare medicinal plants, and for establishing hospitals for men and beasts, etc., had also been carried out in the dominions of the kings referred to.<sup>1</sup> We can, therefore, only draw the conclusion that in the twelfth year of his reign Aśoka believed that these five kings had *lately* ruled in the West. The list indeed shows that his acquaintance with Western politics was not inexact. At the time in question the territories included within the limits of what had been Alexander's empire were in fact divided between the three kings whom he first mentions, and several lesser, but still independent, despots, such as the kings of Bithynia, Pergamum, and other unimportant States. The choice of the fourth and fifth of Aśoka's list as representatives of these lesser States resulted probably from a reminiscence of the greatness of the celebrated Pyrrhus (the father of Alexander of Epirus), and of the intimate connexion between the Ptolemys and Magas of Kyrene,<sup>2</sup> of which Aśoka may well have heard through the Greek embassies to his father, Bindusāra. But it is unlikely that Aśoka heard in 258 B.C. of the death of Magas in that year; and so unimportant had Alexander of Epirus become at the close of his life, that the date of his death is uncertain, and can only be approximately placed in 254, some thinking that it took place as early as 258. The language of the Edicts is, therefore, not inconsistent with their having been composed two or three or even more years after 258, which would bring down the date of Aśoka's coronation a corresponding number of years after 270 B.C.

93. These considerations, however, are sufficient to show that the Indian tradition of the length of the interval between Chandragupta's and Aśoka's coronations are not incorrect; and that we cannot be far wrong, on the double ground of the Greek notices of Chandragupta and of the Aśoka Edicts, in placing the latter in or about the year 265 B.C.—say, for certain, between 260 and 273 B.C. That this date is at least approximately correct is sufficiently evident from

<sup>1</sup> Compare also the second edict of Girnar; of which the best text will be found in Kern, *Jahrtelling*, etc., pp. 89 and foll. This is, of course, only a royal boast.

<sup>2</sup> Magas was a step-son of Ptolemy Soter, being the son of his accomplished and beautiful wife Berenike by a former husband. Magas conquered Kyrene with an Egyptian army

(B.C. 308), and was at first only Viceroy under Ptolemy Soter, whose daughter he married; but on Soter's death in 280, he asserted his independence, and even fought against Ptolemy Philadelphus. On peace being concluded, the daughter of Magas, also called Berenike, was betrothed to Ptolemy's son Euergetes.

the consensus of scholars on the point. Professor Lassen estimated it at 263 B.C.;<sup>1</sup> Professor Max Müller at 259 B.C.;<sup>2</sup> Professor Westergaard places it either in 264 or in 268 B.C.;<sup>3</sup> while Professor Kern makes it 270 B.C.<sup>4</sup>

94. The Ceylon chronicles, however, place that event, as we have seen above (§ 89), in the year corresponding to 325 B.C. of our era; they are therefore certainly in error to the extent of 60 years or thereabouts. We have discovered this error by a comparison with European history; but it is instructive to notice that it might also have been discovered, if not so accurately corrected, by a careful study of the Ceylon chronicles themselves. We find, namely, in the period between the accession of Devánampiya Tissa, the contemporary of Aśoka, and the accession of Duṭṭha Gāmini in 161 B.C., some very curious details. Tissa himself is said to have reigned 40 years, and after his death three of his brothers reign successively for just ten years each; two Draviḍian usurpers then reign for 22 years; and after them a fourth brother of Tissa's for just ten years more. The latter commenced his reign therefore 92 years after the death of his father, Muṭa Sīwa; and as the latter had reigned for 60 years, we have only two generations to fill up a period of 162 years! After the fourth brother another Draviḍian usurper reigns for double 22, that is 44 years; and to make it quite sure that we have not misunderstood Mahánāma in these numbers, it should be added that he himself gives the sum of these reigns at 146 years,<sup>5</sup> which is the correct total of the above numbers.

95. But not only is this period on the face of it incorrect, and incorrect by being too long; the very chronicle, by the details which it gives, points out one way in which the mistake may have, partly at least, arisen. It states that Mahinda and his sister Sanghamittā were admitted into the Buddhist Order of Mendicants in the sixth year of their father Aśoka's reign,<sup>6</sup> and were then respectively 20 and 18 years old;<sup>7</sup> that they came to Ceylon 12½ years afterwards; and that they died there at the ages of 60 and 59, in the eighth and ninth years respectively after Devánampiya Tissa's death.<sup>8</sup> It follows that Mahinda was 32½ years old when he came to Ceylon; and that he lived in the island 27½ years, of which eight years were subsequent to Tissa's death. Tissa died therefore 19½ years after Mahinda's arrival, and he began to reign half a year before. His whole reign therefore was, according to these data, 20, and not, as given in the chronicle,<sup>9</sup> 40 years.

96. The manner in which the Ceylonese scholars have got over this difficulty is worthy of notice. Turnour, doubtless depending upon them, and upon the Mahāvansa Tīkā, translates the passages referring to the deaths of Mahinda and his sister as if the text had, not in the 60th and

<sup>1</sup> Indische Alterthumskunde, second edition, vol. ii. pp. 60-62.

<sup>2</sup> History of Ancient Sanskrit Literature, p. 298.

<sup>3</sup> Oversigt over det kongelige danske vidensk. bernes selskabs Forhandling i Aaret, 1860; p. 122 of the German translation entitled Ueber Buddha's Todesjahr, Breslau, 1862.

<sup>4</sup> Over de Jaartelling der zuidelijke Buddhisten, Amsterdam, 1873, p. 27.

<sup>5</sup> Turnour, pp. 97, 162.

<sup>6</sup> Mahāvansa, p. 37. From page 34 indeed it would appear

that this ought to be seven, not six; for Sumana was ordained in the fourth year, the building of viharas occupied three years, and then the ordination of Mahinda took place (p. 36, last line). But see below, § 114.

<sup>7</sup> Ibid. p. 36.

<sup>8</sup> Ibid. pp. 124, 125. Turnour's rendering sixty-nine in the latter case is a mere slip.

<sup>9</sup> Ibid. p. 124. This discrepancy was first pointed out by Westergaard.

59th year of their age, but in the 60th and 59th year *after their ordination*; regardless of the fact that if this interpretation be right, the correct number for Sanghamittā would be 61, and not 59 (12 years before Tissa's accession, 40 during his reign, and 9 years afterwards). But the text has distinctly 60 and 59 (*saṭṭhi-vasso* and *ekūna-saṭṭhirassā*) years old: and though the Dīpavansa, in a passage referring to the same subject,<sup>1</sup> confirms the use of the word *vasso* in the sense here adopted by Turnour and his pandits; it is clear that we have, in these data, a confusion between the natural and what I would venture to call the spiritual age of Mahinda and his sister.

97. There is, therefore, both internal and external evidence that this period of 146 years is too long; and it must be corrected to bring it into accord with the more trustworthy information which places Aśoka's coronation at 265 B.C. or shortly after.

98. But if the Ceylon date for Aśoka is placed too early in the Ceylon chronicles, can we still trust the 218 years which they allege to have elapsed from the commencement of the Buddhist era down to the time of Aśoka? If so, we have only to add that number to the correct date of Aśoka, and thus fix the Buddhist era at 483 B.C. or shortly after. Of the answer to this question there can, I think, be no doubt. We can not: for though we have here no external evidence to guide us, the internal evidence, the very lists of the kings and priests whose reigns or patriarchates amount to the period of 218 years, gives sufficient proof that it, also, is too long. But I venture to think that in this period enough details have been preserved to enable us, from internal evidence alone, to ascertain within a few years the extent of the error, and thus to arrive approximately at the true date of Gautama's death.

99. The Dīpavansa bases its chronology chiefly on the succession of Theras, the Heads or Chiefs of the Buddhist Order of Mendicants (*Thera-paramparā*); and also gives chronological details regarding the succession of the Kings (*Rāja-paramparā*) of Magadha and of Ceylon. The Mahāvansa bases its chronology on the succession of the Kings, and gives isolated details regarding the succession of the Theras. The following is the list of the Kings of Magadha as given in the Mahāvansa:<sup>2</sup>—

<sup>1</sup> In Bh. xvii., where it says of Mahinda,  
*Paripunnā-daddasa-vasso Mahindo ca idhagato*  
*Saṭṭhi-vasso paripunnā nibbuta Cetiya-pabbate.*

In Childers's Dictionary, under Vasso, the reference to the passage 'paripunnā-vīsati-vasso having completed twenty-one years,' should be Dickson's Upasampadā-Kammavācā, p. 4, and twenty-one is a slip for twenty, arising from the confusion

between being twenty-one years old, and having completed the twentieth year of one's age. See below, § 114.

<sup>2</sup> Turnour's edition, pp. 10, 15, 21, tabulated on p. xlvii. Comp. Dīpavansa, book v., at the end, where Kālasoka is omitted, and his ten sons made brothers of Susunāga; whilst at the commencement of the same book Aśoka is mentioned as the son of Susunāga.

1. Bhātiya, in whose reign Gautama was born.						
2. Bimbisāra ; reigned fifteen years before Gautama as the Buddha visited Rājagriha.						
					reigned 37 years afterwards	
3. Ajātasattu	-	-	-	-	„ 8	„ before the Buddha died, and
					„ 24	„ afterwards.
4. Udāyi-bhaddaka	-	-	-	-	„ 16	„
5. Anuruddhaka	}	-	-	-	„ 8	„ between them.
6. Munḍa						
7. Nāga-dāsaka	-	-	-	-	„ 24	„
8. Susunāga	-	-	-	-	„ 18	„ A new dynasty.
9. Kālasoka	-	-	-	-	„ 10	„ before the Second Council and
					18	„ afterwards.
10. His ten sons	-	-	-	-	„ 22	„ A new dynasty.
11. The nine Nandas	-	-	-	-	„ 22	„ „
12. Chandagutta	-	-	-	-	„ 24	„
13. Bindusāra	-	-	-	-	„ 28	„
14. Aśoka	-	-	-	-	„ 4	„ before his coronation.
TOTAL	-	-	-	-	218	years between Gautama's death and Aśoka's coronation.

100. We shall return to the consideration of this list presently.<sup>1</sup> But I would here add that Nos. 3, 4, 5, 6, and 7 are said to have each murdered their father and predecessor ; and I would also draw attention firstly to the frequent recurrence of multiples of 4 and 8 in the numbers, and to the curious coincidence in the numbers assigned to the two dynasties, Nos. 10 and 11, each of which is said to have reigned 22 years ; and secondly to the fact that the Sanskrit authorities have also preserved for us in the Puráṇas a list of the Kings of Magadha during this period, containing names identical with some of the above, but omitting others, and generally shorter in its arrangement.

101. The following is the list from the Mahāvansa of the Kings of Ceylon, the numbers in brackets referring to the pages of Turnour's edition, on which the details are given :—

<sup>1</sup> Below, § 110.

## KINGS OF CEYLON.

1. Wijaya who reigned	-	38	years after Gautama's death (p. 53).
Interregnum	- - -	1	„ (p. 54).
2. Paṇḍu-wāsa Dewa	- - -	30	„ (p. 58). Son of the last (p. 54).
3. Abhaya	- - -	20	„ (p. 63). Son of the last (p. 57).
Interregnum (Tissa, p. 63)		17	„ (6 on p. 62; 4 on p. 63; 7 on p. 64).
4. Paṇḍukābhaya	- - -	70	„ (p. 67). Nephew of the last (pp. 56, 59, 60).
5. Muṭa Sīwa	- - -	60	„ (p. 68). Son of the last (p. 67).
TOTAL	- - -	236	„ from Gautama's death to the accession of Devānam-piya Tissa in the 18th year of King Aśoka.

102. In this list we have only five Kings, each the son or nephew of his predecessor, to fill out a period of 236 years. Half that time would be a long average. Paṇḍukābhaya was 37 years old when he began to reign (p. 67; and comp. p. 58); he must, therefore, have been 107 years old when he died. He married his cousin, Suvanna-pālī, before the interregnum began (p. 62); so that their son, Muṭa Sīwa, must have died 147 years after his parents' marriage. To show how little these figures can be depended upon, further comment would be needless; but it is worthy of notice for other reasons also that the two interregnums amount to just 18 years—the exact difference between the total of this list and the total of the last. To obtain this number, the six years on p. 62, which elapsed before Abhaya was deposed, are nevertheless included in the second interregnum; and in the *Dīpavansa* (book iv.), the 10th year of the Magadha King Nāgadāsa is said to be the same as the 20th of the Ceylon King Paṇḍu, which presupposes the omission of the first interregnum. It is probable that the interregnums are an afterthought; and that the list was first arranged to fill up the period of 218 years appearing in the list of Magadha Kings.

103. Passing now to the *Thera-paramparā*, it should first be noticed that a number of details regarding the Theras are dated in such and such a year of such and such a King, either of Magadha or of Ceylon; whilst other figures are given without reference to the Kings. Reducing the former, on the basis of the above lists of the *Rāja-paramparā*, to the era of Buddha, we have the following result:<sup>1</sup>—

## LIST OF THE THERAS,

INCLUDING THE DETAILS DATED BY THE KINGS.

Name.	Date of Birth.	Date of full Admittance to the Order.	Age at full Admittance of Successor.	Length of Membership.	Age at Death.	Date of Death.
Upāli	44 Bcf. B.	..	60	..	74	30 A.B.
Dāsaka	14 A.B.	16 A.B.	40	50	64	80 A.B.
Sonaka	60 A.B.	59 A.B.	40	44	66	124 A.B.
Siggava	100 A.B.	100 A.B.	64	55	76	176 A.B.
Tissa	158 A.B.	164 A.B.	66	68	86	234 A.B.
Mahinda	204 A.B.	224 A.B.		60	89	285 A.B.

<sup>1</sup> *Dīpavansa*; *Bhānavāra* iv. verses 38 and foll.; *Bh.* v. last 30 vv.

104. This list will no more bear examination than the last. That Siggava was admitted to full orders in the year in which he was born appears clearly on the face of the table, other absurdities are only slightly latent, and Turnour has already pointed out more than enough.<sup>1</sup> 'Manifestly,' says Mr. Turnour, speaking especially of the Siggava details, 'these dates also are an imposition.' It does not seem to have occurred to him that his own mode of calculation (on the basis just referred to) might possibly, seeing that it came to so absurd a conclusion, be the cause of the absurdity. Let us, however, try how the list looks if we leave out all those dates which depend on the lists of Kings, and take only those data which are stated absolutely without any reference to the Rāja-paramparā. We shall then have from the Dīpavansa the following

## LIST OF THE THERAS,

INDEPENDENT OF THE LISTS OF KINGS.

Name.	Age when he admitted his successor to full Membership.	Age when he died.	No. of years he was full Member of the Order.	Years during which both he and his Successor were full Members of the Order.	Years of his full Membership before his Successor's admission to full Membership.
Upāli	60	74	..	..	..
Dāsaka	45	64	50	19	31
Sonaka	40	66	44	26	18
Siggava	64	76	55	12	43
Tissa	66	86	68	20	48
			217		140
Dāsaka was admitted to full Membership	-	-	-	-	16 A.B.
The Second Council was in the twelfth year of Mahinda's full Membership					12
Date A.B. of Aśoka's Council	-	-	-	-	168
					18
Date A.B. of Aśoka's coronation	-	-	-	-	150

105. Only the data of the former three of these five columns are actually found in the Dīpavansa; the two latter being calculated from them. The text, for instance, says that Sonaka was 66 years old when he died; that he had then been ordained to the *upasampadā* degree for 44 years; and that he was 40 years old when he received Siggava into full membership,—or, in other words, when he, at the *Upasampadā Kammavācā*, or Ordination Ceremony, at which Siggava received the *upasampadā* degree, filled the position of *upajjhāya* or superior. It follows that for the remaining 26 years of his life both he and Siggava were full members of the order, and that 18 years had elapsed since he himself had received the *upasampadā* ordination, Dāsaka then acting as *upajjhāya*. In the same way it is found that 31 years elapsed between the ordination of

<sup>1</sup> Journal of the Bengal Asiatic Society, vol. viii. pp. 919-933, v. and especially 923. Turnour's MS. was incorrect in some places. Thus, in the numbers which concern us here, 17, at p. 929, line 22, should be 14; 5, at p. 930, line 4, should be

55; and 80, at p. 930, line 25, should be 86, according to the MS. of the Dīpavansa presented by the King of Burma to the Colombo Government Library, the best MS. of the Dīpavansa I know of.



Dāsaka, in the 16th year after Gautama's death, and the ordination of Sonaka; 43 years between the ordinations of Šiggava and Moggali-putta Tissa; and 48 years between those of Tissa and Mahinda. These figures added together make 156 ( $16+31+18+43+48$ ) for the number of years which elapsed, according to this Thera-paramparā, between Gautama's death and the ordination of Mahinda; and Mahinda having been ordained in the 6th year after Aśoka's coronation, it follows that the dates 150 A.B. for that event, and 168 A.B. for the Council of Patna, are the only dates consistent with this list.

106. It will thus be seen that *the very oldest of the Ceylon historical books gives numbers which only allow for 168 years having elapsed between the death of the Buddha and Aśoka's council, and for 150 years between the death of the Buddha and Aśoka's coronation.* But the same book (Dīpavansa, 9th canto, last lines) says that the council was held 236 A.B., so that the coronation was 218 A.B. Which, if either, of the two dates is the correct one?

107. There can be no doubt, I think, but that the shorter period is, at least, the more correct; for, quite apart from the lists of Kings, and judging only from the list of Theras, the number of Theras succeeding one another is not long enough to fill out 236 years, whereas they could well have occupied the shorter period. We have seen also above that the lists of Ceylon Kings cannot possibly fill out the whole of the 236 years; and though the list of the Magadha Kings contains nothing which would show, from internal evidence alone, that it is too long; it is longer than the corresponding list preserved by the Brahmin authorities.

108. The shorter period must therefore be held to overrule the longer one; can it also be considered as itself correct? To this the answer can only at present be given on a balance of probabilities. To me it seems very natural that Mahinda, the son of Aśoka, should have taken for his *upajjhāya*, or superior, the most influential and important Thera in the Order; and that the names of *his* superiors and teachers, and of *their* superiors, should be well known. It is also not at all improbable that the ages of these men at their death should have been remembered, since it is an important part of the recognized service at the admission to the *upasampadā* degree, that the ages of the candidates should be then recorded; and by that record the monk's precedence, at every subsequent meeting of the Order, is determined.<sup>1</sup> The evidence is not, therefore, in favour of these numbers having been invented, like those of the list of Ceylon Kings; but rather the contrary. On the other hand, however, they may, of course, contain mistakes; one figure at least which would affect our result must be considered unreliable until better MSS. shall enable us to correct the existing text;<sup>2</sup> and concerning one figure which would not affect the result there are various readings in the MSS.<sup>3</sup> From Mahinda's time to that of the author of the Dīpavansa there was an unbroken succession of teachers and

<sup>1</sup> Dickson's *Upasampadā Kammavācā*, p. 5, and p. 14, note e, of the separate edition, or J.R.A.S., June, 1873.

<sup>2</sup> The length of Dāsaka's *upasampadā*ship (50 years) is inconsistent with the age at which he died (64 years). It cannot be more than 44, as he must have been 20 years old when he was ordained. There must be an old error in the number 50, but the error cannot be large.

<sup>3</sup> The age of Tissa at his death is given twice, by all MSS. except one, at 80; but in one passage our best MS. reads 86 (Dīp. Bh. V. vv. 86, 98. (See above, note 1, § 104.) As he was 66 in the 6th year of Aśoka, and died in the 26th, this last must be right. But the interval of twenty years between Mahinda's ordination and Tissa's death (the important figure for our calculation) is independent of the verses cited.

students, of writers and readers. The works composed during the interval are only known to us through Buddhaghosha's commentaries which took their place, just as in Ceylon the Mahāvansa took the place of the Dīpavansa. The latter has only been preserved to us by the fortunate chance that when Buddhaghosha left Ceylon for Burma, the Mahāvansa had not yet been written; all the Ceylon MSS. of the Dīpavansa being derived mediately or immediately from Burma. And as, if it had been lost, we should have known of it only from the Mahāvansa, so we know the names only of the different commentaries and treatises which existed before Buddhaghosha; such as the Andha Aṭṭhakathā, the Mahā Aṭṭhakathā, the Mūla Aṭṭhakathā, the Mahā Paccarī, the Kurundi, the Budha Aṭṭhakathā, the Sankhepa Aṭṭhakathā, etc. These, however, are enough to show that the Thera-paramparā had every chance of being carefully preserved during the period between Mahinda and the author of the Dīpavansa. At the present stage of our discussion we may conclude, I think, that we have in this list the actual names of the Thera-paramparā from Gautama to Mahinda; whether the aggregate period assigned to them can be taken as correct, we shall be better able to judge after some further remarks.

109. If the names, to say nothing of the numbers, of the succession of Theras recorded in the earliest Ceylon histories are consistent only with a shorter date, how is it that the authors of those books have made the mistake which certainly lies in the dates 236 A.B. and 218 A.B., assigned in them to the Council of Pāṭaliputra, and to the coronation of Aśoka? This is, of course, very difficult to answer; for while the number of ways in which a right calculation can be made is limited, the number of ways in which a mistake may be made is very large. Still some light may be thrown, I think, even on this.

110. The larger date is 218 A.B., the shorter 150 A.B. The difference is 68 years. Now in turning back to the list of the Kings of Magadha, the reader will discover the curious coincidence that the reigns of the Susunāga dynasty amount in the aggregate to just 68 years. 'That may be only chance,' says the careful reader. Very good: but on examining the list of Ceylon Kings he will find precisely this period of 68 years re-appearing from the beginning of one interregnum to the end of the other. It is a very strange chance that this particular period should stand in *both* lists divided by clear and distinct lines from the rest of the chronology. But this is not all. We have no other list of Ceylon Kings with which to compare ours; but we have another list of the Magadha Kings drawn up from Hindu authorities, by Professor Wilson in his edition of the Vishnu Purāna.<sup>1</sup> In the Hindu list we find the very Susunāga dynasty referred to in the last paragraph *separated* from the other names, and placed *before* the rest of the Kings corresponding to those in the Ceylon list.<sup>2</sup> And, finally, if we treat the Ceylon list in a similar manner, and place the Susunāga dynasty before the others, we obtain a new list remarkably in agreement with that of the Purānas.

<sup>1</sup> Vishnu Purāna, pp. 466 and foll.; or vol. ix. pp. 180-188 of Fitzedward Hall's edition of Prof. Wilson's works.

<sup>2</sup> The same dynasty is also omitted in the Jain lists given by

Dr. Bühler (*Indian Antiquary*, Dec. 1873, p. 363), but as that list also omits all the other kings down to the Nandas, it does not throw any light on this question.

The correctness of this statement will, perhaps, be most easily proved, by arranging the lists in parallel columns—an arrangement which will also throw light on the forms of several of the names.

LIST OF THE MAGADHA KINGS FROM THE PURĀNAS.<sup>1</sup>

	VĀYU	MĀTSYA.
Śiṣunāga - - -	40	40
Kākavarṇa <sup>2</sup> - - -	36	36
Kshema-dharman - - -	20	36
Kshatra-ujas <sup>3</sup> - - -	40	36
Bimbisāra - - -	28	28
Ajātasatru - - -	25	27
Dharbaka <sup>4</sup> - - -	25	24
Udayāśva <sup>4</sup> - - -	33	33
Nandi-varḍhana - - -	42	43
Mahā-nandin - - -	40	42
Nanda and his son - - -	83 and 12	
Chandragupta - - -	24	..
Vindusāra - - -	25	..
Aśokavardhana - - -	4	..

## LIST OF THE MAGADHA KINGS FROM THE CEYLON CHRONICLES (RE-ARRANGED).

<i>Susumḍga</i> - - - - -	18
<i>Kālasoka</i> <sup>2</sup> - - - - -	28
<i>His ten sons together</i> - - - - -	22
Bhātiya <sup>3</sup> - - - - -	10
Bimbisāra - - - - -	52
Ajātasattu - - - - -	32
Udaya-bhadraka <sup>4</sup> - - - - -	16
Anuruddhaka } - - - - -	8
Muṇḍa }	
Nāgadāsaka - - - - -	24
9 Nandas - - - - -	22
Chandagutta - - - - -	24
Bindusāra - - - - -	28
Dhammāsoka - - - - -	4

111. If the Pāli and Sanskrit lists had been derived from similar sources, and the Pāli one afterwards altered, by a change in the relative position of the first three items in the above list, in order to make the interval between Gautama's death and Aśoka's coronation longer by 68 years, all the above coincidences would be explained. Now it will have been noticed that the last two columns in the table above (§ 104), from which we obtained the shorter date, are calculations not found in the Dīpavansa. Is it possible that the Ceylon chronicler should have forgotten to make those subtractions? *In other words, that they added up not the years which elapsed between each ordination and the next, but the years during which each Thera was full member of the Order (upasampanno); forgetting that in the earlier part of each Thera's upasampadāship the previous Thera's upasampadāship was still running.*

112. We have seen above (§ 96), that a similar confusion was actually made between the natural and the spiritual ages of Mahinda and his sister; and there is another consideration that strongly supports the probability of this mistake having been made. While each of these Theras did actually receive upasampadā, and the date of his having received it was carefully recorded, none

<sup>1</sup> The Purānas from which this list has been made are the Vishnu, Vāyu, Matsya, and Bhagavata Purānas. They agree in the number and order of the kings, but differ slightly in several of the names. Only the above give the lengths of the reigns. I have followed the forms of the names adopted by Lassen in his Indische Alterthumskunde, vol. i. p. xxxiii, and vol. ii. p. 1207.

<sup>2</sup> Both kākavarṇa and kāla mean "black." It is quite impossible with Kern, Jahrtelling, p. 4, to take the latter in the sense of 'chronological.' See Childers's Dict. under "Kālo,"

and p. viii, note 4; Westergaard, p. 126. It is the latter, not the former, part of the name which has been changed.

<sup>3</sup> The Sanskrit form suggests the reading Khattiya; but the above form occurs not only in Mahāvansa Tikā (T., p. 10), but also in the Dīpavansa, canto iii.

<sup>4</sup> The Pāli name corresponds here to the two Sanskrit ones. Of these, Dharbaka, a form found nowhere else, is probably metathesis for Bhadraka; and the aśva of Udayāśva does not appear in the Matsya Purāna.

of them in point of fact can have become Chief of the Vinaya, or Chief of the Order, in any patriarchal sense; and even the date of 218 A.B. for the coronation of Aśoka is derived from adding up, not the years of their chiefship of the Vinaya, but the years of their upasampadāship. Yet during the whole account great stress is laid on the fact that each of these Theras was *Vinaya-pāṃokkha*, which has all the while nothing to do with the chronology. Now the Primacy of each Thera, unlike his upasampadāship, would have begun where the last one ended; so that if a confusion had been made between the two, the mere addition of the numbers, without subtraction, would have followed as a matter of course. The chronicler would then have argued thus: Tissa is Mahinda's superior (*upajjhāya*), Siggava was Tissa's superior, and so on back to Gautama; if I add together the years of upasampadāship of these superiors back to Dāsaka, who was alive when Gautama died, I shall find out the full time that has elapsed since Gautama; but Mahinda was not ordained at the time of Aśoka's coronation, so I must leave him out. He would then have *added up the third column* in the table at § 104 *instead of the fifth*; and would have concluded that 217 years had elapsed between the time of Gautama and Aśoka's coronation.

113. It is not a sufficient objection that this would have been too foolish to be possible. If not this, then the chroniclers made some other mistake as bad or worse.<sup>1</sup> May the writer venture to ask, was not the reader somewhat puzzled at first sight by the headings of the columns in the table at § 104? For himself, the writer is willing to confess that he does not find the argument they contain by any means so simple as it is undeniable; and if further proof were needed, it would be found in the fact that it does not seem to have occurred to Mr. Turnour, or Professor Westergaard, or Professor Kern.

114. A more valid objection seems to be, that the mistake would then have been 67 instead of 68 years, as we have found that it actually was. But this does not follow. Moggali-putta Tissa was ordained in the fourth year of Aśoka.<sup>2</sup> At a festival three years afterwards Aśoka determines on the ordination of Mahinda;<sup>3</sup> yet immediately afterwards it is said that Mahinda was ordained in the sixth year of Aśoka.<sup>4</sup> So again, though the coronation of Aśoka had been fixed in the year 218 A.B., and the Council of Patna in the 17th year of Aśoka,<sup>5</sup> yet the Council is placed in 236 A.B. Once more, an event placed in the 16th year of King Bimbisāra is in the following sentence said to have happened when 15 years of his reign had elapsed.<sup>6</sup> Again, in the same page of the *Mahāvansa* it is said that Bimbisāra reigned 37 years 'after his conversion,' but in the Sinhalese authorities, from which Spence Hardy drew his account, the same thing is meant when it is said that 'he rendered assistance to Buddha during 36 years.'<sup>7</sup> This last instance

<sup>1</sup> The mistake may also have arisen from the confusion between Kākaṇṇa and the Aśoka under whom they place the 2nd Council: but there are many difficulties in working out this explanation. The confusion seems to me a result, not a cause, of the mistake; and it is a confirmation of my view that Tāranātha, the Tibetan historian, while placing the Council, like every one else, under an Aśoka, says that the assembled monks were fed by Nanda (p. 41). According to my rectifica-

tion, the 2nd Council falls under Chandragupta. It is a very common error to suppose this Council unknown to Northern Buddhists. The question is too long to be discussed in a note, but see my '*Buddhism*,' pp. 216 to 221, and 226.

<sup>2</sup> *Mahāvansa*, p. 34.

<sup>3</sup> *Ibid.* pp. 34, 36.

<sup>4</sup> *Ibid.* p. 37.

<sup>5</sup> *Ibid.* p. 42.

<sup>6</sup> *Ibid.* p. 10.

<sup>7</sup> Hardy's *Manual of Buddhism*, page 193; and compare Bigandet's '*Life or Legend of Guadama*,' p. 249.

explains the way in which these differences of one year, which are not infrequent, have arisen; and if our calculators had once concluded that 217 years had elapsed between the death of Buddha and the coronation of Aśoka, they would also have expressed the same thing by saying that it took place in the 218th year after that event. A difference of one year would not therefore be a discrepancy fatal to the proposed explanation; but even this slight difference depends on our placing the Council in the 18th year of Aśoka according to the more numerous authorities. As has been just pointed out, the Mahāvansa itself places it, in one passage, in the 17th year of his reign; and if we had used 17 instead of 18 in our calculation, there would have been no discrepancy at all.

115. The foregoing examination would seem to show that the persons who first calculated the dates 218 and 236 A.B. (perhaps the earlier chroniclers themselves) had as data to work upon the tradition regarding the succession of the Kings of Magadha, and the tradition regarding the succession of Theras from Gautama to Mahinda (including the numbers in the table in § 104)—traditions which had been brought by Mahinda to Ceylon. They had also certain details regarding the succession of Kings in Ceylon, including the names, but probably not the numbers, given in the table at § 101. It is almost certain that they had not before them the numbers given in the table at § 110 from the Vāyu and Matsya Purānas. In reckoning backwards *they used the Thera-paramparā*; and in doing so they made some arithmetical blunder—very likely the blunder I have suggested; and thus carried the dates further back than the very numbers before them, which they have fortunately preserved, would rightly warrant.

116. Either they themselves, or some later chronicler,—for the chronology preserved to us is probably due to more than one mind,—then noticed the discrepancy between the dates thus wrongly derived from the Thera-paramparā, and those of the Rāja-paramparā of Magadha. They concluded that the latter, to them the less sacred of the two, must be wrong; and they accordingly harmonized the two lists by bringing the Susunāga dynasty down into that part of the list embracing the period to which the dates 218 and 236 refer.

117. Before the Dīpavansa was written also, the belief in the curious tradition, of which no trace is found in the Parinibbāna Sutta, assigning the date of Wijaya's landing to the exact time of Gautama's death,<sup>1</sup> must have become fixed. It followed that from that time to the accession of Devānampiya Tissa 236 years must have elapsed; and the Rāja-paramparā of Ceylon was brought into agreement with that belief by assigning to the Kings whose names had been handed down reigns of the length whose impossibility has been fully shown above (§ 102); regardless of the fact that the number of reigns was quite insufficient for the purpose. It is possible that this belief was due simply to the desire of bringing the dynasty of the pious Devānampiya Tissa into immediate connexion with the founder of the Buddhist religion; it is possible also that the tradition depended partly on a fact, namely, that the colonization of Ceylon by the Aryans really took place about as long before the time of Devānampiya Tissa

<sup>1</sup> Mahāvansa, p. 47. Dīpavansa Bhānavāra ix.

as the chroniclers supposed Gautama to have died. In the former case the names of Wijaya's successors may have been correctly preserved, and the numbers only be wrong; in the latter case the list of names also would be incomplete, and the record would only have preserved the memory of isolated, not consecutive, events during the period in question. This seems the more probable; but it is scarcely necessary for our argument to examine more minutely into this question here. It is sufficiently evident from the details given that the numbers at least are untrustworthy, and that the story of Wijaya himself is in great part legendary.

118. It may be suggested that, if the above conclusions as to the relation between the Rāja-paramparás and the Thera-parampará be correct, the later Páli chronologists must have soon seen that the short list of six Theras was scarcely consistent with the long date which had then become part of the Ceylon chronology: and further that as they corrected the other lists of names to agree with that date, so also they would have corrected the list of Theras to bring it into harmony with the longer period. Now it is true that I can nowhere find the list given in the Dípavansa distinctly questioned, and the Mahāvansa gives the same names as the Dípavansa; but it is at least curious that a corrected list is, in fact, found in the *Maduratttha Vilāsini*,<sup>1</sup> a commentary on the Buddhavaṇsa attributed by Turnour to Buddhaghosha.<sup>2</sup> M. Barthelémy St.-Hilaire thinks the tone of this work not quite the same as that of the other commentaries known to be by Buddhaghosha, and concludes that the work was certainly not written by him; adding, on the authority of M. Grimblot, that it was written in a town in the Dekhan, at the mouth of the Kavéri.<sup>3</sup> However this may be, it is stated in the *Maduratttha Vilāsini* that the Buddhavaṇsa, one of the Pitaka books, was 'perpetuated' or handed down from the time of Gautama to the Council of Patna 'by the generation or unbroken succession of the Theras (i.e. Thera-parampará). This is the succession: Sāriputto thero, Bhaddaji, Tissokassa-putto, Siggawo, Moggali-putto, Sudatto, Dhammiko, Sonako, Rewato.' This list, it must be confessed, looks exceedingly like a modification of the list found in the Dípavansa; for each Thera would naturally have been ordained from 25 to 30 years before he ordained the next on the list, and an average of about 26 years for each would just make up the 236 years required by the longer chronology.

119. There is only one other question on which a few more words must be said: the question, namely, whether the shorter dates of 150 and 168 years are any more trustworthy than the longer ones of 218 and 236 years, thus found to be incorrect? In other words, were the data before the chroniclers of such a character that, even if they had not made the blunder of 68 years now so clearly evident, they *could* have drawn a right conclusion from them. In addition to what has been said above (§ 108) on this point, it will be necessary, in order to answer this question, to answer another; whether, namely, the Thera-parampará given at § 104 contains, like the Rāja-parampará, any inherent impossibilities.

<sup>1</sup> Turnour's analysis of this commentary in the *Journal of the Bengal Asiatic Society*, vol. viii. p. 791 (p. 19 of the separate reprint).

<sup>2</sup> *Ibid.* p. 789, or p. 17.

<sup>3</sup> *Journal des Savans*, Janvier, 1866, p. 55.

120. Firstly, then, it should be noticed that, were the numbers at § 104 altogether lost, we should still draw the conclusion from the list of names alone that about a century and a half must have elapsed between the death of Gautama and the accession of Aśoka. By the rules of the Order no one could be ordained until he had completed his 20th year;<sup>1</sup> his *upajjhāya* or superior would naturally be one of the older monks, who had been ordained 30 years or more before; we have four such intervals, and have to add 16 years for the time which is said to have elapsed between Gautama's death and Dāsaka's ordination, and 12 years for the interval between Mahinda's ordination and Aśoka's accession. This would give us a total of about 148 years. If we take the somewhat similar case of a clergyman of the present day, and trace back from the bishop who ordained him to the bishop who ordained that bishop, and so on back through four steps of the ecclesiastical succession, we should find that a similar period had elapsed.<sup>2</sup> There is, therefore, nothing improbable in the total of 150 years.

121. Neither, with one exception, is there any inconsistency or improbability in the details of the numbers preserved to us. It will be seen that Dāsaka is said to have been *upasampanno*, i.e. full member of the Order, for 50 years, and to have been only 64 when he died. This is inconsistent with the rule referred to in the last paragraph, according to which he cannot have been 14 years old when he was ordained. If we read any number below 44, say 40, for the 50 given above, this inconsistency would be remedied; and it is possible that better MSS. will show the existence of an old error in this number, as they have already enabled us to correct some of the others. Meanwhile I do not propose any alteration, and merely note the fact that this error of from 6 to 10 years is the only error in the details apparent from the evidence before us. As there is no improbability in the total, there is therefore no reason to compel us to reject it as, to a greater extent than six years, necessarily wrong.

122. By the argument above we have concluded that the date of Aśoka's coronation must be fixed about 265 A.D. or shortly after; say certainly between 260 and 273. We have now concluded that the details given in the Dīpavansa fix the death of Gautama at 140–150 years before that event. By adding the two numbers together we obtain an approximate result of between 400 and 423 B.C. (say a few years more or less than 412 B.C.) for the date of Gautama's death, according to the oldest Ceylon authorities—a result nearly as useful, for most historical purposes, as if it could be fixed to a single day.

123. This final conclusion is not without support from some of the most trustworthy of the Northern Buddhist authorities. To them Kanishka occupies the place of Aśoka, and Kanishka's Council has the importance which the Council of Patna has for the Southern. Some of the Tibetan books consulted by Csoma place the Council at 400 years after the Buddha's death;<sup>3</sup> and Hiouen Tshang, the learned Chinese Pilgrim, says that Kanishka ascended the throne about 400 A.B.<sup>4</sup>

<sup>1</sup> Upasampadā-Kammavāca, ed. Dickson, pp. 4, 10.

<sup>2</sup> In the list of Jain Theras, the fourth after Sudharma, himself ordained by the Mahāvira, is said to have died 146 years after Vardhamāna. Stevenson's Kalpa Sūtra, p. 100.

<sup>3</sup> Csoma Körösi, Asiatic Researches, vol. xx. pp. 92, 297. Compare J.B.A.S. vol. vii. p. 148.

<sup>4</sup> Stanislas Julien's translation, Mémoires sur les contrées occidentales, vol. i. p. 172.

It is acknowledged that Kanishka began to reign about the commencement of our era,<sup>1</sup> and he held his council some years later. These statements would therefore make the Buddhist era about 400 B.C. But the number 400 used in them is a round number, we do not know the data on which these traditions are founded, and I cannot cite them as at all conclusive.<sup>2</sup> I have also endeavoured to arrive at some conclusion on the basis of the Jain era, but have only been able to reach negative results of very little value. The most common date for the Jain era, dating from Vardhamāna's death,<sup>3</sup> is 527 B.C.; but I cannot find how old this tradition is, or how early the era was used, or on what calculation it is based. I am convinced that Vardhamāna and Gautama, the Buddha and the Mahāvira, are not, as some have supposed, the same person; and I do not think there is yet sufficient proof for Colebrooke's and Stevenson's opinion that Siddhārtha Gautama is the same as Īndrabhūti Gautama, the pupil of Vardhamāna. It is only certain that the Nigaṇṭhas, a sect referred to in the Pitakas, and of which the Jains are the modern representatives, existed as early as the Buddhists; and that a complete discussion of the earliest Jain books would throw great light upon the period in which both originated.

124. SUMMARY. 1. Of the numerous dates assigned by different writers of the Northern and Southern schools, to the death of Gautama, we can only test one,—that given by the Ceylon chroniclers, which place it in 543 B.C. (§§ 83–86).

2. This date is found to be arrived at by adding to the date 161 B.C., at which the accession of Dushṭa Gāmaṇi is fixed, two periods of 146 and 236 years, making together 543. The former is the period from Devānampiya Tissa, whose accession is thus placed in 307 B.C., to Dushṭa Gāmaṇi; the latter is the period between the death of Gautama and the 18th year after King Aśoka's coronation, which is the year of Devānampiya Tissa's accession (§§ 87, 88).

3. The first date, 161 B.C., is correct. But the period of 146 years is certainly too long by about 60 years; as Aśoka's coronation can be fixed, through his own relations and those of his grandfather Chandragupta with the Greeks, at within a few years of 265 B.C. (§§ 89–97).

4. The other period of 236 years is also open to grave doubt. The successions or lists of Kings (*Rāja-paramparā*) in Magadha and Ceylon, which support it, are found by criticism to be untrustworthy (§§ 99–102).

5. In the oldest Ceylon Chronicle, the *Dīpavaṃsa*, is found a list of successive Theras (*Thera-paramparā*) from Gautama to Aśoka's son Mahinda, which also seems, at first sight, to be full of incredible statements. On further examination, however, it is found to give figures, not necessarily untrustworthy, which give dates 150 A.B. for Aśoka's coronation, and 168 A.B. for the Council of Patna and the introduction of Buddhism into Ceylon in the first year of

<sup>1</sup> Lassen, *Indische Alterthumskunde*, vol. ii. p. 848 (2nd ed.).

<sup>2</sup> The different Burmese eras given by Bigandet, *Life of Gautama*, 2nd ed. p. 380 (comp. pp. 323, 347, 361), are calculated on the ordinary one derived from Ceylon, after the dates 218 and 236 had become fixed.

<sup>3</sup> Prinsep in his 'Useful Tables' gives another era, 569 B.C.,

which dates apparently from the time when Vardhamāna became an ascetic. The possibility of some similar confusion in Buddhist computations should not be lost sight of; especially as, according to the earliest use of the word, the Buddha certainly attained Nirvāna under the Bo-Tree, that is to say, 45 years before he died (see my 'Buddhism,' pp. 111, 116).



Devánampiya Tissa's reign. These figures also afford an explanation of the mistake by which the longer dates could have been reached ; and enable us to harmonize the Hindu and the Ceylon lists of Kings of Magadha, while they throw unexpected light on the figures of the native list of Ceylon Kings during the same period (§§ 103-118).

6. These considerations have at least advanced the question of the Buddhist era one step nearer to solution. But they can hardly as yet be considered to do more ; for it is a long step from saying that the succession of Theras is not necessarily untrustworthy, or even that it is probably correct, and saying that it is entirely conclusive. It is reasonable to hope that the publication of the three *Pitakas*, and of the commentaries on them, will throw further light on this important point ; meanwhile it is at present abundantly clear that the earliest possible date for Gautama's death is 218 years before Aśoka's coronation, or in other words, between 478 and 491 B.C. ; but that this date is very uncertain, as the details which make up this sum of 218 years are unreliable. And it is further clear that, if the Thera-paramparā in the *Dīpavansa* can be depended upon—which, within a few years, it probably can—the death of Gautama took place more than half a century later. In that case, by adding the period of 140-150 years to the correct date of Aśoka's coronation, namely 260-273 B.C., we arrive at the approximate date for the commencement of the Buddhist era between 400 and 423 B.C., or say within a few years of 412 B.C. (§§ 119-123).

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## SUPPLEMENTARY NOTE ON THE SAHASRĀM AND RÚPNĀTH EDICT.

Just as this Part of the 'Numismata Orientalia' was on the point of being sent to press, the number of the *Indian Antiquary* for June, 1877, has come to hand, containing Dr. Bühler's learned and ingenious paper on the newly-discovered Edict, which he assigns to Aśoka, and which he interprets as giving the number of years between the time of Gautama's death and the date of the Edict.

The Edict has been found in three places; at Sahasrām, Rúpnāth, and Bairāt. It commences by saying that DEVĀNĀMPIYA had been an *upāsaka* for more than 32½ years without exerting himself strenuously; but that since a year and more he had entered the Society (*Samgha*). Further on it quotes a saying or doctrine (*śdvana*) inculcating strenuous endeavour, and states that this doctrine was preached by the *Vyūṭha* or *Vivutha*; and it then adds a number. As the texts differ slightly, I give, in full, the words of this last and most important sentence:

Sahasrām. *Iyam cha savane vivuthena duve sapamñāldātisatā vivuthā ti 256.*<sup>1</sup>

Rúpnāth. *Vyūṭhena śdvane kata 256 satavivdsāta.*<sup>2</sup>

Dr. Bühler's rendering of the sentence from the Sahasrām text is: 'And this sermon (is) by the Departed. Two hundred (years) exceeded by fifty-six have passed since;' and of the sentence from the Rúpnāth text is: 'This sermon has been preached by the Departed; 256 (years have elapsed) since the departure of the Teacher.' The corresponding sentence in the Bairāt copy is unfortunately quite illegible.

It will be seen that the whole edict taken together is quite ambiguous; each text gives the same number of years\* as having elapsed from a certain event to the time of the edict; but while that event, in the Sahasrām text, seems to be the preaching of the doctrine referred to, in the Rúpnāth text it is the 'departure of the Teacher.' The name and rank of the speaker, the nature of the religion to which he belonged, and the name of the Preacher or Teacher whose words he purports to quote, are left to be inferred. Even the figures supposed to represent the number 256 differ in the published facsimiles of the two different texts in which they occur; but this is of minor importance, for in the Sahasrām text the figures are accompanied by words which can mean nothing else.

This complete ambiguity is the more vexatious since the determination of any one of the doubtful points would enable us, with tolerable certainty, to determine the rest; and thus to obtain an authority for Indian chronology older and more authentic than any, except the Greek notices of Chandragupta, which we yet possess. It is not, therefore, a matter for surprise that eminent scholars should have been tempted, on what seem insufficient grounds, to resolve the doubt. Dr. Bühler argues that *Vyūṭha* or *Vivutha*, meaning 'the Departed,' is a name which suits the Buddha very well; that *Sata*, meaning 'the Teacher,' certainly refers to him; that *Vivdsā*, 'Departure,' means death; and that, therefore, the edict is dated from the death of the Buddha. Further, that *Devānam piya*, meaning 'Beloved of the Gods,' is a royal title, analogous to our 'By the grace of God,' or the Roman 'Augustus'; that we know of no Indian princes who made any great efforts for Buddhism in the third century after the Buddha's death besides Aśoka and his grandson Daśaratha; that it is not known that the title Devānam piya, or the alphabet of these inscriptions, were used by any one but the princes of Aśoka's dynasty, their subjects and contemporaries; and that Daśaratha cannot be the author of the inscriptions, as he reigned only seven years. Finally, therefore, that the edict is Aśoka's, and that it dates the death of Buddha 256 years

<sup>1</sup> *Savana* is a mistake for *śdvana*; and *pamñdla* for *pamñdha* or *pamñdan*.

<sup>2</sup> *Vyūṭhend* is a mistake for *vyūṭhena*; and Dr. Bühler reads *kate*, that form being required to agree with *śdvane*.

<sup>3</sup> The word years is not mentioned, which is perhaps strange; but no other substantive can be understood in both texts.

before the 34th year after Aśoka's conversion to Buddhism; and this conversion having taken place in the 8th year of his reign, commencing between 261 and 273 B.C., the date of Gautama's death is thus fixed between 483 and 471 B.C.

If only the first three steps of the argument were indisputable, the rest would certainly follow; but, as I have already pointed out in the *Academy* of July 14th, if *Sata-vivāsa* is taken to be a Buddhist expression, and to stand for a suggested Pāli *Satthu-vivāsa*, it would mean not 'the death of the Teacher' (for which *Parinibbāna*, or one of its well-known synonyms, would almost certainly have been used), but 'the Teacher's abandoning his home to become an ascetic'; *vivāsa* thus standing for *nekkhamma*. For *vasati* means to live at a place, not in the sense of being alive there, but in the sense of dwelling there; and *vivāsa* would mean the going away from home, the giving up of fixed family life, that abandonment of the world which Buddhists and Brahmans alike held a necessary preliminary to the highest religious life.<sup>1</sup> As this step in the Buddha's career, which the Buddhists call 'the Great Renunciation,' took place in the 52nd year before his death, the edict, if really Aśoka's, and if speaking of the Buddha as 'the Vivutha,' would place the Buddhist era between 431 and 419 B.C.

This result would be strikingly near to the conclusion reached above; but though I was at first inclined to accept, doubtfully, this interpretation of the edict as the most probably correct, I scarcely think that we can go even thus far with Dr. Bühler. For just as *parinibbāna* would be the natural expression for the death of a Buddha, so *nekkhamma* or *abhinikkhamana*, and not *vivāsa*, would be the natural expression for the Great Renunciation; and I cannot understand why, in an edict of this kind, the usual word should have been displaced by one that may indeed exist, but has not yet been found in any of the Buddhist Sanskrit or Pāli texts. And, for a similar reason, I cannot believe, without further proof, that either *Vyūṭha* or *Vivutha* would have been used instead of any of the well-known epithets of the Buddha.<sup>2</sup>

It is indeed true that *vyūṭha*, the past participle of *vi-vas*, to leave one's home,<sup>3</sup> would be an epithet very appropriate to all hermits, ascetics, or members of the Buddhist Order; but it would not be peculiarly characteristic of a Buddha; and in point of fact the epithet is not found in Pāli writings, in which the idea has found another and common expression in the cognate words *anagāri*, *anāgāriya*, *anagārika*, and *anāgāra*, all meaning the houseless, homeless, one, i.e. an ascetic.<sup>4</sup> *Vivutha* is, I think, as pointed out by Professor Pischel, only another form of *vyūṭha*. Dr. Bühler indeed takes both words as forms of the past part. of *vi-vart*, to turn away from, go away from; but this does not explain the aspirate, while the confusion between the dental and the cerebral *t*s, the only objection to Dr. Pischel's explanation, is amply justified by the dental form being found in Pāli as against the cerebral in Sanskrit. In Sanskrit the past participle of the simple verb being *ushita*, and *vyushita* the most common form of the p.p.p. of the compound verb, yet for the latter *vyushṭa* is also used.<sup>5</sup> The compound verb does not occur, or rather has not yet been found, in Pāli; but the past participle of *vasati* is most commonly *uttha*, though *vasita* and *ushita* are also found. Whilst therefore the form *vyūṭha* corresponds to the Sanskrit *vyushṭa*, the form *vivutha* corresponds to a possible Pāli *vivuttha*. On the other hand, the verb *vivart* makes its past participle in Sanskrit *vivṛitta*, in Pāli *vivatta* or *vivaṭṭa*, and in Jain-Prākṛit *viyaṭṭa*.<sup>6</sup> The

<sup>1</sup> Stevenson, Kalpa Sūtra, p. 96, reconciles two apparently inconsistent dates for the Jain era by saying, 'The date here given is founded on the mistake of the abandonment of the world for death.' Böhlingk-Roth give as the only meaning for *vivāsa* in Sanskrit, 'Das verlassen der Heimat, Entfernung aus der Heimat, Verbannung (intrans.).'

<sup>2</sup> So also Prof. Pischel, in the *Academy*, 11th August, 1877.

<sup>3</sup> This is the ordinary sense, with the negative force of *vi*. It also occurs, with the intensive force of *vi*, in the sense of remaining, lingering, passing time, with the accusative of the time

spent; and it is in this sense that the p.p.p. is used the second time at the end of the clause in the *Sahāsrām* text, quoted above.

<sup>4</sup> The same expression is used by the Jains. Dr. S. J. Warren's 'Doctor-dissertation,' *Over de Godsdienstige en Wijsgeerige Begrippen der Jainas*; Zwolle, 1875; pp. 24, 69.

<sup>5</sup> Dr. Pischel says not; but examples of this form will be found in Böhlingk-Roth, not only from the native dictionaries, but also from the *Mahābhārata*.

<sup>6</sup> Dr. E. Müller, *Beiträge zur Grammatik des Jaina-prākṛit*, pp. 17, 32. Dr. S. J. Warren, *De Jainas*, p. 29.

point seems clear enough; but even if Dr. Bühler be right, the same argument applies, for neither *vivatta* nor *vivatta* occurs among the epithets applied by the Buddhists to their Teacher.<sup>1</sup>

There remains, then, of the words claimed by Dr. Bühler as Buddhist terms, only *Sata*, which he takes to be the representative of the very common Pāli epithet *Satthā*, nom. case of *Satthu*, the Teacher, the Sanskrit *śāstri*. This identification, however, presents great difficulties, even if it be at all possible. It is most difficult to believe that the final vowel could be a simple *a*, or that this word could appear in a form without the aspirate to replace the *s*; especially as this aspirate would be required also to distinguish the word from the corresponding forms of such common words as *sapta* and *satva*. Dr. Pischel proposes therefore to take *sata* for *satva* 'being, existence,' and to translate *sata-vivāsa* by 'departure from life' in the Jain sense. But this compound could never mean to depart from one life to go into another; it could only mean departure from existence altogether; and in either case the word *vivāsa* would be then out of place, and the idea would be not only more shortly but more correctly expressed by *nirvāṇa*. For though the Jain system of philosophy cannot be discussed in the middle of this note, it is sufficiently clear that the Jain books at present accessible use *nirvāṇa* in the sense of the death of a Jain saint; and that their nirvāṇa is not a departure from existence at all, but either the absorption of the soul (in which they certainly believe) into the world-spirit, which is Dr. Warren's opinion;<sup>2</sup> or its entrance to a realm of bliss called Alokākāśa, which is Mādhava's statement,<sup>3</sup> and is confirmed by the author of the Nava Tatva.<sup>4</sup> If, therefore, Prof. Pischel's derivation holds, it destroys his interpretation of the edict; and if *satva vivāsa* is a possible expression at all, it means going out of existence, and is a Buddhist phrase.

*Samgha*, Dr. Bühler (p. 6) acknowledges to be as much a Jain as a Buddhist technical term for their Orders or Societies;<sup>5</sup> and it tells even against his theory, for, if Aśoka ever did enter the Buddhist Samgha, it is most strange that the Buddhist monks, who have told us so much about him, should not have mentioned this important fact. On the other hand, in abandoning *upāsaka* to the Jains, he perhaps passes over an argument of some force for his view of the meaning of the edict; for whilst *upāsaka* is the standing expression among the Buddhists for lay-disciples, the corresponding Jain word is *śrāvaka*.<sup>6</sup> But in our ignorance of Jain literature it can, perhaps, scarcely be maintained that the Jains did not use *upāsaka* also; just as the Buddhists also use *sāvaka*, though in a slightly different sense, as a 'true hearer' of the Word. It should be added that while the Sahasrām and Bairāt texts clearly read *upāsake*, the Rūpnāth text is here doubtful, Dr. Bühler reading *sa(va)ki*; but the *sa* is not clear (it looks like *su*), and the *ki* is clearly *ko*, while the injured space between is so large that two letters, and not only one, must apparently be supplied.

But if there be nothing distinctively Buddhist in the inscription, Dr. Bühler's strongest argument—that the only *Devānam piya* who, in the third century of the Buddhist era, was a zealous Buddhist and reigned more than 34 years, was no other than Aśoka himself—does not necessarily apply to this edict, and cannot be made use of to identify our *Devānam piya* with Aśoka. That the epithet was used of other Buddhist kings, we know from the instance of the Ceylon king Tissa; and that it must have been afterwards commonly used is sufficiently apparent from the fact that in later times in Gujarāt, though it is also used as an epithet of the Mahāvīra,<sup>7</sup> its meaning had so far deteriorated that it appears in Jain writings as a common polite address; like Sir! Madam! or Gentlemen! Thus in the *Bhagavati* (13th century) by the Mahāvīra to a disciple (Warren, p. 68); and in the *Kalpa Sūtra* (6th or 7th century) by a Brahman to his wife (Stevenson, pp. 27, 29); by her to him (*ibid.* pp. 26, 30); by King Siddhārtha to his wife, the mother of the Mahāvīra (*ibid.* pp. 54, 68); by the King to brāhmins (*ibid.* pp. 64,

<sup>1</sup> The use of *vivattacchaddo* in the prophecies drawn from the Buddha's personal appearance does not contravene this statement.

<sup>2</sup> De Jainas, p. 25, and comp. p. 94.

<sup>3</sup> Cowell's analysis in his ed. of Colebrooke's Essays, i. 450.

<sup>4</sup> Stevenson's translation in Kalpa Sūtra, p. 126.

<sup>5</sup> It occurs in the Śatruñjaya Mahātyām; Weber, p. 38.

<sup>6</sup> E.g. Weber, *loc. cit.* p. 39. Warren, De Jainas, p. 25. Comp. Stevenson, Kalpa Sūtra, pp. 93, 28. Wilson, Mahāvīra Caritra (vol. i. p. 303 of collected works).

<sup>7</sup> In the Skandaka legend in the Bhagavati. Warren, p. 67.

